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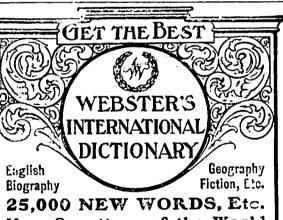
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**VOLUME 60.** No. 10.

MARCH 7, 1904.

WHOLE No. 3080.

THE DESIRED HAVEN. Psalm 107:23 to 30.

CHARLES C. EARLE.

With prow toward home, Where loved ones longing wait for me. O'er perils of the pathless sea. "B fore the wind" my barque glides free. Through cloudless day. Black night descends: The storm-bird cries the coming gale, A tempest breaks, and wild winds wail, The lights are quenched, the signals fail And hope is gone. Euroclydon ; Main-sail and oaken mast are riven, The creaking ship mounts up to heaven, Descends to dismal depths, and driven, Nor answers helm. All powerless

I pray to him who rules the wave, To guide my trembling barque and save; And with the morn, still waters lave The Fatherland.

-The Watchman.

with the R-port of the Committee

tional Unit. erable has been said in the Recorder con-lests, there will never be a S-venth-day B apsidering the weak and the strong points in tist denomination worthy of its name and our denominational polity. One of the most place. Each church must so organize and important features in that question was plan that its character and work will look treated by Secretary Whitford, on the Mis- directly and constantly toward denominasionary Page, a week or two since. Notwith- tional ends. Denominationalism has many standing all that has been said, the fact | things in common with machinery. A mile that the local church is the prime factor in away from the desk on which these words our denominational machinery, does not seem to have received any adequate at making drawings for separate pieces of matention. The primary factor in our denom- | chinery of different sizes and many shapes. inational life is the individual Seventh-day | One dominant purpose governs each man Baptist. His faith, conscience and devotion determine the strength or weakness, thing must be made with reference to filling a success or failure, of the local church. The place and fitting into perfect relations with history of each church illustrates this truth. hundreds of other pieces in one great ma-As individuals determine the character and chine. From draughting room to pattern destiny of the local church, so do the indi-shop, to foundry, and then to the great floor vidual churches determine the success or fail- of the main shop these separate conceptions ure and the destiny of the united and co-op- go, and all workmen, all machines, all inerating churches which constitute the denom- spectors act in concert to produce one final ination. The development of individuals in result, a perfect machine, a complex unit the local church, and of the local churches as made up of many parts, grouped and fitted individual organizations, has been excellent for one definite purpose. This illustration in many respects. Much in the history of finds full application to our denominational churches and individuals is worthy of com- polity. Each church is a part of the denomimendation, and cause for pride. On the national machinery. If the churches do not other hand, our churches have been so loosely recognize their true relations, and are not organized, and so imperfectly developed organized and inspired for the fulfillment of along the lines of denominationalism, that | this highest and most important reason for now, when we are confronted by denomina- existing, the denominational life will be weak tional work and problems as never before, and fragmentary, and whatever it underweakness and unpreparedness are prominent takes will be marked by imperfection and features. There have been potent reasons comparative failure. Life and death, suc-

radical and dangerous. Churches and pastors | nominationalism are made stronger for all though unrecognized and unapplied.

For several years past, beginning Denomination, and leaders, come to realize more than they have hitherto done, on Church Polity at the Chicago | that their existence and work is for purposes! Council, in October, 1890 consid- outside of themselves and their local interare being written a number of men are busy and determines each pencil mark. Every

are too liable to overlook this defect. Nev- work. Churches which say, "We can scarcely ertheless, if it is ever overcome, it is must be take care of ourselves, and have neither from within. That somewhat elusive and money nor strength for denominational impersonal group of confederated churches work," perpetuate and increase weakness called the denomination can do a little and inefficiency. As individuals who neglect to develop denominational strength, but the prayer-meeting, Sabbath-school, and church chief work must be done in and by the local work in general, in the local church, shrink churches, for themselves. Organic growth into narrowness of life and are of little value must come from within. That is an universal in the church, so are churches which live law. Life gathers material from without within themselves, and withhold their symand assimilates that material into new forms | pathy and support from denominational and fitness, according to its own laws and work. Much of our general work is crippled purposes. This principle is universal, even because the churches do not rise to higher ground in denominational matters. Our most vital work of Sabbath Reform is a Unless in lividual Seventh-day prominent example in this direction. This is Churches Exist B aptist churches, their pastors the short road to greater weakness.

CHRISTIANS as well as Jews need The Messianic to study the place and power of the Messianic idea in religious history. No one conception comes nearer to containing the central thought of both Judaism and. Christianity than does this Messianic idea. It covers an almost universal hope of humanity concerning the coming of a Golden Age and the attainment of better things. Other religious systems in the East, which were contemporaneous with Judaism, were pervaded by the same thought. The Messianic idea was not definitely associated with an individual, at the first. In the later history of the Jews, especially the centuries just preceding the coming of Christ. it was embodied in an individual whose appearance and work were to usher in the age of peace and righteousness. Probably the primary conception came from the idea of praising and anointing one who was devoted to religious duties and able to lead in works of righteousness. Hence the word Messiah. which, as our readers know, means anointed one. The word Christ, as applied to Jesus, had the same meaning, and was the Greek synonym of Messiah. It passed from the form, Jesus the Anointed One. into the proper name, Jesus Christ, that is, Jesus the Christ the Messiah whom the Jews expected.

THROUGH the Hebrew prophets Of the House was developed the idea that God had chosen the dynasty of David as his representative on earth. and this thought became a prominent item why Seventh-day Baptist churches have been cess and failure, lie close to this question, in the Messianic faith of the Jews. They excompelled to foster individualism. But when the relation of the individual church to de-latted the Covenant between God and his such individualism prevents compactness and nominational work. Those churches which people, and associated the fulfillment of that unity in denominationalism, the defect is come nearest to the required standard of de- Covenant with David and his line. Thus the

world, and the delay of the hopes of the Jews | when, in view of his possible arrest, he had for deliverance from oppression, intensified asserted that if he had chosen to ask for them, the Messianic idea and gradually gave it a legions of angels would appear to give him distinct political type. The hopes of the Jew | deliverance. That such agencies for victory future, although that brightness cannot ap- idea and of the prevalent faith. We make pear until after a period of suffering and this suggestion for the benefit of those who misery." In no small degree that future was may care to go deeper into the facts and conceived of as having much in common with probabilities of the situation. the glory of David's time and reign. A sense of justice also pervaded the Jewish mind which recognized that the punishment of the Messiah's nation was due because of national sins, and that through such punishment and suffering the Jews and Creator of the world, would every student of the New Testament, and of would be rulers of the entire world. This last nificant that in these later days there is after the captivity and before the coming of among thoughtful Jews concerning the Mescluded J-rusalem as the World's Capital. greatest value, from the Jewish standpoint, recogn zed that the coming of the Messianic form movement on the other. A correspondthought which runs through it of the King- labored so earnestly to teach when on earth. dom of Heaven, the coming of that Kingdom, the manner of its unfolding and the nature of its development, are wholly unexplainable, except in the light of the Messianic idea which preceded Christ's birth. When he appeared the universal question was, "Is this the Messiah?" Those who accepted him as the Messiah expected the immediate development of the Messianic Age according to the Jewish conception. They believed that the kingdom was about to be restored politically, and the significant act of of Peter, who went armed when Christ was about to be arrested, was not only natural, but it expressed great faith and great bravery on his part.

WITHOUT attempting to follow the history of the question further it is important that our readers consider the fact that in all of ing and Physi-God would purify his chosen people and Christ's teachings he sought to correct the make them worthy of that better time which materialistic and political conceptions of the gradually assumed the conception of a World Jews who were his disciples, and to teach the Kingdom and the national supremacy of the spiritual nature of his kingdom. How im-Jews. In that kingdom, Yahweh, the God of perfectly they grasped this higher truth, triumph victoriously, and his chosen ones subsequent church history, knows. It is sigform of the Messianic idea was developed marked revival of interest and discussion Christ. With the triumph of the Jews, it in- sianic idea. Those whose opinions are of Such an idea entered largely into the general now conceive of the Messianic Age as spiritfaith and into the individual life of the He ual only. They have given up entirely the brew people. It became so deeply enthroned idea of national restoration and of political that no disappointment could diminish its supremacy. At the present time the issue force and no misfortune could overwhelm it. along that line is clearly drawn by the Zion-However bright the hopes might be, it was ist movement on the one hand and the Re-Age must be postponed until such time as ing movement is demanded among Christhe Jews and the world were ready for it. tians, that is, an understanding of the Just when that readiness would be attained Messianic idea, the germ of which appears in no one could say, and hence it was believed the first promise of release from sin, in Genthat the Messiah might come at any mo-esis. A proper understanding of the subject ment, as one unlooked for and unexpected. will put upon Christians of this day the duty, The prevalence of this faith and its accept- as well as the glory, of rising to that immaance by the immediate disciples of Christ ap- terial and non-political conception of the pears throughout the New Testament. In- Messianic Age, and of the coming of Christ, deed, the New Testament, and the central which is in accord with the truth that Christ

Christianity ful men consider the points of difand Judaism. ference and the points of agreement which appear in their rela-

tions with each other. The tendency toward such comparisons between Judaism and Christianity is on the increase. Dr. Hirsch, of Chicago, the leader of Reformed Judaism in Tnat is the real touchstone in all compar-America, has lately spoken on this point, and his words ought to be of value to Christians. Should the reader think that the Rabbi's estimate of the question is faulty, for which men abstain and the correspondit is well worth knowing that such is the ing influence of such a religious conception opinion of one who represents a strong current of thought in Jewish circles. He said, "It is not merely the idea of a trinity WE turn aside for a moment to that Judaism rejects, but the very foundasuggest that a full understanding | tion upon which Christianity bases its philosof the situation gives ground for ophy of life is obnoxious to the Jew. The dea defence of Judas, who has been pravity of man, the inability of human be- demands of conscience. made a type of treachery and unfaith. The ings to co-operate with God, the hopelessness writer confesses that he has much sympathy of human salvation in this world, lie at the with that possible defence, and especially so root of the Christian religion, and even since he knows little historic ground for the they who have given up the belief in a George W. Hills, pastor at Nortonville, Kan., traditional denunciations of Judas as a triune God cannot free themselves from the passed from this life to the eternal life, at the traitor. It is easy to conceive of Judas as shackles of these haunting spectres. There Seventh-day Baptist parsonage in that vilhaving absolute faith in Jesus as the Messiah can be no union between Judaism and lage on the morning of February 22, 1904. and in his divine power to prevent arrest and Christianity. All attempts at such a union | She was the daughter of A. Judson and

Messianic idea was closely identified with whelming of his enemies as would give him that makes for the sarctity of human life. It David, before the exile. The struggles of the and his immediate followers a triumphant | will have nothing of sickly sentimentalism, of Hebrew people with various nations of the victory. Christ's words had suggested this, sweet spirituality. It is sane because it declares man to be sacred, capable of co-operating with God." However much Christianity and Judaism may misunderstand each other, at this time, however much of radical differsaid: "Although disasters have come and would appear in connection with the Messiah ence may actually exist, or be created promise to continue, there must be a brighter | was a definite feature of the Jewish Messianic | through mutual ignorance, it will remain true that Christianity is the Child of Judaism and that their estrangement for many centuries, and their general attitude toward each other at the present time, are among the saddest facts in the religious history of the world.

WE do not place great impor-

Sabbath-Keep-tance upon any phase of the discussion concerning Sabbath-observance which turns mainly upon temporal interests and hygienic considerations. Rev. George A. Edgar contributes to the Christian Statesman an article on "The Civil Sabbath," in which he reports some interesting figures by way of comparison between the length of life of Jews and Gentiles. His statements, in summary, are these: Taking 1.000 Jews and 1 000 Gentiles as a basis, he asserts that 250 persons from each class die in early life, 500 die in middle life, and 250 survive to old age. Comparing Jews and Gentiles, he says that of those who die in early life the average age of Gentiles is six years and eleven months, and the average age of Jews is twenty eight years and three months. Of those who die in middle life, the average age of Gentiles is given as twenty-six years and six months, and of Jews as fifty-three years and one month. Of those who reach old age, the average among Gentiles is fifty-nine years and ten months, and among Jews seventy-one years. In view of the fact that the Jews observe the Sabbath and many other days of rest, and are more obedient to the demands of religion in connection with rest days, Mr. Edgar draws the conclusion that the state should enforce Sunday legislation in the interest of men's bodies, if for no other reason. If there be anything of value in the statements made by It is a hopeful sign when thought- Mr. Elgar, it must be found not in the mere fact that the Jew rests oftener than the Gentile, since it is well known that the Jew is most active in ordinary affairs, but in the fact that the whole life of the Jew is dominated and controlled more by the Sabbath idea of rest from the religious standpoint. isons of this kind. It is not abstinence from business or labor which reaches the higher conception of Sabbath-keeping, but the cause on all of life. Seen in this light, the enforcement of Sunday laws, taken as a whole, creates holidavism and promotes evil, because men are forced to abstain from ordinary affairs by arbitrary legal demands rather than from religious considerations and the

### MRS. GEORGE W. HILLS..

Fannie Wells Hills, the wife of the Rev.

to secure, at the last moment, such an over- are unreal, untrue. Judaism is a religion Adelaide (Utter) Wells, born to them at Ber-

lin. Wis. June 4. 1866. She was the fourth the story of a life, which for simplicity and beauty, is rarely surpassed. To those who knew her as a modest, retiring girl, this will sound extravegant; to those who knew her in her work as the wife of the pastor, it is

scant praise. ful of her own ability, but when duty was in money." clear, there was no hesitating or drawing back. To know what was duty was to know | George Babcock, probated November 13, forward the kingdom of God, among her for we benefit of we church above mentionfriends and ne ghbors. She was especially ed,"" though ful of the lonely and sorrowing ones. Letters from her hand have gone to many a a brother or sister, or old neighbor, or acquaintance, bearing some messing and confort of hope just when confort or hope was sorely needed. She loved the Lord Jesus Christ and wanted everybody else to love him; she took great del ght in his service, and wanted every one else to know the joy of that service.

She never possessed a very strong physical constitution, but had been stronger in Kansas than even before. About two and a haf months ago, the suffered an attack of the grip, from which she would seem to rally, and then a feeh attack would come upon her. each time laving hir weaker, until finally it terminated in corebro meningitis, her nervous system utterly gave way under the long strain, and af er five days of fearful suffering, her spirit took its everlasting flight, and the tired body went to its appointed rest.

Brief services were held in the church the next morning at 7 o'clock, and the body was brought to Milton for burial. The large number who came long distances at that early hour, and the tear-stained faces which commany hearts, and of the profoundest sympathe for the bereaved husband and sorrowstricken friends.

She left one child—a little daughter nearly five and one-half years of age—to cherish the dim memory of a loving mother's care, and to be an increasing solace to the heart of her | with the large eyes and the eager questioning | father and mother and home, only he must stricken father. The sympathy of all will go face. out to these sorely bereaved ones.

MILTON, Wis., Feb. 29, 1904.

dinner to day.

L. A. PLATTS.

ALFRED THEOLOGICAL SEMINARY. child in a family of seven—four sons and three |. The course of events only makes more cer. | solve to find this country that very afterdaughters. She gave her heart to Christ tain the wisdom of the plan of having nonwhen only eleven years of age, and was bap- resident lecturers. Pastor W. D. Burdick of tized by Eld. E. M. Dunn, and united with the Nile, N. Y., recently spoke before the Semin- accordingly suggested to his mother, upon church of Berlin. When the family removed ary on "Student Experiences." The address reaching home, that as he expected to be to southern Wisconsin, they changed their was characterized by warm piety and practi- pretty hungry that afternoon, it would be membership to Milton Junction; a little later, cal counsel. The "experiences" related in wise to put up a rather better lunch than was Fannie and the father and mother, removed part to Milton, Wis., where he worked his customary when he strolled off over the fields, their membership to Milton. She was mar- way through college; to the importance of a suggestion that was carefully followed, as ried to the Rav. George W Hills in July. 1896 | keeping appointments; to his decision to en- is the case with most similar suggestions of Brother Hill-was then about settling at Nor- ter the ministry; to the wisdom of some- ten-year-olds. tonville as pastor of the Seventh-day Baptist | times going in debt rather than delay too. church of that place, and Fannie took her let- long the work of preparation; to his connecter and united with him, entering most heart- | tion with the Theological Seminary in Chicago; ily into the spirit and detail of his import- to the choice of fields, and the blessings of that the honeysuckle, which overhung the ant work. Thus is told, in simplest outline, laboring with a small and needy church.

A. E. MAIN.

ALFRED, N. Y., March, 1904.

#### WHAT OF THOSE BEQUESTS?

head of "Seventh-day Baptist Babcocks." Perhaps the largest factor in the character you say, "Captain James Babcock was a But with the thought that it was a little unol this noble woman was her conscientious devout Seventh-day Baptist, and an item in fortunate that this fact prevented, he trudged devotion to her sense of duty. The modesty his will shows a gift 'unto the church of Christ along. Over hills, across brooks, through cf chil hood and early womanhood never lf in Westerly, unto which I belong, keeping ye pine groves he passed, eyes and ears open to her. She was naturally retiring and doubt- Seventh-day Sabbath, one hundred pounds all about, but the further he went, the less of

light than in doing what she could to help day of ye week for a Sabbath, to be let out

What became of those bequests? RHODE ISLAND.

FEB. 27, 1904.

#### DEATH, THE LEVELER.

The glories of our blood and state Are shadows, not substantial things; There is no armor against fate; Death lays his icy hand on kings; Sceptre and crown Must tumble down, And in the dust be equal made With the poor crooked scythe and spade.

Some men with swords may reap the field, And plant fresh laurels where they kill: But their strong nerves at last must yield; They tame but one another still: Early or late They stoop to fate,

And must give up their murmuring breath; When they, pale captives, creep to death. The garlands wither on your brow; Then boast no more your mighty deeds:

Upon death's purple altar now See where the victor-victim bleeds. Your heads must come To the cold tomb. Only the act one of the just Smell sweet and blossom in their dust. -James Shirley.

#### A PILGRIMAGE TO HEAVEN.

The words of the preacher had impressed him. He was only ten years old, to be sure.

is not a country far away. It is a near-by breast

impressed the little fellow and led him to re-

The journey might be a long one, and he

So he started on his pilgrimage. As he left the house he noticed that the birds were singing very sweetly in the trees above him, and porch, was fragrant, and his little heart sang for joy, for he loved the music of the birds, and flowers were his delight.

Then he thought that if this were any other place than the home in which he had spent In yours of February 22, 1901, under the other than years of his short life, it would have just fitted the preacher's story of heaven. music was there to him in the song of the Later in the article you add, "The will of birds, the fewer the flowers, and the little heart began to grow heavy within him. Now what she would do. This high regard for 1750, contained the following item: 'I give he passed a brawny farmer driving his oxen duty made her intensely loyal to God and his three hundred pounds to ye church and society home, and of him he asked anxiously the way Word. She loved the truth of God, she loved to which I belong to in Westerly and places to the place which he sought. But the farmer the people of God, and found no greater de- adjucent, keeping and observing ye Seventh- only grunted and said something about there being no such place, which was, of course, a mistake. Then a dairy maid passed him, going her way, and on being asked the road to heaven, told him, with a laugh, to look into his own eyes if he would see the path—athing. of course, he could not do.

> Now the day was dying, and the shadows were creeping up and the wind blew cold, and the place he sought was yet a long way off. Indeed, it seemed doubtful if it could be reached ere nightfall, and that complicated things a little. The little feet were becoming tired and began to stumble over the rough road, when a cheery voice from behind called out. "Well. my little man, what long journey is this you're taking?" The boy turned to look up into the kindly face of the old school teacher of the village. The story of the quest/ was quickly told, and with the statement to the little fellow that he was going in the wrong direction for the desired goal, the old man took the small hand in his and led him homeward.

It was a long journey back to the village. but the sunset glow was before them and the darkness was all behind. The feet forgot to be tired, too, as the old man-versed in the ways of children—told the story of the knights of the long ago who had searched for posed the cong egations both at Nortonville but he was a very wise little ten-year-old, and the best that there was in the world. So it and at Milton, told of the sense of loss felt by he always listened to the sermon with eyes was that when the old man pointed out the and mouth wide open. So much so, indeed, that | father's house in the distance among the quite often, when the preacher had finished. | trees, where the birds were still singing and and had sat down behind the pulpit and the flowers were still fragrant, and told the thought things over, he found that he had little fellow that the preacher was right after been preaching exclusively to the little boy all, and that beaven was there, where were have faith to see it so and make it so, The preacher had said that day: "Heaven | then there was a quick response in the little

country, where there is music of birds and The old man has taken another journey Cultivate prudence, do not eat to-morrow's fragrance of flowers, and where joy sings in since then far beyond the hills, to another the heart." These were the words which had heaven where feet grow not tired, and hands

become not weary, but the lesson which he and the preacher taught that day lives in the heart of the boy, now a boy no longer. And How levely are Thy tabernacies, O Lord of hosts! now when, after the rush of the day is over, he returns to his own quiet home, looks down into the upturned face of his wife and gathers to his arms his baby boy-image of the little fellow of the pilgrimage—he breather a prayer for all preachers and teachers and old men who lead the children.-Christian Work and Evangelist.

#### TRACT SOCIETY. Treasurer's Receipts, February, 1904.

Mrs. C. D. Potter, Belmont, N. Y. . . . \$ 100 00

Mrs. Geo. Stillman, Coudersport, Pa 1 50		
Myrta E. Greene, Berlin, N. Y 1 50		
Emma C. Witter, Wausau, Wis 1 00	1	•
C. H. Threlkeld, Memphis, Tenn 10 00		
Woman's Board		
Woman's Doard	٠.	•
Churches:		
Newmarket, N. J \$ 15 00		
Chicago, Ill 7 00		
Chicago, Ill		
Plainfield, N. J 81 29		
Hammond, La 4 18		
West Edmeston, N. Y 5 48		
Salem W Va		,
Salem, W. Va		
Million junction, wis		
New York City		
Scott, N. Y., Sabhath-school 1 57	4	070 80
Total contributions	\$	313 80
Income:		
Orlando Holcomb bequest \$ 20 00		
Joshua Clark 6 00		
Russell W Green " 3 00		
Miss S E. Saunders' gift in memory		
of Miss A. R. Saunders 3 00		
Julius St. Fount and June 1		
Nancy M. Frank " 2 00	\$	36 25
<del></del>	₽	30 25
A. P. Ashurst, refund of salary and expenses not earned.		51 65
Publishing House Receipts:		
\$ 536 24		
513 18		
329 93		
. 5-7 75	<b>\$</b>	1379 35
	₩,	-37 7 30
M-4-1	4	1881 OF

# Publisher's Corner.

E. & O. E.

Plainfield, N. J., March 1, 1904.

F. J. HUBBARD, Treasurer.

The Publishing House has received its contract for its new typesetting machine, and the big factory in Brooklyn will soon be working on it.

We're in good company. In December last one hundred such machines were put out Scores ruined in the Baltimore fire must be replaced. It will be weeks before the machine will be in operation on the floor of our composing room.

We are anxious to hear the wheels go round You would be, every one of you, if you appreciated as much as we do what the machine will do for the office.

Won't it be nice to have clear, perfect prin for each issue of the RECORDER Don't look for your glasses when the paper comes into the house—give your glasses a rest. You won't need them.

Then think of increased output for th plant, without corresponding increased expenses. It will mean deceased deficits and increased denominational work.

Wouldn't vou like similar results in vour own business. Yet this is your business if you are truly a Seventh-day Baptist.

operate with the machine in aiding the work of the denomination.

urer have it this month.

Do it now.

#### PSALM 84

(From Translation of Jewish Publication Society.) My soul hath longed, yea, even fainted for the courts of

My heart and my flesh sing for joy unto the living God. Even the sparrow hath found a house, And the swallow a nest for herself, wherein she layeth

Yea, at Thine altars, O Lord of Hosts, my King, and Happy are they that dwell in Thy house,

They do praise Thee continually Happy is the man whose strength is in Thee,

Even they in whose hearts are the ways (unto Thee.) Though they pass through the Valley of Weeping. They make it a fountain; Even the early rains do clothe it with blessing. They go from strength to strength.

Till every one of them appeareth before God in Zion. Lord God of hosts, hear my prayer; Give ear, O God of Jacob.

Look down, O God, our shield Behold the face of Thine annointed, Better is a day in Thy courts than a thousand else

That putteth his trust in Thee.

I had rather sit at the threshold of the house of my God Than to abide in the tents of wickedness For the Lord God is a sun and a shield. The Lord giveth grace and glory; He will not withhold good From them that walk uprightly. O Lord of hosts, happy is the man

#### JASON BURDICK'S LAST OX-BOW.

The Story of Hopkinton's Eccentric Characters in the Good Old Days.

There may be urban residents of the cities of Rhode Island who would object to any | "What's the difference between the sun and a reference to the "passing of the South County | hen? farm," stoutly maintaining that such was not the case and that rural habits were as much in evidence in Washington county now as ever. But this is not so, for, agriculturally, the southern county of Rhode Island Total.... \$ 1781 05 suffered as much as any other part of New Eugland by the opening of the "wild and wooly" West. So, to-day there is little evidence of that prosperous rural life that with it has vani-hed many an eccentric inditant, part. A memory of these characters is all the knowledge of them that exists.

> Jason Burdick, who is best remembered as and lashes, was one of these characters. He with good bed and board. wore homely clothes made from homespun, Work was begun the next morning. Jaatively or negatively questions asked him.

"Yokemaker" Burdick, as he was commonly called, was a skilled artisan in the and later choose the best one for a staff. handicraft that he followed. It was his cus-We told you last week how you could co- tom to travel on foot through the state in search of business. But Jason did not practice his art in Rhode Island alone, for he fre-We repeat—the treasurer needs \$1,000 to quently made business excursions into the put in the machine. Our subscribers and territory of the "Nutmeg" state and somefriends have that amount. Just let the treas | times into Bristol and Worcester counties in | songs of a religious nature. In this way the

Burdick lived for the time being with the had begun to assume its shape.

family for whom he happened to be working. He never ate at the table with them, however. No reason was given for this, though his habit of eating slowly may have been the excuse. Sometimes Jason would be an hour and half a eating a breakfast of mush and molasses—a period nearly five times as long as it took the farmer folk. Of course, work was not found at every farm house each year. But there was sure to be something to do (either repairing or constructing new yokes, etc.) in every locality annually.

It was nearly sunset one "dog day" in late August when Jason Burdick came down the shady lane to Acres Arnold's house in Tuckertown. The hired men had finished the chores and were washing under an old oak tree for supper. As Al Libby glanced up the lane, taking his face out of the towel, he said: "Sufferin' haybricks! There comes Jason Burdick. Now, we boys 'll have some

"How d've do, boys," said Jason, on reaching the group, and he immediately took off his coat and began washing for supper uninvited, as was his custom. Mr. Arnold's children and others in the house came to the door and greeted the unexpected visitor.

"Now, boys, I've got a new conundrum," began Jason, aiming to interest them.

"Give it up," said one, without trying to guess. The others ventured several guesses, but did not succeed in guessing right.

"Well," said Jason, "the hen sets on eggs, and the sun sets on the earth. Ha, ha! Haw, haw!" And all who heard the answerechoed

By this time Mistress Arnold called supper, and all went into the house. John ate at a flourished in a past generation. And along side table, as usual. After supper Acres Arnold pleased the yokemaker by telling him vidual who played an amusing, if not impor- that he wanted a yoke (bows and whole outfit made for a pair of young steers that his son Dick was then training to take to the county fair). As that event did not occur a maker (they did not manfacture things in for a month, Jason had ample time, which those days) of ox yokes, ox bows, lash staffs he could always utilize whenever furnished

but his appearance was not as peculiar as son and Dick went into the woods to obtain his conduct. Some residents of South County a suitable hickory tree as material. This was believed that Jason was mentally deficient, not much trouble, for the hickory trees were or, as they expressed it, "he had a screw plentiful and all they had to do was to select loose." But in truth Jason's eccentricities a straight one of moderate size. One was bordered more on fanaticism than anything finally selected and Jason began to cut it else. Though not a devout person, Jason down stopping now and then to tell a funny frequently "got religion" (a South County story or take a fresh chew of tobacco. After expression for an evidence of piety), and he a while Dick returned from the barn, where was always ready to repeat verse after verse he went to get the oxen in order to haul the from the Bible. He had a habit of speaking tree home. The best section of the trunk of himself by his given name, seldom or never was picked out for the yoke, care being taken using a personal pronoun. Jason was gen- to select a portion free from knots. Next a erally very communicative, but there were smaller section, which it was thought would times when he would not even answer affirm- bend freely, was sawed off and set aside for the bows. Lastly, Jason picked out two or three limber shoots that he intended to cure

The barn doors at either end of the threshing floor were opened and the tree drawn into the barn, where Jason began removing the bark with a draw-knife, preparing to shaping the pieces. When not telling stories to the children who played nearby, he would sing work progressed, and in a few days the yoke careful as now. In time Jason grew better idence Journal. and was able to be about. It was then noticed that he was affected with partial paralysis.

MARCH 7, 1904.1

Jason began work upon the yoke as soon course the work progressed slowly on Rockville, in Hopkinton. At the time of his suited me. I guess I've been about as useless account of his lack of strength. Though death the farm by law went to his heirs who a member to the church as the sprained hand Jason appeared cheerful enough when anybody was near, he was overheard to say to consequently the property lay unimproved bend more than an inch or two. himself: "This is sure goin' to be the last ox and the estate remained unsettled until yoke you'll ever make, Jason Burdick, so do about ten years ago when it was sold at can't use this member to do them-that's your work well. Remember that a good yoke auction to John A. Corey, a lumberman, may help in the prize for Master Dick. So do | who stripped it of timber. your best, Jason." As soon as the yoke was finished Jason began to make the bows, and farm was burned about sixty years ago. At short of it; and, if the rest of the members after them the lash staff. But this was not this time Jason was living alone, his being had been like me, the church would have been done without intervening days of sickness. "unequally yoked" having caused such a as paralyzed as old Cousin Josiah Jones, who The three strips of leather for the lash were condition. At the time of the fire Jason went can't move hand nor foot. I'm ashamed of braided and fastened to the staff by Jason into the cellar and brought out unaided a while in bed.

But Jason recovered enough to "yoke" safe place. the steers, which had already been trained. He was a remarkable strong man and this as she looked at the church spire from her This was quite a ceremony; for Jason always | feat was only a sample of the stories told of | window.—Forward. christened a yoke of his make by being the his strength of muscle. After this disaster he first person to put it on the oxen. When | became more erratic than ever and devoted doing so he would say, quoting from the most of his time to wandering about the Bible: "Take my yoke upon you and learn | country, and it was of this stage in his career of me." Then he would crack the lash and that the writer in the Journal speaks. vell. "Haw" and "Gee" at the top of his shrill voice as he drove the oxen about the | that he had the sympathy of the entire comyard until convinced that the yoke fitted | munity. Previous to 1836 he was what was satisfactorily.

had to take to his bed again. And for the stock last time, too. The yoke that he made for Dick Arnold's steers proved to be his last, | timber to Norwich, using a pair of oxen and after all. Jason rapidly grew worse. But white horse on the lead. Probably through he needed no closer attention (for he lay in a | a spirit of pure perversity, Mrs. Burdick obcomatose state much of the time) and was jected to the Norwich trips and about the came one day when the Arnold children were | tend to be dreadfully sick, and Jason being alone with Jason, their parents having gone | guilable, hied himself away on horseback for to the fair. Toward the last his mind was | "Old Dr. Campbell," who lived near Volunwandering.

long in this world, Jason ain't.

"Yes, children, Jason's yokemakin' is him, 'Jason, take my yoke upon you and | Daniel, Abbey and Ellen, all gone and with ful life 'n yokemakin'.

"Jason has made a good many yokes and bows and such like in his day. But that the yoke maker and he began to be more don't amount to much. They'll rot, give 'em | eccentric than ever. After the burning of his time. An' so'll Jason."

And after a short silence, he continued. "For some reason it hurts to talk. Anyhow, Jason ain't got much more to say. But, children, let me advise you. 'Be ve not un-

mystery now.

he had many acquaintances in the county. members is useless, and worse.

But at this time Jason was taken seriously | On his grave they laid the last ox yoke that | ill with a fever. For days he lay in bed and did he made as a firting memorial. And thus ber of the church meant before, though I've not stir, much less inquire about his work. fragments of this decaying yoke can be seen been one for thirty five years. I've never He was attended by Mrs. Arnold and the to-day on the grave where Jason Burdick felt obliged to do what the church wanted children, for in those days people were not so | was buried in Laurel Luke Cemetery.—Prov- | done. I felt it was a favor, my doing it at

article in the Journal

were scattered all over the United States, is to me, all stiff and crippled, and refusing to

full barrel of pork and set it on the grass in a be different from now on," and Aunt Sarah

The domestic trials of Jason were such considered in those days as a prosperous As soon as the "yoking" was over Jason | farmer, having a large farm and considerable

It was about this time that he carted ship wholly cared for by the children. The end | time Jason got ready to start she would pretown. It was a fourteen mile ride there and "Your steers won the first prize. Dick?" back, and when he returned Mrs. Burdick had the yokemaker inquired. "Jason knew | had a miraculous recovery, but it was too late 'twould be so. They looked good in that in the day for the Norwich trip. When this new voke. But Jason ain't goin' to make ruse got monotonous, she tried taking the no more ox yokes or bows. He ain't for lead horse into the woods and hitching it where Jason couldn't find it.

In 1836 Jason came home one day and about over. Very soon his Master'll say to found his wife and three grown up children, learn of me.' Then Jason'll lead a more use- them all of the household furniture. Helater learned that they had moved to a farm in Canterbury, Conn. This was a severe blow to house he built himself a hut on his farm and lived like a hermit for a long time. He died

#### A USELESS MEMBER.

"I've never thought just what being a memall, and half the time I let some one else do it The Westerly Sun adds the following to the instead. When I was through with work at home, and with what things I liked to do out-Many years ago Jason Burdick owned and side, then I was willing to do something in as he could hold the tools in his hands. Of resided on a farm about two miles north of the church—if it was the kind of work that

> "There's lots of thirg. I need to do, but I certain. That's the way the minister has felt about me, I guess. I've been a useless mem-The house which formerly stood on the ber for thirty five years, that's the long and myself—I truly am—and things are going to nodded her head with a firm determination.

#### AN OBSTACLE.

CHARLOTTE PERKINS STETSON.

I was climbing up a mountain path With many things to do. Important business of my own And other people's too, When I ran against a Prejudice That quite cut off my view.

My work is such that could not wait. My path quite clearly showed. My strength and time were limited. I carried quite a load; And there that hulking Prejudice Sat all across the road.

So I spoke to him politely. For he was huge and high, And begged that he would move a bit. And let me travel by— He smiled, but as for moving— He didn't even try.

And then I reasoned quietly With that colossal mule; The time was short, no other path, The mountain winds I argued like a Solomon. He sat there like a fool.

And then I begged him on my knees-I might be kneeling still If so I hoped to move that mass Of obdurate ill will-As well invite the monument To vacate Bunker Hill.

So I sat before him helpless In an ecstacy of woe-The mountain mists were rising fast, The sun was sinking low— When a sudden inspiration came As sudden winds do blow.

I took my hat, I took my stick, My load I settled rair. I approached that awful incubus With an absent-minded air-And I walked directly through him. As if he wasn't there.

#### LEADERSHIP.

People will follow the confident leader. Speak to the people out of a full heart and mind that which you know to be true. If you really do not know anything that you are "Yes," said Aunt Sarah, surveying her sure of, get out of the ministry and go to equally yoked together. That's what ruined bandaged wrist, "the doctor says it's a bad planting potatoes, or seek any useful occupame. My life-mate was unsuited to me, an' sprain; and the minister says I know now tion. The minister must have a message, a we were worse off'n mismated, two-year-old how the church feels, in not having the use of confident whole-souled message. Imagine the all its members. The minister didn't mean angels singing, "Behold I bring you some And here might have been recorded the his- that just for a joke, either; he looked at me tidings which I shall now attempt to prove tory of Jason's early life, if the end had not as if he wanted to see how I'd take it. I had to you are good, though there are many concome so soon. But it must always remain a sense enough, too, to feel I deserved to have scientious angels who doubt it!" Speak to him say it to me. A word like that comes the people the glorious tidings in a glorious Jason's funeral was largely attended, for home pretty straight when one of your own tone, with a glorious manner, and see them go forward.—The Leader.

# Missions.

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

over truth, yet we do believe in bolding fast life. While we are to teach and maintain the God's truth into a human life with power. truth by our lives yet we are to teach it by our words. We are not to keep it in silence. We are not to be ashamed to spread it abroad. It may be unpopular, and the setting it forth before men may make us unpopular, but we are not to love popularity more than the truth. We have no right to withhold the truth from men, from fear. We should have the courage of the truth and for the truth. The Sabbath truth is unpopular with men. Shall we as a people who stand for it cease to teach it and preach it because it is unpopular and people shall call us a peculiar and unpopular people? We should contend earnestly for the Sabbath of Jehovah in our homes, in our churches; from the pulpit, from the printed page; contend earnestly for a truer and a better Sabbath observance. So should we earnestly contend for any other vital truth which makes for our spiritual and eterna welfare.

THE Holy Spirit coming into the heart of man will convict, convert, enlighten and sanctify the man. It will not only bring him to Christ but lead him to a Christly life a mold him into the likeness of Christ. It will make known to him duty and responsibility and give him purpose and strength to perform duty and meet responsibility. It will call him ments in the Gospel record is in the three out and direct him in spiritual activity. He will, by its influence and power, become spirit tually-minded and take delight in the work the direct result of personal effort. The reof the kingdom of Christ. This influencing and indwelling presence and power of the Holy Spirit is greatly needed to day in individual Christian hearts and in the Christian church to bring salvation to the children of men the wide world over, and the reign of love, good-will, and righteousness in the world. The Holy Spirit will dwell and work in a worldly heart, or in a worldly, pleasureseeking and time serving church. A man or a church without the inner directing power of tion to every man who wants to "obey the Holy Spirit is like a ship on the sea without chart, compass and rudder, and is in danger of shipwreck. Be filled with the Spirit ing can only come out of the direct effort to that ye may have the fruits of the Spirit.

### MULIPLYING ONE'S LIFE.

London quietly dropped a tract on the pave- Moody, so Christians to day are leading their ment as she passed a man, who stopped and friends to Christ, and so they must ever do. picked it up. He was at that time indiffer- The secret of all this power is that God is in ent to his religious life. His name was R ch- the service. When Peter spoke to that palard Baxter, and the tract was the means of sied man at Lydda, he said, "Æneas, Jesus enough to pierce them.

Call to the Unconverted." One of the hun- who hesitates to attempt the effort depend WE do not believe in contention or strife | Dadridge, who was converted by the mest afraid to trust God to help an honest effort. sage it carried into his awakened soul. Dod- Do not doubt that the power of God will be to the truth and maintaining it against all dridge in turn wrote "The Rise and Progress given in answer to genuine prayer. Let it be opposers. We need in these days when men of R-ligion." Among those whom this book remembered that this service involves an are restless and unduly seek something new, led to God was William Wilberforce, and he earnest prayer-life, out of which comes power to stand firm and steadfast for the truth. wrote "Practical View of Christianity." This both with God and men. Then, thus in-Jude in her epistle exhorts Christians to was the means of saving Leigh Richmond, spired and equipped with that preparation " earnestly contend for the faith which was who wrote the famous tract, "The Dairy- which any intelligent man can make for peronce delivered unto the saints." Faith here man's Daughter," which has been the means sonal work with men, let the great ambition means the system of truth revealed in the of untold blessings. Moreover all the lives in to multiply the life fill the mind and heart of gospel of Jesus Christ. It is called faith be- this chain of golden links were filled- with every man who has taken the name of Jesus cause in the maintenance and promulgation | years of faithful service radiating in other | Christ. The man himself will most surely unof a truth, or a system of truth, faith is the directions and touching other lives for good. fold his best capacities and powers in such indispensable element, all depends on it. We At the point where we know of it, the link in service. The world needs such men. The are not to-contend for the faith by violence, that chain which was the beginning of it all church needs such men. This need should be a by arms, by persecution, but by reasoning, was the act of that unknown woman who ac- | challenge to which every true Christian will by argument, by thus saith the Lord, by con- cepted, quietly and unobtrusively, the oppor- respond with decision and enthusiasm and sistently and faithfully exemplifying in daily tunity to use a tract in such way as to bring untiring zeal. Only eternity can measure the

This is one of the chapters in the record of human influence of which we happen to know. Who can doubt that many such could be written, if the facts were all known. Years after the writer had been active in the Christian life, he took steps to learn who the preacher was who had spoken the message which had led him to a decision for Jesus Christ. The minister was visiting his pastor at the time. When the information was secured, a letter was written to the minister telling him of that influence years before, all unsuspected by him. Some years ago a young bank clerk who had decided for Christ, after some hesitation, arose in a meeting of young people and simply announced that he wished to say that he had decided to become a Christian. Sitting by the writer, who was the pastor of that church, was a young lady, who turned and asked him if he would make an appointment to talk about this subject. The next Tuesday was fixed. When the pastor arrived he was informed that the decision had been made, and the young man's frank, manly statement had led to it.

This result from individual effort to influence individuals is the inevitable fruitage of such effort. One of the most significant state. little words, "He brought him." John 1:42. cine, This achievement on the part of Andrew was markable chain of influence mentioned in our first paragraph was the result of the use by the Spirit of Truth of messages which men had written, without their personal intention to influence the individuals affected; but more significant still are those instances where Christian men have set themselves to the task of exerting a direct influence upon their fellows. The fact that God will bless the truth, spoken or written, is an inspiraorders" and attempt this work. But ordinarily the reasonable expectation for a blessspeak or write or help some one particular individual. Just as Ambrose led Augustine, just as Occam led Wyclif, just as Staupitz Influence is an endless chain of golden led Luther, just as Bohler led Wesley, just as links. An unknown woman in the city of Arnold led Stanley, just as Kimball led

his conversion. He wrote a book entitled "A Christ maketh thee whole." Let every man dreds of the readers of that book was Philip on the present Christ to use him. Do not be precious outcome. It is an endless chain. Will you be one of the golden links and thus multiply your life?—The Intercollegian.

#### DEATH IN PATENT MEDICINES.

Dr. Baumgartner, in "Transactions Colorado State Medical Society for 1902," says that the following patent medicines contain the percentages given of alcohol:

,	Green's Nervura	18 2
•	Hood's Sarsaparilla	18.8
	Schoock's See weed Tonic	19.5
	Brown's Iron Bitters	19 7
•	Kanfman's Sulphur Bitters	20 8
ĺ	Kaufman's Sulphur Bitters Paine's Celery Compound	21.0
	Burdock's Blood Bitters	25 2
b	Aver's Sarsanarilla	26.2
	Warner's Safe Tonic Bitters	35 7
	Warner's Safe Tonic Bitters Parker's Tonic	41 6
Ì	Hostetter's Stomach Bitters	44.8

Think of a crusade against beer, which contains only from two per cent to five per cent of alcohol, while allowing the free sale of "bitters" containing ten times as much! The "bitters" are stronger than whiskey, far stronger than sherry, port, etc., and claret and champagne far behind.

Is it beyond the truth to say that alcohol causes from one third to one half of all criminals, defectives, insane and dependents, which the state is compelled to support? What proportion of these are the products of these patent medicine avudicates no one can tell. It is surely large.—American Medi-

### SOLEMN CHARGE.

"If you are a preacher, magnify the royal ordinance of preaching. Do not minify. preaching and magnify ceremonials. Preach a modern gospel, but the everlasting and only gospel, with no additions or subtractions. Do not deliver cheap editorials and hashed magazine articles. You need not be scholastic or artistic, and you should not be metaphysical. Science is for experts, but the gospel is for sinners. You are an oracle, rather than an artist. A gospel sermon is not an oration. God wants holy men more than brainy men in preaching and heart more than art in worship.

"The greatest thing in the world is the soul. The greatest evil is sin. The greatest work is salvation. The only remedy for sin is the Gospel, and the only society that God has ever organized to apply this remedy is the church; but a higher type of fiety is needed before God can do any mighty works."—Selected.

Walls have ears, and some noises are

# Woman's Work.

MARCH 7, 1904.

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

WHAT SHE COULD. ANNIE L. HOLBERTON.

God help me in patience to do The duties that come to my hand. Thou who knowest my purpose is true Though little the power at command. Oh let me not faint by the way, And teach me thy time to await! Trusting still while I work day by day, With prayer that must triumph over fate.

The cause that I fain would uphold, Yet only have prayer to sustain, For its sake my heart ne'er can grow cold. Whose yearning I may not restrain. Grant grace life's aubmission to learn. Though unable to do what I would And may I this one last verdict arn In truth, "She hath done what she could."

THE Hospital Book and Newspaper Socie-

ty have been carrying on a grand work for to know of all the work they have done in this time, but although there seems no way boat." of attaining this, we find the work of one year alone is most astounding. During the year just closed, they have distributed over six thousand books, twenty-seven thousand magazines and forty-seven thousand weekly and illustrated papers. In this work there is only one person who receives any pay and that is the man who ties up the heavy bundles for shipment. All the rest of the work is done by volunteers. The literature ed the current on. is distributed according to their constitution, "1st,in New York City; 2d,in New York State; 3d, in any part of the United States." By or. He laughed delightedly. correspondence and personal investigation, from the Southern states. A clergyman's hot." wife in Arkansas has, by means of the books the country town where her husband is pas- | bag with hot water." tor. She says that although her husband's library is composed almost entirely of historical and theological works, they have been read again and again. One boy she mentioned walked 30 miles for the sake of getting a history. During the last twelve months, the Society has received and approved nineteen new applications for reading matter. Over fourteen thousand inmates of the New York State Hospitals and City Institutions have received literature from this Society during chiefs and linen stocks and for pressing ribthe time mentioned. The classes of books bons. most frequently called for are standard works, fiction, juvenile reading and German books, and the Society makes an urgent appeal not only for such books but also for money to enable them to send this reading she connected the dish with the light current matter to those who are hungering for it. Besides the books and magazines that are sent from contributors outside of New York, ed there are a great many received from the of reading matter should be sent to the office, 105 East 22d St., Room 417; dona-Woodward Haven, 26 East 29th St.

#### ELECTRICITY SINKING DEEPER INTO SLAVERY. "Our new electrical sewing machine—a birthday present to my wife," said Mr. Smith.

He was entertaining his cousin from the began to fill the plates.

country, and as he spoke he unscrewed an chine's side.

connect it with the electric light current, the since the fire alcohol ones are forbidden." same as you connect a fan, and off it goes. L'ke this. See?"

back in an easy attitude in her chair, her feet | electricity in their homes. clear of the treadle which women have found so fatiguing and so injurious to operate.

"A wonderful age," said the country visit- coff-e urns, etc., etc.

"The age of electricity," said Mr. Snith Did you ever see an electrical poultice?" "Never." The visitor smiled.

"Well, here is one."

It was flexible, like a flat pillow, and it was covered with the softest fleece. Mr. Smith fastened its end to the light current, and turn- because they do away with the ugly, black

"It is getting hot already," he said. "Feel." "By jove! it is getting hot," said the visit-

"It takes the place of a hot water bag," they keep in close touch with those to whom | Mrs. Smith explained. "If you have cramp | there is electricity this little stove can be set they send literature of any kind. The society or neuralgia, you start it going, and lying up, and on it oysters can be prepared, or a has calls for literature from all parts of the down, you press it to the spot where the pain Welsh rarebit, or coffee or tea. The stove country, the most urgent appeals coming is. It is not in a minute or two, and it stays | does, in fact, everything that a chafing dish

"I see." the visitor said. "You don't have and magazines sent her by this organization, to be jumping up every little while to throw

rent keeps the bag hot, and this heat can be York Tribune.

"Mr. Smith brought from a closet a flat-

"Here is a handy thing," he said. "An electrical flatiron. It heats from the light current in two minutes. I often use it to press a pair of trousers with, and Mrs. Smith finds it convenient for laundering pocket handker-

"And now we'll have something to eat, said Mrs. Smith.

The visitor's countenance brightened. She set upon the table a chafing dish and

"Is the electrical chafing dish an improve-

the current on and you are ready to cook. There is no dirt, no odor, no trouble."

"It is safer, too, eh?" said the visitor.

"Safer?" she said. "Well. I am a college electric light bulb over the mantel and fasten- girl, and at our college the alcohol chafing ed in its place the flexible cord that was at- dish has been banished. Do you know why? tached to a small moter at the sewing ma- It is because an alcohol chafing dish set fire to the college a couple of years ago and "It is such a blessing," said Mrs. Smith. burned down one of the biggest and hand-"My doctor has forbidden me, you know, to somest of the college halls. The girls are alrun a machine, and this runs itself. You just lowed to use electrical chafing dishes, but

The host and hostess and their guest now drew their chairs to the table and began to She turned the tiny switch, and the machine eat. While they ate they talked about the immediately began to run smoothly and electrical conveniences that American ingenuswiftly. She hemmed a skirt, leaning ity offers to-day to all such persons as have

They talked about the electrical broom—a broom that cleans by electric suction. They "This isn't like sewing," said Mrs. Smith. talked about the electrical soldering iron—an "All I have to do is sit here and guide the iron which solders without the help of the work. The difference between running an cumbersome charcoal stove required in the twenty-nine years. It would be interesting electrical and ordinary machine is as great as past. They talked about electrical afternoon the difference between steering and rowing a tea sets, electrical griddle cake irons, electrical toasters, electrical cereal boilers, electrical

> Electrical curling iron heaters are to be found on the dressing tables of many fashionable hotel bedrooms. They are small and comely, and they work automatically. The slipping of the iron into the heating chamber turns the current on; the withdrawing of the iron turns it off. These heaters are popular smears of soot that the heating of a curling iron in a flame of gas occasions.

> The traveler's electrical stove is small enough to be carried in an overcoat pocket. On a train or in a hotel room, and wherever

These various electrical contrivances are in use now pretty generally in the hotels and established a reading-room and library in out the water that has cooled and to refill the apartment houses and modern residences of the big cities, and their use in the smaller "That is it," said Mrs. Smith. "The cur- towns of America is spreading fast.—New

> JUST BE GLAD. O heart of mine, we rhouldn't What we've missed of calm we couldn't Have, you know! What we've met of stormy pain, We can better meet again,

If it blow.

For we know not every morrow, Can be sad So, forgetting all the sorrow We bave had. Let us fold away our fears. And put by our boolish tears, And through all the coming years. Just be glad. -James Whitcomb Riley.

### JAPANESE HOMES.

In most civilized countries to-day the wishment over the alcohol sort?" the visitor ask- es of the husband are the mainspring of the wife's action, but in Japan it is the husband's "Is it an improvement? Well, I should will. "Woman is a fool," said a Japanese boxes that are placed by the Society at most | say it was," Mrs. Smith declared. "The old- | gentleman once in my hearing, and I proved of the principal ferries and railroad stations, fashioned chafing dish requires you to be run- myself no exception to the generalization, for and in other prominent places. Donotions | ning out for a bottle of alcohol at the most | I listened to him. "But," he continued, "if inconvenient times; and to fill the alcohol she will obey her husband people won't laugh lamp is untidy, unpleasant work; and alcohol, at her. Japanese women are much better tions of money to the Treasurer, Mrs. J. when it burns, emits a sickening odor But | than European women, though. The western with the electric chafing dish you simply turn | women rule everything; they think they are great gods. Their husbands are very unwise and cowardly to let them behave in such proud style. The European wife, instead of Mrs. Smith added the salt and pepper and waiting on her husband, makes him get everything for her!" The whole was uttered

posterous."

I have quoted this statement because it was | Even a foreigner soon decides the worth of exclusiveness bred these in the bone. Besides, ly. The little son, long before he has learned | ful as it is possible for art to be. to tell the truth and to curb his temper, The children of Japanese homes are well far behind her own ideals.

has to toil and moil incessantly for the house- cheerfully. There is a beautiful spirit of helphold. She is provided with one servant al- fulness between brothers and sisters. ways, unless the family be a poor one, and often with many. Her business, as in our own for one another than they do for their par homes in that respect, is that of overseer. ents for whom their respect is unbounded. Al-She has leisure, in which she occupies herself | though the Japanese take great pride in their much as any woman in our own land might | babies and their growing sons and daughters, if she had only a moderate education and they strenuously endeavor not to reveal it rather narrow interests. The Japanese wife and if you had naught but their word for it has more actual freedom than any other wife you would think they were quite harassed in the East. The Turkish women are captives and disgusted with their offspring. in comparison. The Japanese are proud to admit this, but they jealously guard the con- Japan, "you will have to refer to your baby versation they deem necessary.

The husband in Japan admires his wife little son.' " when she is obedient above all things. Hel dulgence.

Said a student to me once, speaking of a children. gentleman who had married a geisha: "Mr. Otsuka loves his wife all the time, it is a very the attention which mothers should. She is curious thing."

the West and the East cannot and do not greater half of their love. care to understand each other.

A guest in a Japanese home is made to feel that all creation exists for his benefit, and if he be in a receptive mood he finds it decided- self to the children on a picuic or a walk in ly agreeable. No member of the family mars the illusion by trying to impress upon him his peculiar tastes or doings. It is as if all had infinite leisure to minister solely to his pleasure. If the Japanese could only realize · how one pines for something significant, some expression which we do not afterward discover to be strictly classical, some petulant de- | ly and wistfully of the care and love that are flance even of their everlasting precedent!

Guests come and go, but the ceremonious performance of the sacrifice of humble individuality ever goes on, and the most successful, because the more practiced, actor in this soul and feeling of the heart by artificial ges- friends? No, these are too easily put on and that underlie the substitutions and from these ality in any age become more amalgamated. her head.

in a tone that implied "Disgusting and pre- instinctively feels what the natural expression Its racial instincts exactly correspond to

one which might have been made by any even a Japanese smile, and every baby knows its blood relationships are so closely interscore of husbands and fathers in Tokio, writes just how little his father's frown implies. I woven, that it is, in reality, one huge housethe American wife of a Japanese in The Con- | wonder if the Japanese themselves do not | hold and family. gregationalist. Now and then one finds a take considerable pleasure in understanding man of far more liberal opinions, but we must each other in this roundabout way. But this take the average when we speak of national- self-suppression is not the lovely spontaneity ity. The average man's opinion of woman is it seems; it is often a dolorous duty and the that she is greatly his interior. On this cor- | effect of ages of severe schooling. It is cernerstone he rears the institution of the fami- | tainly contrary to nature, yet it is as beauti-

knows his mother's place, for, strange as it | bred. A foreigner never fails to notice it. As may seem, each mother is careful that the a rule they are obedient and deferential to grand old doctrine of "man" shall be faith- their elders, sweet and obliging among their fully preserved. In its obliviousness to the equals, and patient to a degree that is philpower of well developed womanhood, Japan osophical, yet no more genuine children are is far behind the other Christian nations and anywhere to be found. No child is without lits responsibilities, and in most cases these It is not that the Japanese married woman | are strapped to its back and it bears them

I think the children have more real affection

"I suppose," said a friend, before I left for as 'my dirty, insignificant and troublesome

Still, after all, no one can withstand the has complete authority over her, which he of- | blandishments of an infant, and many a Japten abuses by alternate fits of cruelty and in- anese mother have I entrapped into glowing details of the accomplishments of her small

The mother does not always give them al ever at the beck and call of the head of the Why was it a curious thing? Because love family to the exclusion of all other requests. is the highest expression of the individuality At such times if the babies protest, they are and the Japanese strive unceasingly to sup- stuffed with sweets or turned over to the serpress individuality. By this they may gain vants, and such times are nearly all the time. certain benefits not so well-known to the The servants are not refined, but they are Western world, but it is undeniable that kindhearted women, and they are closer memstrong family affection based on a sound re- bers of the household than our servants are spect for the individual is and must be want- or would like to be, and for that reason they ing to a large degree. It is right here that mother the children and naturally get the

> Much of the discipline of the family is turned over to the elder brother. It is summary and sound. Occasionally the father devotes himthe evening, telling them stories or playing games, but never under any circumstances will he lay aside his pipe and his d guity to crawl about on his hands and knees in the similitude of a lion. "Ototsan" is always | imperturbable.

> Mothers and fathers often speak admiringbestowed upon the children of the West, and it may come to pass some day that their own will figure more as human opportunities than as issue and heirs.

A Japanese away from home is the most national tragedy is the wife and mother. If homesick thing in the world. What is it he it were possible to conceal every hope of the longs to get back to? His own family? His ture, then the Japanese woman could do it. off. It is Japan itself. All Japan is home to But as it is not, one soon learns the motives him, and no wonder. Never did any nation- at all; I'm nearly new!" she answered, tossing

family pride and family affection. Its former

Vol. LX. No 10.

### NIDDY NODDY.

BY MARIAN PHELPS. Nodding, noddling, lower, lower, Droops a bonny head:

Winking, winking, slower, slower, Drowey eyelide apread Curtains white o'er eyes of blue Slumber laden, peeping through Golden fringen aweeping over Cheeks as pink and sweet as clover; While in dreamy accents slow Drawls a wee voice, faint and low: "Light-my-candle-please, somebody; I'm-so-wiggley-in-my knees, And my head's so niddy-noddy I can't-hold it. Hurry-please, Cause-it might-roloff you know, An' I-wouldn't-want to go Up-to bed-without-my head. Thout-my-head-go to-bed Thout-my-head—oh, no! No! No! No!"

Niddy-noddy! Niddy-noddy! Light her candle, quick, somebody! Such a dire calamity Threatens now this maiden wee! Hurry! Skurry! or to bed She must go without her head! Oh! Oh! Oh!

#### THE VERB AND THE PREPOSITION.

English is said to be one of the most difficult languages in the world for a foreigner to learn. The verbs and prepositions are particularly puzzling. A professor in the Columbia School of Mines tells of the troubles of a Frenchman with the verb "to break."

"I begin to understand your language better," said my French friend, M. De Beauvoir, to me, "but your verbs trouble mestill." You mix them up so with prepositions.

"I saw your friend, Mrs. Berky, just now," he continues. "She says she intends to break down her school earlier than usual. Am I right there ?"

- "Break up her school, she must have said." "Oh, yes; I remember; break up school."
- "Why does she do that?" I asked. "Because her health is broken into."
- "Broken down."
- "Broken down? Oh, yes. And, indeed, since fever has broken up in her town---"
- " Broken out."
- "She thinks she will leave it for a few weeks."
- "Will she leave her house alone?"
- "No: she is afraid it will be broken—broken -how do I say that?"
- "Broken into."
- "Certainly; it is what I meant to say."
- " In her son to be married soon?"
- "No: that engagement is broken-broken-"
- " Broken off."
- "Yes, broken off." "Ah, I had not heard that!"
- "She is very sorry about it. Her son only broke the news down to her last week. Am I right? I am anxious to speak English well."
- "He merely broke the news; no preposition this time."
- "It is hard to understand. That young man, her son, is a fine young fellow—a breaker,
- "A broker, and a fine fellow. Good-day!" So much for the verb "break."

Dolly was out for a walk and met an old friend of hergrandfather. "And how old are you' little one?" asked the old gentleman. But Dolly was indignant. "I'm hardly old

# Young People's Work.

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

Watch This Space.

week's issue, as there will probably be a triple and in Africa, my much loved mission field, est charts it bears the discoverer's name. good-bye message from the three wise men. but I am aiming high; I am trying to learn best you have. It is your department.

> From Brother Dawes. Nashville, Tenn., Jan. 19, 1904.

Dear Pastor Randolph:

While applying to my studies in medicine am still working for the Master in making known his truth to my fellow men. In the medical college where I am studying, there is a young man from Jamaica who also is study. ing medicine. He is a graduate of Mico College in Kensington, Jamaica. I was well acquainted with him while I was at home. This is his last year in the study of medicine here. He will be graduated in the first week in March Since I met him I presented to him the plain teachings of God's word, and His Sabbath which is being polluted by men. He said to me that the Sabbath question has been agi tating his mind from the time he was in Jamaica, and he considers that in doing manual labor on Saturday he is transgressing God's law. So he has decided to keep the tic liner, recently, that a young woman idly Sabbath of the Lord our God. He is assist- inquired how far the ship was from the nearing me now in advocating this truth.

A few days ago he told me that he intends to go to Africa as a doctor. I told him that I left my work in Africa, and came to this a quiet gentleman, who looked at his watch country to study medicine, and after complet ing my study I shall be returning to Africa to labor among my people as a minister and a doctor. He said he would be glad to go and explanation: be my co-worker in establishing a Sabbathkeeping church. I replied that if he really fathoms beneath the ship,? continued the capmeant to go, I would curtail my studies in tain's friend, who was an expert oceanogmedicine and make preparation to return to rapher. 'It is the summit of the Laura Africa: for on the field he could attend to the physical and I to the spiritual wants of the people. He says he really means what he says. A few months ago, in considering the er, or the sea were two hundred feet lower, work in Africa, I thought that to establish | you would call it an island.' God's sacred truth, it needs the pulpit and "In effect, the Atlantic is a huge continent the press. After due consideration I went to boasting a superficial area of twenty-five mila printing office in this city and asked to be lion square miles. It is nine thousand miles instructed in setting type. For two months long and two thousand seven hundred broad. now, every afternoon after school, I go to the The depth of the water which covers it is by printing office and work until seven o'clock. no means so considerable as people used to I am glad to say that I am doing well in type- imagine. Oceanography as a science may be setting. Finding that the young man from said to date only from about 1850; but— Jamaica has decided to go with me to Africa, thanks chiefly to the labors of the cable-layand he will be graduated in medicine this year, | ing and cable-repairing ships—our knowledge I have decided to go to an institution in Ala- of the configuration of the bed of the ocean bama to complete my study in the art of grows greater every year. printing, and put myself in readiness for my work in Africa. He intends to practice here in 1888, is the uppermost peak of one of the for a while so as to accumulate money for his most celebrated of the submarine elevations journey to Africa.

terday I conducted a Bible class among the both, has the honor to be the first mountain Capernaum,' Mark 1: 21-34 I then em- in 1832. braced the opportunity in making known to serve God independently; for those who have ument. to depend on Sabbath-breaking employers for jobs can never serve God aright.

"Dear Pastor Randolph, I am expecting Four miles and a half may be taken to be great things from Father, and I am attempt- the greatest. The average is probably about ing great things for him. His storehouse of two English miles. Heights and depths alike understanding, wisdom and wealth is still are merely hidden land, which may some filled, it can never be exhausted, and as an day be exposed by the mighty workings of obedient child of his, I am asking daily for a nature. full supply of these gifts from his storehouse, so that I may be able to do his work successfully. Be not surprised that I move from place to place; I have a purpose in view, and I have told Father all about it, and he is di-

NORMAL, Ala., Feb. 8, 1904.

#### THE MOUNTAINS UNDER THE SEA.

It was at the captain's table on an Atlanest land. Several passengers would have said offhand, "About eight hundred miles." But the captain turned over the question to and at a chart, and amazed his hearers by answering, "Just about seventy vards." A writer in "The Strand Magazine" gives the

"The land I speak of is just thirty-six Ethel Mountain, which is twenty thousand feet above the lowest level of the Atlantic basin. If it were some two hundred feet high-

"The Laura Ethel Mountain, discovered in the Atlantic. Mount Chaucer, at the east-"I am here learning the art of printing. I ward of it, was revealed to oceanographers still do religious works wherever I go. Yes- in 1850. Sainthill, which is westward of

students. The subject was 'A Sabbath in in the Atlantic. It became known to science

"Prior to the laying of the first Atlantic We borrow the advertiser's device to draw them the truth concerning the Sabbath; at cable, Lieutenant Maury, U S N., made it your mind forward to next week, and away the close of the meeting I distributed some of known that a wide plateau exists beneath from the poverty of this week's menu. Prob- the tracts I had printed, the title of which is, the ocean, running from Ireland to Newfoundably when these lines reach the most of their | Extracts from Roman Catholic works.' I do | land. It seemed so admirably suited to the readers, the Editor with the other magi, will not know at present what I shall be able to purpose of cable laying that he modestly be on the briny deep. Look out for the next accomplish among my people in this country, | called it Telegraphic Plateau; but in the new-

"The location of 'Davy Jones' locker' In the absence of the Editor, his wife, who as many things as I can in this country, so might be said to have been established with knows more than he does, will assume the that when I return to Africa, and by the Mas- the discovery of Sainthill. It has been estiduties of editorship. Address communica- ter's helpestablish an institution there among mated that at the base of this eminence the tions to Mrs. L. C. Randolph, Alfred, N. Y. my people, I may be properly prepared to in- relics of not fewer than five thousand wrecks Now is your chance, young people. Send in struct them religiously, intellectually and me- lie scattered. Or one might ascribe that your brief, spicy articles. Write them care-chanically. I am trying to instil in the minds | grewsome distinction to the Faraday Hills fully on one side of the paper, and give us the of the black young men here, the necessity of discovered in 1883, and lying between Mount abiding by the plain teachings of the Bible, Chaucer and Laura Ethel Mountain. These and prepare themselves intellectually and hills are noted among oceanographers for the mechanically, so that they may be able to amount of wreckage which they are the mon-

"There are cavernous depths, of course in the Atlantic, as well as majestic heights.

"Meantime comparatively few changes, go on. Beneath the ocean there are no frosts. no lightnings, no glaciers, no meteorological agents at work. If it were not for the eddies. and the destruction and accumulation of animal life, these Atlantic hills and vales might rest as immutable as the peaks and craters of the moon, where there is no atmosphere to cause decay."

### IMMIGRATION.

Ezekiel, the Puritan, Thus lifts his protestation " By ginger, I'm American, And don't like immigration Naow, I jest guess I got here fust, And know what I'm about When I declar' we'll all go bust Or keep them aliens out.

Max H idelburg, the German, says: "Jah also. Right, mein friendt, If we dot foreign trush admit Our woes will never endt. I am Americans as you, Und villing to ge-shout ' Hurrah mit red und vite and plue. Und keep dose aliens oudt."

Ike Diamonatein, the Jew, exclaims: "Ah, Izzv, ain't dat grand! Ve Yangees haf such nople aims Und vill togeter stant. We've got der goods, ve're n ich'ralized— Vat hinters us from shouten 'Am ricavich is civilized. So keep dose alieus outen!"?

Pietro Garibaldi savs: " Here ever-r-r man is king. I catch-a da fun, I mak-a da man. I like-a da ever-r-ryt'ing. American he gent-a man— Watch-a da Dago shout. 'Sell-a da fruit, shin-a da boot, Keep-a da alien out!"

The Irishman vociferates: ' Sure, Mike, it's sahft as jelly. I'll take me atick and crack the pates Of ivery foreign Kelly. If it's the call o' polyticks, Then I'm the la'ad to shout 'Down wid th' Da-agos an' th' Micks, An' keep th' aliens out !'

But, covered with ancestral tan. Besides his wigwam door. The only real American Counts idle talk a bore. "Uh! Pale face man he mighty thief. Much medicine talk about— It heap too late for Lujua chief To keep-um alien out." -Commercial Advertiser.

# Children's Page.

#### CHOOSING A NAME.

CHARLES AND MARY LAMB. I have got a new-born sister; I was nigh the first that kissed her When the nursing woman brought her To papa, his infant daughter, How papa's dear eyes did glisten!-She will shortly be to christen; And papa has made the offer, I shall have the naming of her. Now I wonder what would please her, Charlotte, Julia, or Louisa Ann and Mary, they're too common; Joan's too formal for a woman; Jane's a pretri r name beside: But we had a Jane that died. They would say, if 'twas Rebecca. That she was a little Quaker. Edith's pretty, but that looks B-tter in old English books; Ellen's left off long ago; B anche is out of fashion now. None that I have named as yet Are so go id as Margaret. Emily is neat and fine, What do you think of Caroline How I'm puzzled and perplext What to choose or think of next? I am in a little fever Lest the name that I shall give her Should disgrace her or defame her; I will leave papa to name her.

#### HOW ANIMALS TALK.

Everybody who has studied the language of animals, birds and insects, knows that they can understand each other. They talk with each other as children do among themselves, and as parents and children do. Men cannot always understand the language of animals, but there are some men who understand it, in many things. Col. Charles Jesse Jones, sometimes called "Buffalo Jones," who is the Game Warden of the Yellowstone National Park, has spent most of his life in studying animals, their habits and their language. Concerning what he has learned he has lately said:

"I am 60 years old," he said, "and I may say, that I have spent my life in the woods and on the plains. My first exploit in the way of hunting was the capture of a fox squirrel with my bare hands, when I was a boy about 8 years old. The squirrel bit me on the end of the thumb, but I held on to him, selling him later to an Irishman. To achieve the capture and effect the sale I neglected an errand with which I had been intrusted. When I got home father whipped me for leaving the errand undone. Mother put on my wounded thumb a liniment, which seemed to me to set it afire. I don't know which hurt worst, the squirrel bite, the licking, or the liniment.

"()fall the animals I know, the coyote possesses the largest range of signals for use afield. He has four calls which are as plain to me as the spoken words of man. The moose and elk, with the smaller members of ity. the deer tribe, have but two calls which l have been able to interpret. They use a code of soft whistles when they are feeding or on the move. To this code no hunter has ever secured the key, but it evidently is perfectly liably her cubs attempt to follow her. When plain to them. The birds, with their whistles | they do she turns upon them threateningly. and trills and chatter, converse as readily as society folk, but I have had no reason for saying. 'It isn't safe for you children to come studying their language.

"The moose's challenge is about as wild a you back something to eat." sound as can be imagined. He uses it to declare to the world that he is king of his range sorts to threats in pantomine. Raising her and hunting for trouble. When an answering paw, just like a woman lifts her hands in challenge comes he is ready for battle, and warning a bad boy, she says to them: more than willing to go half way to find it. This challenging habit has brought many a | you don't mind!'

bull moose to a sudden end. When he sounds his danger signal he loses no time in making to the food pile alone. himself scarce, and every other moose within earshot follows suit. The same may be said little things you ever saw. They cry and cry, of the elk and the smaller species of the deer. The danger signal is employed alike by males and females. Of course, the challenge is bear has eaten all she wants she grabs up as sounded only by the bull.

THE SABBATH RECORDER.

#### THE COYOTE'S DANGER SIGNAL.

"When the covote sounds his danger signal I know that it is time for me take my rifle, call the dogs, and get ready to kill a lion. It is the coyote's cry for help. It is always used when a covote runs across a mountain lion, and is taken up and sent on by every coyote who hears it, as he responds to its appeal Sometimes it is used when danger is threatening the young, and on such occasions it never goes unanswered.

"The call of distress is entirely distinct and pitched in a different key. When danger threatens two shrill velps are given, followed by a pause and four quick yelps. The distress call is made up of four short yelps, followed by a long-drawn howl. It means one of two things—that a covote has lost his mate or that he is trapped.

"The food call is joyous, enthusiastic and continuous. It embraces the whole vocabulary of the coyote language. There are barks and velps and howls all mixed up in one, and the general effect is indicative of keenest pleasure and anticipation. I have often sounded the call myself, and it brings up every covote in hearing distance in a hurry, already licking his chops. The hurger call is tuned in powerful cadence. but there is the same intermingling of noises.

"To me the study of the methods used by bears in communicating with one another always has been intensely interesting. Bears are the Indians of the animal world. They talk in pantomine almost to the exclusion of sound signals. I have had every opportunity of observing them, for in Yellowstone Park we have a number which we feed, and which are almost tame. At one time we placed food for them in the forest, but this was found to be dang-rous, and the practice now is to feed them in the open.

"The danger in the old method lies in the fact that the she bear invariably feeds alone. leaving her cubs in some nearby place of safety, and carrying food to them when she has satisfied her own burger. It isn't healthy to come be ween a she bear and her young when she is at her meal, and such a contingency was apt to arrive at any time when the food was placed in the forest, as sightseers would walk into the danger zone without knowing that there was a bear anywhere in the vicin-

#### BEAR'S SPEECH WITH CUBS.

"I have often watched the old bear coming out from the woods for her breakfast. Invar

"'Huh!' she grunts, which is her way of out here in the open. Wait and I will bring

"This warning never suffices, and she re

"'I'll slap you off the face of the earth if looking up in childish astonishment, "I slept

"This generally works, and she goes over

"While she eats, the cubs are the busiest and then climb up a tree, where they can watch her every movement. When the old much food as she can carry back in her mouth and starts for the spot where she left her chil-

"'. Huh-huh!' she grunts, softly and invitingly. Héad over heels the cubs come tumbling down the tree in response to the call. and then they enjoy their meal while the mother looks on approvingly.

"I don't know much about the calls of mountain lions. Indeed, I have never heard them use but one—a piercing scream—which sounds for all the world like a woman in distress. I have never been able to find out what meaning the scream conveys.

"There are a lot of people who say that an: imals have no instinct—that they learn everything from their mothers. Such a statement is absurd. There isn't a beast or a bird which isn't born knowing a great deal that doesn't have to be taught him. Take lion cubs, for instance. When lions use a trail they invariably plant their feet in the steps left by their predecessors. This never fails. The practice makes it very difficult to follow them, as the scents are all mixed up. No matter in what direction they are traveling, the same steps

"I have seen cubs whose mother was killed before their eyes were open follow a dog. and every time the little beasts would plant their feet in the dog's footsteps. Isn't that instinct? I have seen wild geese hatched out by a hen. The very first time they felt a cold wind from the north their calls would sound, and off they would start on their winter migration. Dd the hen teach them that? Certainly not. No, sir! I tell you that animals know a lot when they come into the world, and they keep on adding to their knowledge." Col. Jones gave the following examples of animal language:

Challenge-Long call, almost a roar, followed by shorter call, and concluding with a scarcely audible grunt.

Danger—Single, sustained whistle.

Challenge-Single, sustained equal, somewhat resembling the squeal of an angry horse. Danger-Short, sharp whistle.

Distress—Four short yelps, followed by long howl.

Danger—Two shrill yelps, pause, followed by four short yelps in quick succession.

Food Call—Medley of gleeful yelps, howls and barks. Hunger-Succession of mournful howls,

## short and long.

Danger-Sharp, sustained grunt. Food Call—Two quick grunts, close togeth-

A small boy in the juvenile grammar class, being asked to compare the adjective "little," answered: "Little, small, nothing at all."

Amazed by the brevity of little four-year old Gracie's nap, her mother asked her why she awakened so soon. "Why," replied Gracie, all the sleep I had."

# Our Reading Room.

MARCH 7; 1904.]

Madison. Wis -Al hough Madison. Wis. narrower sense, might be expected; a letter is just at hand from Brother H. W. Rood, one of our old-time correspondents, who is keeper of the Grand Army memorial hall at the Wisconsin capital. Our readers have already read of the disastrous fire which lately ruined the flae capital buildings at Madison. Some items in Brother Rood's letter convey interesting information, and preach a sermon. tal buildings at eleven o'clock in the evening. A gas jet is kept burning in the cloak room. "This gas light was only a foot and a half below the ceiling. The heat had turned the ceiling black above the jet, but it had gone on in that way without taking fire, and the men in charge did not think much about it. Yesterday morning, between two and three with ice and snow and I do not know when o'clock, the watchman, while on the lower this will reach you. I preached at Preston floor, detected the odor of smoke. He ran to last Sabbath. Rev. L C. Randolph has been the cloak room and found the ceiling on fire." | advertised to lecture here to night, at West \* \* \* Documents from most of the offices Edmeston to-morrow afternoon, and cally gone, nearly a million dollars loss. Not | over the wires that he is in DeRuyter, where so much as a pin was saved from my room. fifty portraits and many other pictures, in- | big snows of the season last night." teresting war records and a library, and last, but by no means least, Old Abe, the war eagle. I am going at it to-morrow to build up again, with two books I happen to have at home for a foundation. Going to try to forget the \$200 formy subscription to the SABBATH loss in plans for the future. The danger RECORDER, 1904. I am past fifty years old, point may be small and scarcely noticeable, have read the RECORDER most of the time but just as pregnant with mischief as a bigger | from my childhood up, and it grows dearer

Abe, our younger readers will be interested to enth-day Baptist." know that he was "the famous war eagle of | the Eighth Wisconsin regiment. A bald eagle which was captured when young, and tamed.' He went with his regiment to the battlefields, and after the war was made a pensioner at Madison. He died March 26 1881, but his surprised him by "coming to spend the day body was carefully preserved. It is this to with him to help him celebrate his seventywhich Mr. Rood refers. Anyone interested in | ninth birthday." Deacon Allen and the late the Wisconsin Grand Army memorial hall; President Allen, of Alfred University, were may address H. W. Rood, custodian, Madi-brothers. son, Wisconsin.

BROOKFIELD, N. Y.—The Brookfield Courier of March 2 announces that after a meeting Reading Room," the news from sister churches of the Mutual Improvement Association Monday evening. Feb. 29, the members, to the number of thirty, proceeded to the Seventh- tor. The Sabbath morning services are, conday Baptist parsonage and surprised Pastor | sidering the unfavorableness of the weather, VanHorn in the most approved style. The unconditional surrender was gracefully made and seemed to be a matter of pleasure rather than chagrin on the part of the victim. The evening passed very pleasantly to all, and nice refreshments were an accompaniment of the occasion. The members desired to pay a compliment and express appreciation to Mr. Van Horn for his valued help and encouragement to the organization from its beginthe event was fully appreciated.

us the following item:

with her daughter, Mrs. Hannah M. Ayers, through the local papers and relatives and and where the birthday celebration was held.

on Maple avenue. Mrs. Bentley is as well friends responded thereto from Westerly, Ash. physically and mentally as a majority of peo- away, Hopkinton City and vicinity, and from ple twenty-five years her junior, and she is as Norwich, Conn. During the afternoon and

congregation. Although not professional caterers they did their duty to perfection and just 125 suppers were served."

LEONARDSVILLE, N. Y.—Rev. I. L. Cottrell. March 2. writes "The railroads are blocked he was to lecture last night, unable to reach

NORTONVILLE, KAN.—A loyal subscriber to the RECORDER writes:

"Please find enclosed Money Order for to me each year. It has helped me to more While our older readers will remember Old | fully comprehend what it means to be a Sev-

Feb. 24, 1904.

MILTON JUNCTION, Wis.—The Milton Journal reports that on Feb. 24 the friends of Deacon Allen, of the Milton Junction church.

HOPKINTON, R I—The Second Hopkinton church is always glad to learn through "Our and communities.

The church retains L. F. Randolph as pascommendably attended. During the last changed, and is doing steady work with encouraging success. The Sabbath-school is

by cash and cash accounts.

is not a point from which home news, in the companionable and awake to what is going evening about seventy five persons were in on in the world as ever. Her legion of friends | attendance. The house was tastefully deanticipate with pleasure other birthdays for | corated, suitable to the occasion. A beautiful birthday cake, coming from friends at The Sun of March 2 says: "Rev. Clayton | Norwich, was the center of admiration. Upon A Burdick, who recently accepted the pas- it were the dates 1824-1904, representing torate of the Seventh-day Baptist church in Mr. Spicer's age, and forming a circle and a this town, was given a cordial reception last | diametrical line were nineteen lighted candles evening in the church vestry. There were representing the number of birthdays, all over 200 members of the congregation to forming a unique attraction. During the The electric lights are turned off in the capi- greet their new pastor and to also enjoy an evening Albert B. Crandall and Miss M. Althea oyster supper served by the gentlemen of the Crandall and Master Frank Maxson Hill of Ashaway, furnished vocal and instrumental music. Master Frank rendered a cornet solo which was heartily encored. Four generations of the family were present-Mr. Spicer, two children, two grandchildren and one greatgrandchild.

Among the gifts was a chair presented by the daughters of Mr. Spicer. A bountiful collation, consisting of escalloped oysters. sandwiches, cake, coffee and ice cream, was at served. At a seasonable hour the guests dewere saved, but the whole building is practi- Brookfield to-morrow night, but we hear parted, leaving words of good cheer and hearty expressions of a pleasant time, nothing having occurred to mar the enjoyment of It contained a large collection of war relics, us on account of the blockade. One of the the occasion, the details of which were well planned and executed.

Mr. Spicer is the second son of the late Joseph and Content Spicer. He was born in this village where he has spent the eighty years of his life, never being absent except for a brief time. The building of the railroad that passed through Westerly, the Dorr Rebellion, the Civil War, and many other state and national affairs are familiar to Mr. Spicer through memory. Few men living are more familiar with the affairs of the town of Hopkinton than he, having been a close observer and an interested actor in the moral and political issues of the village and town. He carried on for many years the business of carriage manufacturing, and was successful. In 1892 his entire manufacturing plant, with much of the tock and tools, was destroyed by fire. But with his characteristic push he immediately rebuilt and continued in the carriage business till about two years ago when he rented the shops and retired from business.

Recently the shops, with some adjoining buildings and land, have been sold to his grandson, Walter E Champlin.

From childhood Mr. Spicer has been a regular attendant on religious services. He says "his mother taught him to go to church and he always expected to attend"; he is a member of the Second Hopkinton church. The present Pastor has found in him a warm church year the choir has been noticeably friend and supporter during a pastorate of more than a score of years.

Mr. Spicer was married to Miss Harriet working earnestly under the leadership of our | Davis in November, 1845 In 1895 they celeyoung brother, B. F. Greene, Superintendent. | brated their "golden wedding." which proved During the winter the Pastor has been rela happy event and an enjoyable occasion. membered by the church and congregation | One year ago, Feb. 6 1903, Mrs. Spicer died, and friends of adjoining communities with leaving a husband, two daughters, Mrs. Eliza-"birthday" and Christmas presents, among beth Spicer and Mrs. Fred C. Crowell, and ning, and the kindly spirit which prompted which were two roll-top desks accompanied many other relatives and friends to mourn the loss of a kind companion, an indulgent The daughters of George H. Spicer, thinking | mother and a friend worthy of the kindest WESTERLY. R I.—The Westerly Sun brings it would please their father, decided to make memories, for "though dead she yet speakhim a birthday party in celebration of his eth." Since her mother's death, the daughter, Mrs Mary P. Bentley is passing her ninety- | nineteenth birthday, he being eighty years | Mrs Elizabeth Spicer, has kept the house, in fifth birthday to day, (Feb. 28), at her home old Feb. 29. A general invitation was given which the family has lived for many years,

The following letter is one of many which Mr. Spicer received. This is an exact copy: WESTERLY, R. I., Feb. 27, 1904.

My Dear Cousin George Henry:

Cordial greetings to you from your ancient cousin, M. P. B., wishing you a happy birthday and as many added to this as you can enjoy having. That our Heavenly Father may bless you with good health and help you to be a blessing to others, is the earnest wish of your aged cousin, fifteen years older than yourself, and just now having her ninety-fifth anniversary

> Many years to me have come and gone. At ninety-five I am passing on To the home beyond the open door, To meet the loved ones gone before.

> > Affectionately yours,

MRS. B. W. BENTLEY.

Please excuse my using pencil, it is so much easier for an old person to do so.

M. P. B.

L. F. R.

MARCH 1, 1904.

MILTON, WIS.—The Journal for Feb. 25, reports a large gathering on the evening of Feb. 20. in honor of the seventieth birthday of Dr. J. M Stillman, Principal of the School of Music in Milton College. The friends of the Doctor executed a surprise, including a gift of money. The celebration really began at College Chapel on the previous morning at which time the College choir presented a special program. All the music rendered was of Dr. Stillman's composition. This music included a hymn, words and music by Dr. Stillman, "I Want To Be More Like Jesus," which is and you will not wonder that it has haunted well known. It also included an anthem. "By The Rivers of Babylon," concerning to it has long slept in a secluded grave among walls of books. which the Milton College Review says, "It | the mosses of Milton Hills. has never been published, being too heavy for general choir work. It has full orchestral accompaniment and is in truth a great composition, massive and oratorical, with a ered the windows of beautiful Harrison avedepth and richness found only in the works nue, and glittered from the arms of the great of master composers. It has much of the inspiration and exhiberation of the "Hallelujah Chorus." The Chapel choir which rendered | then; Theodore Parker lived there; he sleeps this music consisted of twenty-five voices and | now in beautiful Florence. an orchestra of eleven pieces. On that Sabbath morning, by special arrangement at the regular church services, this music was rendered by the College Choir. The RECORDER is glad to join in the congratulations which are justly due to Dr. Stillman, the devotion of whose life to music has been almost as impasssioned as the devotion of a parent to a beloved child. Dr. Stillman has been at the head of the musical department of the Milton College for the last seventeen years.

PETITCODIAC N. B, CANADA.—Under date of Feb. 25, Brother George Seeley, writing from New Brunswick, speaks of the winter as follows: "We have had a terrible winter in every way, one long to be remembered by this generation. I can recall sixty winters, trees. but none like this one." The readers of the RECORDER will appreciate this report from Canada, since it is an echo of the same sort of winter throughout the United States. And vet God's love has not been withdrawn.

NORTH LOUP, NEB.—From the North Loup Loyalist we learn that the Christian Endeav- than the north wind. or Society of the church in that village enter- The clerk went back to his work, the girl

tained the older members of the church on the evening of Feb. 27. The published invitation says, "Every member of the church, and those who are not members but affiliate with the church, are not only cordially invited. but are urged to attend this social." The relations between older and younger members in the church are an important feature of church life; and the RECORDER sees many reasons for commending such gatherings as the one here noted. For the sake of the young people the RECORDER must call attention to the use of the word social as it appears in the above extract, not as a criticism upon the Lovalist. but to call attention to the common error of using the adjective social for the noun sociable, in such connections. There is a kindred error which appears frequently in connection with literary societies where greater care should be taken, namely, the use of the word devotionals, instead of the words devotional services. The Recorder does not pose as a literary critic, but both these errors are so inexcusable that attention should be called to them.

A TOUCH ON THE ARM.

When the winter winds blow about old Washington and Essex streets. Boston. and the blasts of the crystal seasons cause thinly clad people to draw their garments closely about them, there comes to my memory a tale of a past generation, that rises in my soul like a star. It is a simple tale, but it interprets a great heart and a lofty genius, and all life as well, for all human thoughts follow suggestion, that word is the history of all that has helped to make a better and a high- like a wave in the sea. The child would never er world.

Let me tell you the story as it came to me. me, though the mighty leader that gave rise

It happened more than half a century ago —this little incident, this great parable of life. There had been snowy days; frost had covtrees there. The place is now Chinatown.

There were toy shops around Essex street

There came out of a square brick house that faced the then prosperous square, a tall, lonely man; the world was on his heart, and his heart was full of love and pity. It was early evening and this man went out into the night.

He was looking for something—something to ease his heart. He heard the North'Chimes ring out into the clear, crystal air, from the steeple on Copp's Hill. It was New Year's eve; people were hurrying hither and thither, with arms full of light gifts, and minds full of happy anticipations. There were waiting hearts everywhere.

He came to a glittering gift store, and something caused him to pause. A girl, in her mother's Rob Roy shawl, stood there looking into the windows, beside a bundle of savins,

A clerk came out of the store hastily and drag him into the street and maltreat him. said to the girl:

"You have no right to be standing here; go

She turned partly around, reluctantly, and her face wrinkled and her lip trembled.

"No right"—the words were more bitter sea became calm.

stepped into a dark corner out of the way of the hurrying procession of buyers, drew her shawl around her, and looked into the gay window, and wished for the things that others were to share, but which she could not expect to have. But she could dream that she had them; she had the right to dream.

Something made her start. A hand touched her arm. As she turned, a voice said, "Here." It was a voice of silver: it was a bell. She had never heard such a voice before. It repeated, "Here," and added, "You have a right to wish.

A form towered above her with such a face! It was the face of a Roman, and never walked a nobler soul before, or has walked since, such a kindly, grand Roman, it may be, in Boston streets! I can see it in my mind's eye now for I have met that man, that god among

"Here," the bell voice rang again, and the man put into the wistful child's hand a dollar in silver. "You have a right to wish and to

He turned, and his head above the crowd vanished into the night.

The girl folded her face in her mother's shawl and cried with a heaving heart. Could such things be in this selfish world? The man went on, perhaps to find some other child as hopeless and forlorn, wishing that he might touch her on the arm and ring the bell of his divine voice. It was his habit to do such things, to make a wistful child's heart happy in this way, and to disappear in the crowd know who touched her on the arm, and he could tell his invalid wife the story of his evening's adventure for a winter tale when he returned to his home and to his fire among the

But the wistful girl in the Rob Roy shawl remembered that glorious face. She still felt that hand on her arm, and could hear in fancy his voice like a bell. She carried home with her that touch on the arm: it was a firm hand that touched her, a strong hand, a warm hand. Should she ever see that face again i

She dreamed of the man at nights. What a divine light there must have been in his soul: he wanted no return, no money, no honor, no praise, not even love of any recollection.

That child had a happy New Year, and she talked with her mother constantly of the

"His head was like a tower," she said, "and when he spoke it was like the ringing of a silver bell. He said, 'You have a right to wish.' I sometimes think that he was Christ."

"He was like him in what he did," said the wondering mother.

One summer evening the little girl wandered away from the treeless alley where she lived toward the Common. A crowd of excited men were hurrying toward Tremont Temple. They were talking wildly, and the girl was drawn after them, and she learned that a great orawhich had been offered for sale for Christmas | tor was to speak there on some question of reform, and that they were to seize him and

> They rushed into the temple, and the girl followed them with the crowd. The temple filled, the people shouting, and some of them hissing. It was a place of tumult.

A tall man arose and lifted his hand. The

"All men have a right to wish and to live." Then everything became still.

and exclaimed:

"Oh. that is the man who touched me on the arm on New Year's."

The silver voice rang out. The temple was as silent as a night in the deep forest, or as a place of graves. The crowd passed under the spell of the orator. When he had ended his speech. they passed out into the street.

Nearly all, but a company of young men who had come there pledged to assault the orator. They lingered to fulfil their resolutions. They began to assault the speaker with abusive language.

He stood there. The little girl waited. His features did not change. He came down from the pulpit with a look of beneficence which seemed to the child godlike.

an actual reenc-he said to the young men: "Back!"

They became silent and moved a little down the aisle towards the door.

"Back!"

They yielded a little more, inch by inch. ". Back!"

It was a trumpet tone. The overawed young men broke before it and went out into the street. Nothing could withstand the moral and soul force of that arm.

face.

She cried out:

"It was you that touched me on the arm.

"When?"

"In the night."

The girl went home and told her mother all and said:

"Mother, I will live."

"Of course you will."

"But I will live. He said I might."

" Who?"

"The angel of that New Year's eve."

"And I will send you to school."

She did, and that girl came to live in thou sands of lives.

She returned from the lecture field to Bo ton on a cheerless day.

One of Boston's orators—her greatest—was to lie in state on that day, under the Shaw guard. It was in that hall that the orator son and Miss Lina Dye. He joined the Seventh-day had delivered his first oration. She went | Baptist church more than 40 years ago, to which he there in the pouring rain.

He lay there in white, like a dead prophet with the most beautiful face that I ever saw in life or in death—that man who went about the streets of Boston on winter eves, touching little wistful children on the arm, and saving "Here" with his silver tongue, leaving a coin and vanishing. She stood before the coffin of the dead prophet, saw the transfig- Prudence Fuller Gilbert, and was born in Richburg, N. has held different positions of public trust for many ured face, and wept with the rain.

What a crowd was there! Hard-working moved his family to Wisconsin and settled in Dane people. Irishmen who had been immigrants. County not far from Utica. where he became a concolored men. the poor and the helpless, street stituent member of the Seventh-day Baptist church in wanderers, wayfarers, people without domes. | that place. In early womanhood Phebe gave her heart ticity. The rain fell as if the heavens came down-was there ever such a rain? Faneuil Hall Square was a pond, and the streets were rivers. And the people's tears fell like a rain. death. Since the breaking up of the paternal home, 29 Sermon from John 11: 25, 26. They had lost a friend who sought neither | Phene has had no permanent abiding place, but has riches, nor honor, nor any public office, but lived with friends, sometimes in Milton, sometimes in only their good.

The hand that went about the streets of she died as already mentioned. She was a faithful con-Boston touching helpless children on the arm sistent Christian, and looked confidently for an abiding given the property left him by a noble family seek one to come." Pastor Crandall assisted in the ser- | Lowville.

"The child gazed upon that uplifted hand, to the people—he entered upon life with a fortune and family honors, and he died without a title, leaving very little money behind him. He was Wendell Phillips.—The Outlook.

### MARRIAGES.

Briggs-Tooley.-At Leonardeville, N. Y. Feb. 22 1904, by R.v. I L Cottrell, Mr. Fred G Briggs and Miss Grace E Tooley, both of Leonardsville.

GREEN-RURDEK -In Alfred. N Y., March 2, 1904, by Pastor C. S. Savre. Clarence V. Green and Alice Burdick, both of Alfred. N. Y.

### DEATHS.

CLARK -In a private hospital, El Pago, Texas, Feb. 13 1904, of consumption, Miss Fannie E. Clark.

She was the daughter of M. Willett and Elizabeth Clark, born in Brookfield, N. Y., Nov. 23, 1862. She publicly professed faith in Christ in 1882 and united with the church in this place since which time she has He stretched out his hand-I am describing been an interested and effective worker in all its interests. Graduating from the Brookfield High School in 1881 and from the Cortland Normal in 1890, she was fully equipped for the work of teaching to which she gave her energies with devotion and success teaching a number of years, including four years in the Alfred Grammar School, one year in Richburg, and two the work for which she had so generously prepared, and to which she was by natural endowment eminently fitted. She had been making during the last four years of her life a heroic struggle against the disease that had marked her as a victim. In September of last year she went to El Paso. Texas, hoping that the climatic He turned to the little girl with a pleasant change would restore her failing strength. But every Sabbath, Feb. 13, the passed away. Brief services were sent the dving message of our sister to her parents and church has lost a valued member and the community a was conducted on Sunday afternoon, Feb. 21, at the church in the presence of a large concourse of relatives and sympathizing friends. The pastor was assisted in the service by the Rev. I L. Cottrell of L. onardsville. "I shall be satisfied when I awake in thy likeness." Psa DYE -In Stockwell, N. Y., Feb. 9, 1904, Samuel P. Dye.

He was born in 1823 the son of Daniel and Hannah Green Dye, in Brookfield, N Y., where he spent his early boyhood, removing to Sangerfield when 9 years of age. In 1843 he was married to Miss Emergene Wright. Ten children blessed this union, five of whom are still living Irving, Duane. Mrs. Cyrus Whitford, Mrs. Franklin Jilwas loyally devoted, attending the service o casionally though removed so far from the place of meeting. The funeral was conducted by the pastor of the Second Brookfield church in the presence of a large circle of relatives and friends in the village of Stockwell. T. J. v.

GILBERT.—In Westerly, R. I., at the home of a friend,— Mrs. Charles A. Maxson,—Feb. 19, 1904, Miss Phebe

C. Gilbert, in the 62d year of her age. Miss Gilbert was the daughter of Deacon Zina and Y. Aug. 9, 1842. In an early day Deacon Gilbert to Christ and was baptized by Elder A. B. Prentice into the fellowship of that church. In 1886, she removed her membership to Milton, where it has remained until her believed to be right. Funeral at his late residence Feb. Chicago, and for the last few years in Westerly, where

vice, and a quartet from Milton sang beautiful and appropriate music.

HILLS.—In Nortonville, Kan., Feb. 22, 1904, after a brief illn ss, Fannie Wells Hills, wife of the Rev. George W Hills, in the 38th year of her age. A fuller notice will be found on another page.

Hyde.—Mrs. Rosela Hyde, wife of Elisha Hyde and daughter of Samuel and Anna Crandall, was born at Nile. N. Y., Oct. 16, 1830; and died at her late residence in Wellsville, N. Y., Feb. 22, 1904.

She was united with Mr. Hyde in marriage March 19, 850. They were permitted to live, labor and share together the cares, burdens, trials and joys of life for a period of nearly 54 years. There were born two sons. William and Eugene. William, who had become a hushand and father, passed on before his mother into the life beyond, while the father, the younger son, three grandchildren, two sisters, three brothers and many other kindred and friends survive her, and are left to mourn the loss of a devoted wife and mother, a cherished eister and steadfast friend. In her youthful days she accepted Christ as her redeemer and friend, was baptized in his name, and united with the Seventh-day Baptist church of Nile, N. Y. She contined in its fellowship as a steadfast believer in Christ and an esteemed member of the church for a period of nearly sixty years. Hers was a quiet home life, best known and appreciated by those most nearly associated with her, in her life purposes and activities, and to whom, with others, is years in Waldon, N. Y., she was obliged to lay down left the comforting hope that she has been called into that abiding rest which remains for the people of God.

> PHILLIPS —At the Soldiers' Home, Oxford, N. Y., Feb. 25, 1904, Amos Puillips, aged 71 years.

He was born at Sangerfield, and afterwards lived at Brookfield. Leonardsville, Utica: his last months were spent at Oxford His death resulted from a fall from a ffort proved unavailing and in the closing hours of the ladder while painting at his house in Utica, a year and a half ago. He was a patient and uncomplaining sufconducted by the Rev Robert Bruce Smith, pastor of ferer to the end. He enlisted in the 44th N. Y. State Vol. the Baptist church of El Paso. By this minister was | which was recruited in 1861, and was called the Ellsworth Rangers. Their brigade had a remarkable friends in Brookfield that she died trusting in her career, participating, as stated by a "comrade" in the "I remember-we all have a right to live" | Saviour. She had a wide circle of admiring and loving | principal battles of the Army of the Potomac, except the friends who are in sorrow. The blow falls heavily upon first Bull's Run battle. At the battle of Gettysburg the aged parents, the one prother and two sisters. The Comrade Phillips distinguished himself and covered his name with honor. General Longstreet said that three bright and attractive member in social life. The funeral | minutes lost the battle to the South when this brigade reached the summit of Little Round Top, three minutes before his corps did. June 24, 1869. Mr. Phillips was married to Miss Phœbe E. Crandall, who has lovingly and faithfully cared for him in all his sufferings, and is now left in sorrow alone. He was noted for his strict integrity and his faithfulness to home and family. The Seventh-day Baptist Bible class, which he welcomed and enjoyed, was often held at his home. Funeral services were held in Utica Sunday, Feb. 28. Pastor I. L. Cottrell of Leonardsville, delivered the address. Misses Willis and Lewis of Utica sang several select ons and an fficer of Bacon Post read the touching ritual of the G. A. R and gave a fine biography of Mr. Phillips The Stars and Stripes and beautiful floral offerings adorned the casket. The body was taken to Brookfield for in-

SAUNDERS - Raymond D Saunders was born in Alfred. N. Y. Oct. 20, 1826, and died in Albion, Wis., Feb. 26, 1904.

At the age of 15 years he came with his father's famly to Albion. Wis.. where his home has been ever since. Oct. 30, 1851, he was married to Abagail E. Burdick of Little Genesee, N. Y., who, with two daughters and three sons, survive him. He has been well and favor ably known in the community where he has I ved, and years. During a series of meetings in November and December, 1899, conducted by Rev. L. C. Randolph, he made a public profession of r ligion and united with the Albion Seventh-day Baptist church, of which he was an accredited member at his death. He was a man of strong convictions, honest in his dealings with his fellow-men, sincere and earnest in maintaining what he

WILLIAMS - M tilda Bentley Williams, widow of the late Alfred Williams, died at the home of her daughter. Mrs. Charles Bowman, in Lowville, N. Y., Feb. 16, 1904, in the 59th year of her age.

She was baptized in early life by Rev. Charles M. on winter eves now lies in a simple grave in place in the mansions prepared for those who love the Lewis, and united with the Seventh-day Baptist church the suburbs. His ancestors are buried in the Lord Jesus Christ. Her body was brought to Milton at Watson, of which she remained an honored member Granary burying ground, but he wished to Junction and buried beside father and mother and other until death. She was a woman of even temper, kind lie in death in some simple place, where the kindred dust. The funeral services were conducted by and sympathetic, one who will be greatly missed, especsun fell without obstruction among the trees, her pastor, Dr. Platts, who spoke from the text in ially in the home circle. Funeral services were conand where the native birds sang. He had Hebrews. " For we have here no continuing city, but we ducted by Rev. D. D. Dean, of the Baptist church of

# Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD. Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblica Linguages and Literature in Alfred . University.

#### INTERNATIONAL LESSONS, 1904, FIRST QUARTER.

Jan. 2.	The Boyhood of Jesus	Luke 2: 40-52
Jan. 9.	The Preaching of John the Baptist	
Tan. 16.	Baptism and Temptation of Jesus	.Matt. 3: 13-14: 11
Jan. 23.		Luke 4: 16–80
Jan. 80.	Jesus Calts Four Disciples	
Feb. 6.	A Sabbath in Capernaum	Mørk 1: 21-34
Feb 18.	lesus Forgives Sins	Mark 2: 1-12
Feb. 20.	Jesus and the Sabbath	Matt. 12: 1-13
Feb. 27.	Hearers and Doers of the Word	Matt. 7: 21-29
Mch: 5.	Jesus Calms the Storm	Mark 4: 35-41
Mch. 12.	Death of John the Baptist	Matt. 14: 1-12
Mch. 19.	Jesus Feeds the Five Thousand	Matt. 14: 13-28
Mch. 26.		

#### LESSON XII.—JESUS FEEDS THE FIVE THOUSAND.

LESSON TEXT.—Matt. 14, 18-28.

For Sabbath-day, March 19, 1904.

Golden Text.-Jesus said unto them, I as

#### INTRODUCTION

The feeding of the five thousand is noteworthy as the ed by all four of the Evangelists. Matthew, Mark and Luke record many miracles in common; but John differs Lord's great discourse upon the Bread of Life.

last week. In seeking retirement with his disciples Jesus seems to have two motives in view. They were weary from the arduous labors of the mission from which they had just returned, and Jesus desires that they may take time for rest and recuperation. Jesus is aware also of the notice Herod is taking of his work, and takes precaution against any interference on the part of this unscrupulous monarch by crossing to the east ride of the lake to the dominions of Philip. We may conclude, however, that neither of these two reasons ing the action of Jesus; for the very next day Jesus was back again in Capernaum regardless of Herod's attiseason in which to rest.

of the year 29.

PLACE. - Near Bethsaida, on the north-eastern shore of the sea of Galilee. Some geographers hold that there were two Bethsaidas upon the lake, one not far from Capernaum on the western side and the other on the eastern side. Others hold that there was but one Bethsaids and that it was situated on both sides of the Jordan River as it flows into the lake. The scene of our lesson may therefore be loosely said to be near Bethsaida, if it was in the region of that city, although

actually four miles away. Persons.—Jesus and his disciples; and the multitudes. OUTLINE

- 1. The Disciples Would Send the Multitudes Away. v. 13-15.
- 2. Jesus Multiplies the Loaves and Fishes for the Five Thousand. v 16-21.
- 3. Jesus Sends Away His Disciples and Retires to Pray. v. 22, 23.

13. Now when Jesus heard it. What he heard was evidently that John the Baptist had been killed in prison. Others think that the reference is to the fact that Herod supposed Jesus to be John the Baptist risen from the dead. Humanly speaking, Jesus must have be n disheartened at the tragic death of his forerunner. From thence. He must have been in Galilee near the shore of the lake, for he withdrew in a boat. Very likely he had appointed Capernaum as the place to which his disciples were to return when they had accomplished their mission. To a desert place. Not a desert in our modern sense, but rather uninhabited region. There was grass here, v. 19. When the multitudes heard. A few saw them going and told others. They noted the make him king was a real temptation to Jesus like those course of the boat and guessed whither Jesus was that he had in the wilderness at the beginning of his going. They followed him on foot. They walked or ran | ministry. Why should be not win the affections of the along the northern shore of the lake, getting additions | people by fulfilling their expectations and allow them to their numbers from the places that they passed. It is to crown him as their Messiah-king? Could be not pro-

said that in this age the region about the lake was very densely populated. We may infer also that the crowd was made up in part of the pilgrims to the Passover who were ready to turn aside from their journey to see the one who wrought so many miracles of healing.

14. And he came forth. That is, from some retired spot. in which he had been resting with his disciples in the little time before the multitudes overtook them. Compare John's account. From Mark's account we would infer that the people met Jesus as he disembarked. And he had compassion on them. There were many sick among them. He had love also for those who were physically well and longed to do them good through bis teaching.

15. And when even was come. Not night, but rather the latter part of the afternoon. Compare note on alty for stealing property from the court Mark 6: 35 in Lesson X. The place is desert, etc. The disciples present several good reasons for sending the multitudes away. There was no opportunity for the people to procure food there. In their eagerness they had brought no food with them. In John's account is appears that Jesus himself began the conversation or a pig, or a boat, if it belong to a god or about food. We could not expect however that four independent accounts should agree in every part.cular The discrepancies are of very little importance.

16. They have no need to go away. Their wants are to be supplied on the spot,—and that by the disciples. If the disciples had come through Jesus' other miracles to | put to death (8)." a practical belief in his power, this remark would have erved to arouse their faith.

17. We have here but five loaves and two fishes. All only miracle during the ministry of Jesus that is record- the Evangelists mention the amount of provision, and John tells, us that this scanty amount was obtained from a little lad that happened to be present. Mark and widely from the other three not only in his method of John both tell us that the disciples estimated that it writing but also in his choice of material. John evi- would take two hundred danarii to buy bread enough dently records this miracle as an introduction to our for a scanty meal for this crowl. [The dentrius, equivalent to about seventeen cents, was the price of a day's The time of this lesson is immediately after that of labor; so we might say two hundred dollars' worth l

> 18. Bring them hither to me. Jesus does not dany the scantiness of the provision. The way out of the diffi culty is to bring the provision to him.

19. And he commanded the multitules to sit down on the grass. We lead from the others that they were arranged in companies of fifties and hundreds. All this was for or lerliness. There was to be no grand rush to see who could get the first portion or the most. He blessed. This is the ordinary blessing of the food before the meal. It is possible that this blessing was the means wer- considered of the utmost importance in determin- | by which the miracle was wrought, corresponding to the touch of the finger in the case of some of the m racles of healing, but this is not certain. And brake and gave the in thickness and six inches or more in diam ter. Mark Time.—Near the time of Passover.—that is, in April,— adds expressly that the two fishes were divided among

> 20. And they all ate and were filled. This was not a provision merely for those who happened to be nearest Jesus and his disciples. Nor was it a scanty lunch to keep them from fainting by the way as they went in there was a considerable left over. Which remaine I over | 16) " of the broken pieces. These were not the discarded pieces partly eaten and thrown aside, but whole pieces as they were broken from the loaf by the hands of the Saviour. Twelve baskets full. Each of the twelve filled his traveling-basket which he had for carrying provisions.

21. Five thousand men, beside women and children. All the Evang lists mention the number of men. Matthew alone speaks of the women and children. It is worthy of notice, however, that the other three Evangelists as well as Mutthew use the word for "men" that does not mean "people," but "men" as contrasted | guiltiness for him (Exod. 22: 2)." with women and children.

22. And straightway he constrained the disciples to enter into the boat. The people were convinced by this miracle that Jesus was the Messiah. They realized from his teachings that he would not put himself forward to make himself king, and so fulfill their expectations of what the Messiah should be. Accordingly they thought that they would force him to lead them against the established government and to make himself a king. We may guess that Jesus sent his disciples away lest they might join with the multitude in the popular movement to make him king against his will.

23. He went up into the mountain apart to pray. It seems very likely that the eagerness of the people to vide his followers with weapons to fight against the Romans as easily as be had provided them with foed.

24. And when even was come. Compare the same expression in v 15. This is the later evening, after sunset. He was there alone There was no earthly friend that could sympathize with his suffering or appreciate his trial. But he was not utterly alone, for he held communion with the Father in prayer.

#### THE RECENTLY DISCOVERED CIVIL CODE OF HAMMURABI.

(Coutinued from last week.)

The next group of nineteen laws relates to theft and kindred crimes. Death is the pen-(king) or from the sanctuary of a god, unless the culprit has the means with which to pay a heavy fine.

"If anyone steal cattle or sheep, or an ass, to the court, the thief shall pay thirty-fold therefor; if they belonged to a freedman (of the king) he shall pay ten-fold; if the thief has nothing with which to pay he shall be

The early Hebrew lawgivers ameliorated this drastic measure:

"If a man shall steal an ox or a sheep, and kill it, or sell it, he shall pay five oxen for an ox, and four sheep for a sheep (Exod.

In the case of lost property found in the possession of another, both systems enact that the plaintiff and defendant shall bring their case before the judges who shall investigate in detail. Whoever was proved to be wrong according to the older code was to be put to death, but according to the Old Testament legislation he was simply to pay double the value of the object in dispute (Exod. 22: 9).

Kidnapping was a capital offense in both codes (cf. Exod. 21: 16) In the Hammurabi laws the reception of a fugitive slave was likewise punishable by death. This is in striktude towards him, and waiting for a more convenient loaves to the disciples The loaves were perhaps an inch ing contrast to the Deuteronomic code, which enacts:

> "Thou shalt not deliver to his master a slave which is escaped from his master to thee: he shall dwell with thee in the midst of thee, in the place which he shall choose within one of thy gates wherever he liketh best: search of food. They had all they wanted to eat and | thou shalt not oppress him (Daut. 23: 15,

> > The object of the older code is the summary and pittless punishment of all crime:

"If anyone break a hole into a house, he shall be put to death before that hole, and be buried (21) "

Almost the same language is employed in the first clause in the biblical parallel:

"If the thief be found breaking in, and be smitten that he die, there shall be no blood-

But the Israelitish law simply seeks, like modern legislation, to acquit the innocent manslayer; and in a subsequent enactment goes on to protect even the life of the thief:

"If the sun be risen upon him, there shall be blood-guiltiness for him; he should make restitution; if he have nothing, then he shall be sold for his theft (Exod. 22: 3)."

The consuming zeal of the earlier code to check crime and champion the oppressed is forcibly illustrated by the laws which decree that. in case the culprit is not captured, the community must compensate the one robbed or the relatives of the one kidnapped.

The next group of sixteen laws defines in detail the duties, rights, and especial priviIT IS A NAITER OF HEALTH

MARCH: 7, 1904.]



leges of officers and soldiers. The custom of having a substitute in time of war is assumed but the failure to pay the mercenary the stir ulated sum is punishable by death and th confiscation of the property of the of fender. The importance of that military arm with which Hammurabi won his victo ries is emphasized in all these regulations The peculiar rights, which in the Jewish priestly law were accorded to the guardians of Jehovah's temple, the Levites (Lev. 25: 32-34), are guaranteed to the soldiers of the king; their hereditary possessions cannot be (104)." permanently alienated. Furthermore.

"If anyone buy the field, garden and house of a chieftain, man or one subject to quit rent, his contract tablet of sale shall be money as his own (105)." broken (declared invalid) and he loses his money. The field, garden and house return to their owners (37)."

If a soldier is captured in war, he shall not be allowed to sell his lands or house to pur chase his freedom, but the temple of his community must furnish the means, or, if there is ern-keeper shall be put to death (109)." no money in the temple treasury, the sum must be taken from the royal exchequer. Favorable provisions are also made for the rent of their laud while soldiers are absent on campaigus.

The importance of agriculture and the extent of Hammurabi's well-known interest in it are evinced by the presence of no less than twenty-four laws relating to this one occupation. For all the ordinary exigencies which might arise, distinct provisions are made. Thus:

man rent his field for tillage for a fixed that, and receive the rent of his field, but bad weather come and destroy the harvest, the injury falls upon the tiller of the soil

"If anyone be too lazy to keep his dam in proper condition and does not so keep it; if then the dam break and all the fields be flooded, then shall he in whose dam the break occurred replace the corn which he has caused to be ruined (53).

"If he be not able to replace the corn, then he and his possessions hall be sold for money, and the money shall be divided among the the property to the appointed place, but apfarmers whose corn he has flooded (54)."

As a rule the laws favor the landlord rather than the tenant, their aim evidently being to it over, be convicted and he shall pay five- Washington Square South and Thompson Street. The incite the tillers of the soil to spare no effort fold for all that had been intrusted to him in developing its resources. One enactment, (112)." however, reflects a more humane spirit and recalls the Hebrew regulation which provided milder Hebrew legislation simply referred the

vear of rest:

"If anyone owe a debt for a loan, and a acted: storm prostrates the grain, or the harvest vear (48)."

they shall pay to the owner of a field a speci- take it away from the thief (125). fied sum for injury done to his crops by their flocks as a result of their carelessness or deliberate action. The close similarity of the corresponding Hebrew law is obvious:

shall be make restitution (Exod. 22: 5)."

to farmers and merchants, are missing. Only honorable motive, refused it, with the reeight concerning the latter class have been mark, "I care more for my professional repupreserved. Some of them might well have tation than I do for your money." He may been taken from our modern statutes:

oil, or any other goods to transport, the in which case his action was a matter of charagent shall give a receipt for the amount, acter. But, if he could have taken the money and compensate the merchant therefor. Then without seeming to imperil his reputation, he shall obtain a receipt from the merchant would he have done it? It is better to base for the money that he gives the merchant one's virtuous acts on the simple ground

a receipt for the money which he gave the to be thought right, desirable as that is.-S merchant, he cannot consider the unreceipted | S. Times.

Four laws relate to tavern-keepers (who always appear to have been women). One of trousers for an hour he went to his mother enactment specifies that:

ern-keeper, and these conspirators are not captured and delivered to the court, the tav-

The next group includes fifteen miscellaneous laws concerning property held in trust The principle underlying the biblical law.

"If anyone sin, and commit a trespass neighbor in a matter of deposit, or of a bargain, or of robbery, or have oppressed his neighbor; then it shall be, if he have sinned, and is guilty, that he shall restore that which he took by robbery, or the thing which ly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the he hath gotten by oppression, or the deposit which was committed to him, or the lost thing which he found, or anything about which he hath sworn falsely; he shall even restore it in full, and shall add the fifth part more thereto; unto him to whom it appertaineth shall be give it, in the day of his being found guilty (Lev. 6: 2, 4, 5),"

is applied more vigorously and with detailed specifications:

""If anyone be on a journey and intrust silver, gold, precious stones, or any movait from him; if the latter do not bring all of propriate it to his own use, then shall this

If property held in trust was stolen, the

for the remission of interest on the seventh case to the courts for decision (Exod. 22: 7. 8). but the older code of Hammurabi en-

"If anyone place his property with anfail or the grain does not grow for lack of other for safekeeping, and there, either water; in that year he need not give his cred- through thieves or robbers, his property and itor any grain, he washes his debt-tablet in the property of the other man be lost, the water [a symbolic action indicating the ina- owner of the house through whose neglect bility to pay] and pays no rent for this the loss took place shall compensate the owner for all that was given to him in Shepherds are recognized as a class in the charge. But the owner of the house shall try community in two laws which enact that to follow up and recover his property, and

[To be Continued.]

RIGHT BECAUSE RIGHT.

A good reputation is a good thing to have. "If a man shall cause a field or vineyard to when that reputation is based on good charbe eaten, and shall let his beast loose, and it acter. He who is anxious to establish a feed in another man's field; of the best of his good reputation has less need, therefore, to own field, and the best of his own vineyard, think of the reputation itself than of the character out of which it must grow. A pro-About thirty five laws, relating apparently | fessional man, being offered a fee with a dis have been right. He may really have refused "If a merchant gives an agent corn, wool, the money because it was wrong to take it, that one wishes to be right, than to offer the "If the agent is careless, and does not take more dubious explanation that one wishes

When small Bobby had worn his first pair and begged to have his kilt again. "What "If conspirators meet in the house of a tay- for?" she asked. "Because," replied Bobby, "I feel so lonesome in pants."

### Special Notices.

SEVENTH-DAY Baptists in Syracuse, N. Y., hold and the obligations and rights of debtors. 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 against the Lord, and deal falsely with his sabbath in each month at 2 P M., at the home of Dr. S. C. Maxson, 22 Grant St. Other Sabbaths, the Bibleclass alternates with the various Sabbath-keepers in the city. All are cordially invited.

> SEVENTH-DAY BAPTIST SERVICES are held, regular 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 hold regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabasi ble property to another, and wish to recover avenue, at 2 o'clock P.M. Strangers are most cordially W. D. WILCOX, Pastor. 516 W. Monroe St.

THE Seventh-day Baptist church of New York man, who did not bring the property to hand City holds services at the Memorial Baptist church, Sabbath-school meets at 10 45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all

> ELI FORSTHE LOOFBORO, Pastor. 321 W. 28th Street.

Utica, N. Y.

Alfred, N. Y.

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THE ROAD LEADS HOMF.

O pilgrim, as you journey, do you ever gladly say. In spite of heavy burdens and the roughness of

That it does not surely matter-all the strange and bitter stress. Heat and cold, and toil and sorrow—'twill be healed with blessedness, For the road leads home?

Home! the safe and blissful shelter where is glad and come, so Evil scatters the seeds of doubt, If these influences are unfavorable, if neglect And companionship of kindred; and the treasures ear-

From your holding shall be given back more precious

O. you will not mind the journey with such blessedness When the road leads home.

O, you will not mind the roughness nor the steepness Nor the chill, unrested morning, nor the drearness of

the day And you will not take a turning to the left nor to the But go straight ahead, nor tremble at the coming of the night,

For the road leads home.

It has wisdom for the mind and sweet solace for the

It will serve you as a mentor, it will guide you sure and straight All the time that you will journey, be the ending soon or late—

And the road leads home.

-Unknown.

ings that are given in the early days of child- dren, through the adverse influence which page. hood determine the harvests of life and char- their ungodly or careless lives bring upon acter. This law of the universe is imperative. their children. As Dr. Whitford declares, It is both just and accurate to say: what the first, and one of the most important, in- | sunday parents sow in the lives of their chil- fluences of securing denominational strength Legislation. dren, that both parents and children shall and success is the home. Since these edito-

tors, preachers fail or neglect to sow, leaves brings condemnation under the roof which ers have left unoccupied and unguarded.

THERE is something pathetic in touch his life. the helplessness and dependence Childhood of children in the matter of char-Helpless. acter and soul-development. On Christian

helpless of animals, although it has the And often for your comfort you will read the guide and greatest possibilities for goodness and great- from the southwestern, have called our atten-

the soil of souls open for the seeds of evil and covers them and their children. It will not the weeds of neglect. Satan is never idle. do to say, "Wait until the children can He neither forgets nor neglects opportunities. | choose for themselves;" that is a minor All times are his. As farmers sow grass part of the truth and a dangerous fallacy, seed on the snow that it may be carried into for parental influences mold them and deterthe earth before the warm days of spring mine their course before they can choose. procrastination and disobedience over the comes where care is demanded, if ignorance lives of the young, with unsparing hand and continues when instruction ought to be untiring activity, hoping that it will find given, children are compelled into paths of the spots which parents, teachers and preach-disobedience without actual choice. These are pinching facts, but facts still. No one can escape from himself, nor from the facts which

During the last few months two correspondents of the RECORDER. the physical side, the human babe is the most | Socialism. one from the northeastern section of the United States, and one

ness. This is equally true in the matter of tion to various publications touching Socialcharacter and destiny. First, the child in- ism. These correspondents are evidently herits a being full of tendencies, often it seems earnest Christian men who are interested in of overpowering tendencies and impulses. certain phases of Christian Socialism, but The formative period is ravenously recep- who, we judge, do not make clear distinction tive. Influences of all kinds await each step, between Christian Socialism, Socialism as it each new experience. The soul of the child appears in history, Communism, Nihilism, What Secretary Whitford writes is as eager for food and companionship as and the larger question of Social Reform in its on the Missionary Page to-day the hungriest body can be. It must think various phases. Both these correspondents may seem to be common-place and something. It must talk something. It think that the RECORDER and our pulpits familiar, but it is of the deepest | must pattern speech, action and character | should consider such themes, and should urge importance. No fact is better established, after some one. This is the beginning of the adoption of Socialistic ideas and methods. or more frequently illustrated, than the fact destiny. It is the beginning of success and The general importance of the whole questhat fundamental principles in thought and failure, before the child knows what these tion, and the correspondence from these action must be taught in very early life, if mean. Before the child can guide its steps Christian men, lead the Recorder to make a they become a permanent part of character or thoughts it must be thinking and going brief survey of that field of thought. We have and conduct in later life. This is demon-somewhere. Therefore it is that parents, not space to follow it in detail, but hope to strated in physical habits, in intellectual teachers, preachers, associates, books, deter- suggest such general facts as will enable not training and in social and religious life. It is mine the trend if not the destiny of children only our correspondents and others who may more than poetry when we call early life the while they are so nearly helpless. This help- be interested, but preachers and teachers, all time of seed-sowing. As the sowing and lessness of childhood is one of the largest of whom ought to be informed upon the subplanting of a few days, in the spring-time of factors in the sacredness of parenthood, and ject, to follow up the investigations we may the year, determine the extent and character in the magnitude of parental responsibility. suggest, and so be able to meet the various of the harvest which gardeners, florists and Parents who are not high-minded and holy phases of the larger question as they may farmers gather in the autumn, so the teach- in life, sin against themselves and their chil- arise. For further consideration see another

For several years past, agitation

concerning Sunday laws, and efforts to modify those now existing, have been prominent in reap. Whatsoever Sabbath-school teachers | rial notes were begun, the Editor has had | Massachusetts, New York and Pennsylvania. sow in the hearts of their pupils, that shall an earnest conversation with a caller, as to In Massachusetts the original Puritan eletheir pupils reap. What pastors sow in the denominational work and our future his- ment is standing guard over the old laws. lives of their people, pastors and people shall tory as a denomination. That caller, with- modification of which has gone forward little reap. What preachers sow in the hearts of out knowing what theme the Editor had in by little for twenty years. Certain phases of their hearers, the people and the Church of hand, said, "After all, the most important the agitation in that state are almost con-Christ must reap. In all these the converse influence is in the home." Our readers must tinuous. The agitation in general, however, is true. Whatever parents, teachers, pas- agree with this conclusion, even though it has not reached the fundamental issue of