


## The SabBath RECORDER. <br> 

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| THE DESIRED HAVEN. Psalm 107:23 to 30. <br> CHARLES C. EARLE. <br> With prow toward home <br> O'er perils of the pathles wait for me "er forils of the wind" my barque glides frthe, Through cloudlese day. <br> The stofrm-bird cries the coming gale, <br> Attempest breaks, and wild winds wail, And brpe is gone. Euroclydon; <br> Main-sail and oaken mast are The creaking ship mounts up to heaven, Descende to dismal depths, aud driven, All powerlegs helm. All powerless <br> To guide <br> And with the morn, till waters lave <br> The Futherland. | radical and dangerous. Churches and pastors are too liable to overlook this defect. Nevertheless, if it is ever overcome, it is must be from within. That soməwhat elusive andimpersonal group of confederated churches called the denomination can do a little to develop denominational strength, but the chief work must be done in and by the local churches, for themselves. Organic growthmust come from within. That is an universal law. Life gathers material from without and assumilates that material into new forms and Atness, according to its own laws and purposes. This principle is universal, eventhough unrecogazazd and unapplied. though unrecogoizod and unapplied. | nominationalism are made stronger for all work. Churches which say, "We can scarcely take care of ourselves, and have neithermoney <br> work,", perpetuate and for denominational work," perpetuate and increase weaknessand inefficiency. As individuals who neglect prayer-meeting, Sabbath-school, and church work in general, in the local church, shriuk into narrowness of life and are of little value in the church, so are churches which live within themselves, and withhold their sympathy and support from denominationa becanse the churches do not rise to higher ground in denominational matrers. Our most vital work of Sabbath Reform is a prominent example in this direction. This is the short road to greater weakness. |
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| ble hat been said in the Recorver con- |  |  |
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| dering the weak and the strong points in |  |  |
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| treated by Secretary Whitford, on the Mis sionary Page, a week or two since. Notwith standing all that has been said, the fact |  |  |
| that the local church is the prine factor inour denominational machinery, does not |  |  |
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| seem to have received any adequate attention. The primary factor in our denominational life is the individual Seventi-day |  |  |
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| Baptist. His faith, conscience and devo. |  |  |
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| tion determine the strength or weakness, success or failure, of the local church. The history of each church illustrates this truth. |  |  |
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| history of each church illustrates this truth. As individuals determine the character and destiny of the local church, so do the indi- |  |  |
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| ure and the destiny of the united and co-operating churches which constitute the denomination. The development of individuals in the local church, and of the local churches as |  |  |
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| individual organizations, has been exxellent |  |  |
| churches and individuals is worthy of commendation, and cause for pride. On the other hand, our churches have been so loosely organized, and so imperfectly developed |  |  |
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| along the lines of denominationalism, that now, when we are confronted by denomina- |  |  |
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| tional work and problems as never before, weakness and unpreparedness are prominent |  |  |
| weakness and unpreparedness are prominent features There have been potent reasons why Seventh-day Baptist churches have been |  |  |
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| compelled to foster individualism. But when such individualism prevente compactnegs and |  |  |
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| suci individualism prevents compactness and unity in denominationalism, the defect is |  |  |


|  | Mespiauic idea was closely identifled with David, before the exile. The struggles of the Hebrew people with various nations of the world, and the delay of the hopes of the Jews for deliverance from oppression, intensified the Messianic idea and gradually gave it a distinct political type. The hopes of the Jew said: "Although disasters have come and promise to coutinue, there must be a brighter future, although that brightness canuot appear until after a period of suff ring and misery." In no small degree that future was conceived of as having much in common with the glory of David's time and reign. A sense of justice alno pervaded the Jewish mind which recognizod that the punishment of the nation was due because of national sins, and that through such punish ment and suffering God would purify his chosen people and gradually assumed the conception of a World Kingdom and the national supremacy of the Jews. In that kingdom, Yahweh, the God of the Jews and Creator of the world, would triumph victoriounly, and his chand this last form of the Messianic idea was developed after the captivity and before the coming of Christ. With the triumph of the Jews, it included J-rusalem as the World's Capiral. Such an idea entered largely into the general faith and into the individual life of the Hebrew people. It became so depply enthroned force and no minfortune conld overwhelm it. However bright the hopes might be, it was recogn zed that the comiug of the Messianic Age must be postponed until such time as the Jews and the world were ready for it. Just when that readiness would be attained that the Messiah might come at any moment, as one unlooked for and unexpected The prevalence of this faith and its accept ance by the immediate dieciples of Christ appears thronghont the New Testament. In- deed, the New Testament, and the central thought which runs through it of the Kingdom if Heaven, the coming of that Kingdom, the manner of its unfore wholly unesplainable, except in the light of the Messianic idea which preceded Christ's birth. When " he appeared the uni crerat question was the Meswiah?" Those who ac cepted him as the Meesiah expected the immediate development of the Mersianic Age believed that the kingdom was about to be restored politically, and the significant act of of Peter, who went armed when Clurist was about to be arrested, was not only ate but it expressed great faith and great bra very on his part. <br> पुक्ष <br> We turn anide for a moment to <br> A Defence of Judas. auggest that a full underatanding a ofences of Iudas, who has been made a type of treachery and unfaith. The writer confesess that he has much sympathy with that possible defence, and eapecially so traditional denunciations of Judas as a traitor. It is eary to conceive of Judas a having absolute faither to prevent arrest and |
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ALfrid, N. Y., March, 1904.
What of those biguests?
In yours of February $22,190+$, under the
head of "Seventh-day Baptist Babcocks," you say, "Caprain James Babcock was
devout Seventh-day Baptist, and an item in
his will shows a pitt tunto the church of Chris his will shows a gift ' unto the church of Chris
in Weterly, utto which I belong, keping y
Seventh Seveath-a,y, Sabbath, one hundred pounds
nonoery, ',
Later in the article you add, "The will of Ge rrge Bahoock, probated November 13
1750 contained the following item : 1 giv three hundred pounds to ye church and society
to which I belong to in Westerly and places adjucent, keeping and observing ye Sevent
day of ye week for a Sabbath, to be let ou or ye, benefit of ye church above mention

Fkb. 27, 1904
Rhoode Island.
DEATH, THE LVELE
The glories of our blood and









a plegrimage to heaven. The words of the preacher had impresse him. He was only
but hen was a very wise little ten-year.old, an
he ale but he was a very wise the sermon with eye
he allaya listened to tho
and mouth wide open. So much so, indeed, tha nd mooth wide open. So much so, indeed, that
vite often, when the preacher had tiniebed quite often, when the preacher had tinished,
and bad ast down behind the pulpit and
thought things over, he found that he had been preaching exclusively to the little bo
with the large eyes and the eager questionin The preacher had said that day: "Heaven
in not a country far away. It is a near-by
country, where there is music of birde and conntry, where there is music of birde and
traigracee of llowera, and where joy sing in
the heart." Theee ere the worde wish in
 $\underset{\substack{\text { noon } \\ \text { Reb }}}{ }$ accordingly sugenged be a long one, and he

 catomery wen heat rollead of orortho enelde a suggestion that mas carefully followed, as
is the case with most similar suggestions of
ten ten-year-olds.
So he started
So he started on his pilgrimage. As he left
he house he noticed that the birds were einging very sweetly in the trees above him, and
hat the houessuckle, wisc hat the houeysur-kle, which overhung th porch, was fragrant, and his little heart sang
for joy, for he loved the music of the birds,
and fowers were bis delight and flowers were his delight.
Then he thought thit
Then he thought that if this were any other
place than the home in which he had epent lace than the home in which he had apen
the ten vears of his short life, it would have nat fitted the preacher's story of heaven
But with the thought that it was a little un But with the thought that it was a little un
fortunate that this fact prevented,he trudged
along. over hills, acrose broks, throug along. Over hills, across brooks, throug nusic was there to him in the song of the jirds, the fewer the flowers, and the of littl
eart tegan to grow heavy within him .年 bome, and cif him he aaked anxionsly the way
o the place which he sought. But the farme on the place which he sooght. But the farmer
only being no ench place, which was, of course, iistake. Then a dairy maid paseed him, go ge her way, and on being asked the road
heaven, told him, with a laugh, to look into his own eese if hewould see the path-a thing,
of course, he could not do. of course, he could not do
Now the day
Now the day was dying, and the sbadows
were creeping up and the wind blew cold, and the place he oought was yet a long way off
Ludeed. it seemed donttitul if it Yded, it seemed doulttrol if it could be
reached ere nightfall, aind that complicated things a little. The little feet were becoming tings a litrle. The little feet were becoming
tired and began to stumble over the rongh
road, when a aheery voice from behind called
 is this you're takivin?" The boy turned to
look up into the kiudy face of the old erhool look up into the kiodyly fare of the old sechool
teacher of the village. The story of the quest eacher of hee village. The story of the quest
wan quirkly old, and with the statement to
the little Yellow that he was agin whe quikly fold and with the statement to
the little fellow that he was poin in the
wrong direction for the desired goal. the old mong direction for the deeired yoal. the old
man took the small haud in his and led him
homeward. It was a long journey back to the village,
but the sunset glow was hefore them and the ut the sunset glow was hefore them and the
darkneess was all bebind. The feet forgot to be tired, too as the old man-versed in the
ways of children-t.lld the story of the knights of the long ago who had searched fo
he beat that there was in the world. So it as that when the old man pointed out the
ther's house in the distance among the rees, where the birds were still ainging and
te flowers were still fragrant, and told the Hile and that theaven was there, where wer I, and that heaven was there, nhere were
ather and mother and home, onls be must ave faith to see it so and make it eo The old man has taken another jurney

 how ruburn to thin own nuie tome, looks down
hto the upturned face if his wite and gathert
 Iellow of the piligrimage- he breat heas prayer
or all preachers and teachers and old men $\underset{\substack{\text { for all pron pron } \\ \text { Ehvaugelise }}}{ }$


A. P.anturst, efenan of of alares

## 筑复

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Publisher's Corner.
The Publishing Houes has reeieived its con
traet for its newt typeset ting machine, and the lract factory in Brooklyn will soon be working onit.
We'
We're in ghod dompany. In December lae
one hundred such manimees were put out
 vill be in operation on the floor of our con posing room.
We are ansionsto heart the whelf gor ound
You mould be every one of cou, if you appre
 willd ofor the utflee.
 Ior your claeses when the paper comes into
the honee-give your glaseses a reat. Y .
wont need them.
Then think of increased output for the penee. It will mean deceased
creased denominational work.
Wouldn't yon like simiar results in you
 wot We told you last wekk how you conld c o
poreate with the machine in aidiog the wor of the denomination.
We repeat-the treasurer nedede $\$ 1.000$ to prt in the machine. Our subberibers and
friende have that amonont.
unet let the treae reer bave it thie month.

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 He never ate at the table with them: how-
verar. No reason was given for this, though
 exceuese. Sometimes Jaron would be an hour
and hall aeating a breaktast of mush and mo.
 it took the farmer folik. of courea, work was
not found at every farm houne each year not found at every farm honese each year.
But there was sure to be something to do (either repairing or constructing new yokes, ete.) in every locality aniūallly
It wai nearly sunset one "dog day" in
late Aus unt when Juson Burdick caine dowì
 Tuckertow...The hired deen had finithed
the echores and were wabking under an old

 said. Suiferin' haybrickel. There comee Ja-
son . Burdick. Now, we boys il have some
"How d'ys do, bogs," said Jason, on reaching the group, and he inwediataly took of
his coat and began wasbing for supper unin
 drean and otbers in the house came to
door and greeted the uneexpected visitor.

 "Give it up," said oue, without trying to guess. The orbers ventured several gue
but did not suceed in
nuewing right
 and the sun gets on the earth. Ha, hal Haw
haw!" And all who heard the answerectood
and ${ }^{\text {Be } y \text { this }}$ By this time Mistress Arnold called dupper,
and all went into the house. John ate at at and ide table, as usaal. Atter supper Acres Ar nold pleased the yokemaker by teling him
that he wanted a yoke (bows and whole out. fit made for a pair of young gters that his
son Dick was then training to take to the son Diek was then traing to take to the
connty tair). Ae that event did not ocear for a month, Jason had anple time, exuich
he could allwyys otilizaz whenever furvibed he could always utilize
with good bed and board
Work was begui the next morning. Jae
son and Dick went into the woods to otthin


 down, toppoing now and then to tell a funy
story or taika a frest chew of tobeco. while Dick returned from the barn, where
he went to get the oxen in order to haul the he went tre. The beet section of the trult
trea
mome was picked out tor the yoke, care being taken
to eolecta portion tree trom knots. Next a


 and later choose the beat one or a atafif
The baran doore at either end of to the threah



 ork progreseed. andidina tew days the yolk

But at thie time Jagon was taken serioungly On bie grave they laid the lagt ox roke that
 ecentric than ever. After the burning of his
ouse he built himself $a$, hut on his farm and
 in 1866
"Yea," said Aunt MEMERE.
 sprain ; and the minister says I know now
how the church feels, in not hoving the use of
all its members. The minister didn't mean that just for a joke, either ; he looked at me as if he wanted to see how I'd take it. I had
sense enough, too, to feel I deserved to have him say it to me. A word like that comes
home pretty straight when one of your own
members is aselese, and worse.
ill with a fever. For dase he lay in bed and did
not stir, muib leese inquire about his work.
He was attended by Mre. Aroold and the He was, attended by Mre Arnold and the
children, for in those days people were not so careful as now. In time Jason grew beti
and was able to be about. It was then notice that he was affected with partial paralysis.
Jason began work upon the yoke as soo Jason began work upon the yoke as s
as he could hold the tools in his hands course the work progressed slowly o
account of his lack of strength. Thougt body was near, he was overheard to say to himself: :"'This is sure goin' to be the last on
yoke you'll ever make, Jason Burdick, so d yoke you'll ever make, Jason Burdick, so do
your work well. Remember that a pood yoke
 your best, Jason." As soon as the yoke w
finished Jason began to make the bowe, and after them the lash staff. But this was no
done without intervening days of sicknes
The three strips of leather for the lagh wer The three strips of leather for the lash we
braided and fastened to the staff by Jaso
while in bed.
But Jason recovered enough to "yoke
the steers, which had already been traine the steers, which had already been trained
This wes quite a ceremony; for Jasonalway
christened a yoke of his make by being the christened a yoke of his make by being the
frrst person to pot it on the oxen. Whe
doivg so he would say, quoting from th doivg so he would say, quoting from th
Bible: ,,", Take my yoke upon you and lea of me.'". Then he would arack the lash and
oell, "Haw" and " "Gee" at the top of hig yell, "Haw" and "Gee" at the top of hie
shrill voiceas he drove the oxen about the
yard until convinced that the yoke fitted yard until co
satiefactorily
As soon as the "yoking" was over Jason
had to take to his bed again. Aud for the
last time, too. The yoke that he made for Dick Arnold's steers poroved to to be hide last he needed no closer attention (for he lay in a comatosestate much of the time) and we wholly cared for by the children. The en alone with Jason, their parents having gone
to the fair. Toward the last his mind was
"Your steers woin the first prize, Dick? the yokemaker inquired. "Jason kne
twould be so. They looked good in the 'twould be so. They looked good in the
new yoke. But Jason ain't goin' to make
o more ox yokes or bows. He ain't fo new yore ox yokes or bows,
no more
loze in this world, Jason ain't. about over. Very soon his Master 'll say to im, 'Jason, take mr yoke upon you an curn of me.' Then
"Jason has made a good many yokes and
ows and such like in his day. But thia don't amount to much.,
ime. An' so'll Jason."
And after a short silence, he continued ow, Jason ain't got much more to to say. But ildren, let me adviee you. 'Be ye not un
nall ee. My life-mate wae unsuited to me, an steers."
And
lier
Ary of Jason's early life if theorded the hit me so soon. Bat it must anay remain
jystery now,

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People will follow the confident leader.
Speak to the people out of a full heart and mind that which you know to be treu.. II you
really do not know anjuthing that you are realy do not know anything that you are
sare of, get out of the ministry and qo to
planting potatoes, or seek any useful occupation. The minister must have a message; a
confdent whole-souled meana angels singing, "Behold I bring you some dings which I stall now attempt to prove
oo you are good, though there are many con-
 one, with a plorions manner, and see them
oo forward.-The Leader.

Missions.
$\frac{\text { By O. O. Watroosd, Cor. Secretary. Weaterly R.I. }}{\text { WEdo not believe in contention or strito }}$ over truth, yet we do believe in holding faat
to the truth and unaintaining it a acinst al opposers. We need in theve days when men
are restless aud undaly seek something new, to stand frm and steadhast for the truth,
to the in her epistle exhort Christians Jude in her epistle exhorts Christians
"earnestly contend for the faith which once delveregsto of truth revealed in the gospel of Jesus Carist. It is called faith because in the maintenance amd promulgatio
of a truth, or a system of truth, faith is of a trath, or a system of truth, faith
indispensable element, all depends on it. are not to.contend for the faith by violonce,
by arms, by persecotion, but by reasoning, by argument, by hus saith bistently and faithully exemplifying in dail
sist
life. Whe life. While we are to teach and maintain the
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 tospread it abroad. are not to love popularity more than the
truth. We bave no right to truth. We have no right to with ${ }^{\text {andald the }}$
truth from men, from fear. We should have the courage of the truth and for the truth.
The Sabbath truth is unpopular Shall we as a people who staud for it cease to teach it and preach it because it is unpopula
and people ar people? We should coutend earnestly fo the Sabbat of Jehovah in our homes, in our pare; coutend earnestly, for a truer and
better Sabbath obervance. So should we
be earnestly contend for any other vital truth
which makes for our spiritual and etern which $m$
welfire.
The Holy Spirit coming into the heart of
man will convict, convert, eulighten and eanc tify the man. It will not ouly bring him
Christ but lead him to a Christly life aif Christ but lead him to a Christly life an
mold hiu into the likenesss of Christ. It will
make known to him duty make known to timu duty and renponsibility
and give him purpose and atrength to perfor duty and meet repponsitibility. Itwill call him vuay and direct him in spiritual aetivity.
will, by its iutluynce ard power, become will, by its iufluences atd power, become spy
tually-winded aud take delight in the work tualy-winded and the
of the kingetom of Crist. This influencing
and indwelling presence and power of the and indwelling presence and power of the
Holy Spirit is greaty needed to.day inindivi
dual Christian hearts and in the Christian chuar Christian to briug salts and in the Cition to the children
men the men the wide world over. aud the reign
love, cood- will, and righteounness in the
world. The Holy Spirit will dwell and wo world. The holy spirit will werlil and wo in seeking and times serving church. A man or the Holy Spiriti is like a a sip on the sea with. out chart, compasi and rudder, and is danger of shipwreck. Be flled with the Sp.

MULIIPLYING ONE'S LIFE.
Influence is an endlese chain of polyen
linke. An nomonown wom th in the city of
Iondon quietly dropped a tract on the pave-
ment an abe paened a man, who atopped and
 ent to his rolifious life. His name was R ch-
ard Baxter, and the tract was the meene of


 age it carried into his awakened noul. Dos
dridge in turn wrote "The Ries and Progrea of R ligion." Among thone whom this boo
led to Gud was Wiliam Wilberforce, nod rote "Practical View of Clrisitianity." Th
wae the means of saving Leigh Riehman
ho wrote then
 nan's D tughter,", which has been the mean
of nutold blessing.. Moreover all the ilies in
his chain of golden liaks were fllled. wit years of faithful service radiating in other
irections and touching other ilives for pood At the point where we know of itt the link in
hat chain which was the begining in it hat chain which was the beginning of it al
was the act of that unknown woman who a was the act of that unknown woman who an
cepted, quietly, and unobrruively, the oppor unity to uee a tract in such way as to brin
God's truth into a human life with power. God's truth into a human life with power.
This is one of the chapters in the record
human iufluence of which we happen to know. Whio can doubt that many such could be
writen, if the facts were all kown. Years after the writer had been active in the Chrie
tian life, he took tepes to learn who th preacher was who had spoken the message
which had led him to a decision for Josue
Christ. The minister was visiting his pasto at the time. When the information was ae cured, a letter was written to the ministe
elling him of that influenre years before, al elling him ot that influenne years before, al
unumpeneted by him. Some years ago a
young bank clerk who had decided for Christ after some hesitation, arose in a meeting
oung people and simply announced that young people and dimply anncunred that he
wished to aey that he had decided to become
a Curistian. Sitting by the writer, who was Curistian. Sitting by the writer, who was
the pastor of that church, war a young lady,
ho turned aud asked him if he would make an appointment to talk about this subject.
The next Tueeday was flazed. When the pasor arrived he was informed that the decisio
bad been made. and the oyoug mau's frauk, ad been unde. and the yo
nanly stratement had led to it
This result from individ
This rexult from individual , ffitrt to in flu
ence individurls is the inevitatle fruitave of

 his achieverment on the part of Andrew wes
he direct reanlt of personal effirt. The r narkhble chain of iuflupence mentioned in on
Arate paragraph was the rexult of the use irst paragraph was the result of the nse
the Spirit of Truth of meeseages wibch me
had writ ten, without their personal intentio had written, without their personal intentiou
oo influenee the iudividuals uffected; but
 the tark of exerting a direct inftuence upo
their fellows. The fact that Gud will ble the truth, apoken or written, is an inapira
ion ion to every man who wants to "obey
orders" ain attempt this work. But ordigarily the reasonable expectation for a bleest-
ing can only come out of the direct effirt to
peean speak or write or help some one particula
individual. Juist as $\Lambda$ ubbroee led Auzuetine
 Arnold led Stainley, jast as Kimbill led Moody, oo Chriatians to -day are leading their
riends to Coriat, and bo they mutt ever do.
The eecret of all this power io thet God isin The escret of sull thia power is that God isin
the erovie. When Peter spoke to that pal. the service. When Peter spoke to that pal-
sied man at Lydda, he said, "Eneas, Jesua

Do not doubt that the power of God will be
iven in answer to genuine praver. Lat it be xiven in anewer to genuine praver. Lot it be
remembered that this service invulves au earneat prayyr-1ife. out of which coniee power
both with God and men. Then, thas in-
sired and equipped with that preparation
 onal work with men. let the graeat ambition verry man who has taken the name of Jesue
Chriat. The man himself will most surely unold his best capacities and powers in such
ervice. The world needs such men. The
urch

 notiring with deal. Ocililion and eternity en can measuare the
precious outcome. It is an endless chain. Wrecious outcome. It is an endleess chain.
竍 nult you be one of the grolden liuke and thu
nuour life?-The Intercollegian. DEATH IN PATENT MEDCINES.
Dr. Bumgarter. in "Tranartion Colo
rado State Medical Society for 1902," saye ado State Medical Society for 1902," aaye
tat the following patent medicines contain he percentakes given of alcohol:


Think of a cruadere against ber, which
antaing only from two per cent to five
 uch The "bitters" are stronger than
whikey, far stronger than sherry, port, etc. Ind clerete and champagne far behind.
Is it beyond the truth to say that alcoh Is it beyond the truth to say that alcohol
chuses from one third to one. half of all crim nases from one third to one. half of all crim
hate, inves, insane and dependente,
hich the state is compelled to Which the state is compelled to support?
What proportion of these are the product
 can
cine. SOLIMN CHARGE. "If you are a preacher, magnify the royal
rdinance of preaching. Do not minity reachiug and magnify ceremonials. Preach
modern modern goupel, but the everlanting and
only qopen, with no additions or abtrac
ions. Do not deliver cheap editorille an tions. Do not deliver chenp editorinls and
hashed magzz iue rriclese. Y..u need not be
beholastic or artistic, and you should not be eholattic or artititic, and you should not be
setaphysicul. Science in for experts, but the
poppel is ior siuners. Yu Yopen is ior siuners. You are an oracle,
rather than an artist. $A$ qoopel sermon is ot an oration. God wantes holy men more
or mor
ond han braing men in preaching and heart "The preateest thing in the world is the
"oul. The greateast evil is sin. The graetest work is salvation. The only remedy for sin
is the Goapel, and the only society that God is the Goapel, and the only society that God
has ever organized to apply this remedy is
he charch; but a higher type of piety is eeded before God
orks."-Stlected.

Walls have ears, a,
ough to pierce them.

Woman's Work. $\frac{\text { Mre. Heney M. Mazaun, Editor, Plaiztelk N.J }}{\text { WhKT SHE COULD. }}$




The Hobpital Book and Newppaper Sncie
ty have been carrying on a grand work for twenty-nine years. It would be interesting
to know of all he work they have doue in
this to know of all the work they have doue in
this time, but although there seems no way
of altaining thie we this time, but although there seems no way
of attaining this, we fnd the work of one
year alone is most astounding. During the year alone is most astounding. During the
year just losed, they have distributed over year just closed, they have distributed ove
six thousand books, tweoty-seven thousand
magazines and forty-seven thousand weekly magazines and forty-seven thousand weekly
and iliustrated papers. In this work there is only one person who receives any pay and
that tis the man who ties up the heavy work is done by volunteers. The literature
 "1st, in New York City; ; 24, in New York State;
3d, in any part of the Uuited States," By correspondence aud personal investigation,
they keep in close touch with those to whom they keep in close touch with those to whow
they send literature of auy kind. The spociety
has calls for literature from all parts of the hey calls for literature from all parts of the
country, the most urgent appeals coming
tron the Southern states from the Southern states. A clergyman's
wife in Arkansas bas, by meaus of the books wife in Arkansas has, by meane of the books
and magazaines sent her by this orgaization,
established a reading-room and library in established a reading-room and library in
the country town where her husband is papsthe country town where her husband is
tor. She ays that although her husbaud's
library is composed almost entirely of histor library is composed almost entirely of histor-
ical and theological works, they have been ical and theological worke, they have be
read again and a aquin. One boy ghe mentioned
walked 30 miles for the sake of getting a his read againand ayain.
walked 30 miles for the of of getting a hise-
tory. During the last twelve months, the Socie. ty has received and approved nineteen new
applications for reading matter. Vver four-
teen thousand inmates of the New Yurk teen thousand inmates of the New York
State houppitals and City Iustitutions have
received literature from this Society duriug reecived literature from this Society duriug
the time mentioned. The clasees of books
most frequently called fur are most frequeutly calliled fiur are standard
workis, fectiou, juvevier reading and German
books, and the Society makes an urgeat ap. peal not only for such books but alco for
money to euabole them to send this readit money to evable them to send this reading
matter to those who are hungering for it.
Besides the books and magaziues that are matter to those who are hungering for it.
Beisides the books and magaziues that are
sent from contributors outside of New York, there are a great many received from the
boxes that are placed by the Society at most of the principal ferries and railroad statious,
and in other prominent places. Donotions of reading matter ehould be sent to the
offle, 105 East 2ad St., Room 417; donations of money to the Treasurer, Mrs:
Wood ward $\mathbf{H a v e n}, 26$ East 29 ch St .
electricity sinking deeper into slavery. day prosent to my wife," said Mr. Smith.
He was entertaining bis cousin from then



 connect it with the electric light current, the
same es you connect-a fan, and off
Like this se Like this. See ?"
She turned the fan, and off it goes. immediately began to ruñ smoothly and swily. She hemmed a skirt, le lening
back in an easy attitude in her chair, bier feet
clear of the treadle so fatiguing and so injurious to operate. - All I have to do io sith here and guide th
vork. The difference betwean runing lectrical and ordinary machine is as great
"A wonderful age," said the country visit-
The age of electricity," said Mr. Snith. Never." The visitor smiled. It was frrible, like a flat pillow, and it waa
covered with the softest flreee.. Mr. Smit the current on. It is getting hot already," he said. "Feel By jove! it is getting hot," said the visit
He laughed delightedly. "It takes the place of a bot water bag,"
Mru. Smith +xplainéd. "It you have crani r neuralgia, you start it going, and 1 y in
down, you press it to the spot where the pain
"I ree," the visitor said. "You don't have No the water that hat has cooled and to retlllth "That is it,", said Mrs. Smith. "The cur
rent keeps the bag hot, and this heat can to "Mr. Smith brought from a closet a flat
"Here is a handy thing,", he eaid.
dectrical flatiron. It heate from tit current in two minutes. I often use it to prese
a pair of trousers with, and Mrs. Swith .tide
. hiefs and linen stocks and for pressing rib. "And now we
sid Mrs. Smirh.
The visito
The visitor's countenance brightened.
She set upoo the table a ehatiog dish "Is the electrical chafing dish an improve
"Is it an improvement? Well, I ing out for a a bottle of alcoineoso you to be runconvenient times; and to fill the alcoho with the electric chating dish you simply tur hearrent on and you are ready to cook
"I is no dirt, no odor, no trouble.", Mra. Smith added the
agan to fll the plates.

 The host and hostess and their guest now | at. While they' ate they talked begoun to |
| :--- | Pectrical conveniences that A mericau ingenu-

y offers to.day to all such persons as have ect ricity in their homes.
They talked about the el raom that cleans by electric suction. They oon which solders without the help of the past. They talked about electrical afternoon ff toasters, electricul cereal 'ooilers, electrical Electrical curling iron heaters are to be
ound on the dreesing tables of maun fabion mel bet bedroons. They are surall and sipping of the iron intot the heating chambe
urus the current on; the wich iron turns it off. These benters are popular nears of soot that the heating of a curling The traveler's electrical stove is amall
nough to be carried in an overeoas pocket. a train or in a hotel roon, and wherever
here is electricity this little stove can be set p. and on it oysters can be prepared, or a
Wellsh rarebit, or ce fife or tea. doen, in
will 10.

 York Tribune.

What we'verimete iol it calm we couldn't
What wete ine tift itarmy pain,
Fur we know not every morrow,

JAPANESE Homs In most civilized countries to.day the with-
es of the husband are the mainpuring of the ill.' "Woman is a fool ", eaid a deband's yself no exception to the generalization, for e will obey her husband people won't laugh an European women, though. Then better great gods. Their husbands are very unwies nd cowardly to let them behave in ouch
proud style. The European wife, instead of
oiting on the waiting on her. husband, makes him get
everything for her!" The whole was ittered



 woven, that it is, in reality, one huge house hold and family.









English is said to be one of the most diff. cult languages in the world for a foreigner to
learn. The verbs and prepositions are partic-
 School of Mines tells of the troubles of a
Frenchman with the verb "to break."
Frenchman win the verb "I break.
ter," begin to underatand your language betto me, "but your verbs trouble me Betill: You
 he continues. "She says she intends to break
down her sehol eariler than usual. Am down her scho
right there $"$ "

 " Why does she do that ?" I arked.
" Brcause ber heelth is broken into."
"Broken down"
"Breause ber heelth is broken into."
"Broken down." Ob, yes. And, indeed,
" Broken down?
inre fever has broken up in her towu-""
" Broken out."
"She thinks Ahe will leaveit for a few weeks."
"Will he leeve her house alone $?^{\prime \prime}$ " $\mathrm{N} . \mathrm{\prime}$; shat is afraid it will be broken-broken "No. ; sht is urpaid it
how dol I ray that ?"
"
"Broken into."
"Certainly it is what I meant to say."
"In her ton to be married goon?",
"N.; that engagemeat is broken-broken-"
"N..; that engage
". Broken off."
"Yen, broken cff."
"Ah. I had not hea
Ah. I had not heard that !"
"She is very sorry about it. Her son only
Sroke the news down to her last week. Am
righe the news down to her last week. Am
righ I am anxious to eppat Englieh nell.'
"He merely broke the news; no preposition
this time." this time.",
"It it hard to u uderstand. That young
man, her son, is a fine young fellow-a breaker,
 "A broker, and a fine fellow.
So much for the verb " $b$ break."



Young People's Work. $\frac{\text { Legrra C. Ranpoupta, Editor, Altred, N. Y. }}{\text { Watch }}$ We borrow the advertiert's device to draw
your mind forward to next week, and away from the ppverty of this week's menu. Prob
ably when thees lines reach the most of thei ably when thepe lines reach. the most of thei
readere, the Edior with the other maxi, will
be on the briny deep. Look out for the ne readere, the Editor with the other magi, will
be on the briny depp. Lhook out for the next
week's isuue, as there will probably be a triple week's iseue, as there will probably be atript
good-bye mesage from the three. wise men.
In the abseuce of the Editor, his wife, whe
 duties of ed editorship. Addrees commun
tions to Mo Mr. L . . Randolph, Alfred, N.
Now is your chance, young people. Send your brief, spicy articies. Write then e ces
fully on one.ide of the paper, and pive us
beet yon have. It is your department.

From Brother Dawes
Dear Patior Ranaiph:
Wrile
applying
While applying to my studies in medicine
am still working for the Master in known his truth to my fellow man, making medical college where I amm studying, there is
young man from Jamaica who also is astud young mane from Jamaica who aloo is study
ng medicine. He is agraduate of Mico Col oge in Konsington, Jumaica. I was well
quainted with thim while I was wat home. The
his last year in the is his last year in the study of medicine he
He will be graduated in the frrst week in Mart Since I met him I presented to him the plain Since 1 met him 1 presented to him the pla
teachinge of God's word, and His Sabba
which is being polluted by men. He Said which is being polluted by men. He esaid to
me that the Sabbath question bas been agi tating his mind from the time he was in
Jamaica, and he considers that in doing Jamaica, and he considers that in doing
manual labor on Saturday he is trangress
ing God's ing God's law. So he has decided to keep th
Sabbath of the Lord our God. He is assistng me now in advocating this truth
A fow days ago he told me that he intends
to go ot Aricica a a doctor. I told him that
I left my work in Africa, and came to this ountry to study medicicine, and after complet
 doctur. He siid he would be glad to go and be my co-worker in establishing a Sabbath
keeping church. I replied that if ho really
meaut to go, I would curtail my atudies in meaut to go, I would cartail my st udiesin in
medicine end make preparation to return to Africa; for on the fild de could attend to the
physical and It the spiritual wante of the
people people. He says he really meana what he Work in Africa, I thought that to oentablie the press. After due consideration I went to a priuting uffie in this city and asked to be
instructed in setting type. For two monthis now, every afternoon after school, I go to the te
printing jfftce and work until seven o'clock. printing offfce and work intil eeven o'clock,
ama glad to say that $I$ am doing well in type setting. Finding that the young man from nd he will be graduated in medicicine this srica and he will be graduated in medicine this year bama to complete my study in the art
printing, and put myself io readiness for printing, and put myself in readiness for im
ork in Alrica. He intends to practice here for a whiles oo as to accumulate money for hie
journey to Africa. ourney to Africa.
atill do religious works wherever I go. Yes


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| CHOOSING A NAME, <br>  <br> HOW ANIMALS TALK. <br> 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 under- stand it, in many things. Col. Charles Jesse Jones, sometimes called "Buff Hlo Jones," who is the Game Warden of the Yellowstone National Park, has apent most of his life in studying animals, their habits and their language. Concerning what he has learned he has lately said <br> I am 50 years old," he said, "and I may say $y_{s}$ that I have spent- my life in the woods way of hunting was the capture of a fox fquirrel 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 Irinhman. To achieve the capture and trect. with which I had been intrusted. When I got bome father whipped me for leaving the errand undone. Mother put on my me to set it afire. I don't know which hurt worst, the squirrel bite, the licking, or the liniment. <br> 'Of all the animals I know, the coyote possesses the largest raige of signals for use afield. He has $f$ ur calle which are as plain moose and the deer tribe, have but two calls which I have been able to interpret. They use a code the move. Tos when they are freding or on secured the key, but it evidently is perfectly plain to them. The birds, with their whistles and trills and chatter, converse as readily as society folk, but I have had no reaśon for studying their language. <br> The moose's challenge is about as wild a sound as can be imagined. He uses it to declare to the world that he is king of his range challenging for trouble. When an auswering more than willing to go half way to find it. This challenging habit has brought many a |
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$A$ ame





The following letter in one of many wh
Mr. Spicer received. This is an exact copy
${ }^{\text {N/ }}$ Cordial greetings to you from your ancient cousin, M. P. B., wishing you a happy birth-
day and as many added to this fa you can enijoy having. That our Heavenly Father may bless you with good health and help you to be a bleesing to others, is the earnest wish
of your aged cousin, fiffeen years older than yourself, and just now having her vinety ffifth
 Affectionately yours.
Affectionately yours.
MRs. B. W.
Please excuse my using peucil, it is so muct

Maboh 1.190
Muton, Wrs.-The Journal for Feb. 25, re
portain portsal alarge aqathering on theevening of,Feb.
20 in honor of the seventieth birthuay of Dr . J. M Stillman, Principal of the School of Musi
in Milton College. The friends of the Docto 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.
Scillman's composition. This music included a bymn, words and muxic by Dr. Stillman,
"I Want To Be More Like Jesus," which is "ell known. It also included an anthem, "By The Rivers of Babylon," concerning
which the Milton College Review says, , It
has never been putbiabed, being too heavy has never been pubtiiked, being too heavg
for geperal choir work. It haf full orchestral
accompaniment and is in truth a great com. position, masesive and oratorical, with a
depth and richness found onty in the wo posphan, and richneses found only in the works
deptaster composers. It has much of the inof master composers. It bas much of the in-
spiration and exhileration of the "Hallelyjub
Chen Chorus." The Chapel choir which rendered
this wusic consisted of twenty.five voices and this music consisted of twenty. five voices and
an orchestra of eleven pieces. On that Sabbath morning, by special arrangement at the
regular church services. this music was renregular chureh services. this musie was reen-
dered by the College Choir. The REconDER
is chad to join in the congratulatious which are justly due to Dr. Srillman, the devotion of whose life to music has been almost as im-
pasesioned as the devotion of a parent to
beloved child. Dr. Stillman has been at the passioned as the devtilnan has been at the
belored child. D. Sitlinan
head of the musical department of the Milton College for the last seventeen years.

Petytcodiac N. B, CananA- - Under date of
Feb. 25, Brother George Seeley, writing from Feb. Brancother George Seeleg, writing from lows: "We have had a terrible winter in
every way, one long to be remembered by this generation. I can, recall sixty winters, but none like this one," The readers of the
RECORDER will appreciate this report from Recorder wil appreciate thif report from
Canada, sinceit is an echo of the same sort
of winter throughout the Uuited States. And of winter throughout the Uuited States.
yet God's love has not been withdrawn:

 The clerk wonth wiad.

| The child gazed upon that uplifted hand, dexclaimed: <br> "Ob, that is the man who touched me on | to the penple-he entered upnn life with a for tune and family honors, and he died withou He was Wendell Pbillips.-The Oatlook. | vice, and a quartet from Milton sang beantiful and ap propriate muaic. <br> Hilla.-In Nortonville, Kan., Feh. 22.1904, ritera brie <br>  |
| :---: | :---: | :---: |
| The silver voice raug out. The temple was | MARRIAGES. |  |
| ce of graver. The crowd pasied under the Il of the orator. Whell he had ended his | Brigns-Tonlay.-At Lennnidaville. N. Y Feh. 22 Ming Grace E. Tooley, both of Lennardsville. |  |
| eearly all, but a company |  |  |
|  |  |  |
| ator. They lingered to fuldil |  | William and Eigene. William, who had hecome a hus-, |
| ns. They began to aspault the speaker | DEATHS. |  |
| He stood thre. The lit le girl waited. His |  |  |
| features did not change. He ca me down from |  |  |
| bent ficence which |  |  |
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| val, rene-be-said to the joung men | $\left\lvert\, \begin{gathered} \text { entifer } \\ 188 \end{gathered}\right.$ |  |
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| есн |  |  |
| aisie tow |  |  |
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| "Back!" |  | that abidiog rest whieh remaing for the people of God. |
| It wasa trun |  |  |
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| was jou that touched me on the arm. |  |  |
| hen?" |  |  |
| the night." |  |  |
| "I remember-we all have a right to live |  |  |
| The girl w |  |  |
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| "Mor her, I will |  |  |
|  |  |  |
| But I will live. He said I might." |  |  |
| that N |  |  |
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| , and that girl came to live in thou- | Dys.-In Stockwell. N. Y., Feb. 9, 1904, Samuel P. Dye. |  |
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|  |  | Cotirell of Leonardsrille deli ivered the addreas |
| a cheerless day |  |  |
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| ard. It was in that hall that the orator d delivered his first oration. She went |  |  |
| d delivered his first |  |  |
| there in the pouring rain. <br> He lay there in white like a dead |  |  |
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| in life or in death-that man who went about | tives and friends in the village of Stock well | aze |
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| ing litite wist ful children on the arm, and say- |  | Lit |
| - | con Zina and |  |
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| ace | ,, tage, 9, 1842. tu an eary day Dea |  |
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| derer |  |  |
| The |  |  |
| down-was there ever such a rain? Fanevil |  |  |
| d |  | his |
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| riches. Mor honor, nor any pnbic offlee, but |  |  |
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 (Coatinaed Irom last wek. The next roup of nineteen laws relates to
theett and kindred crimes.
Deatht ie the pear-





 has nothiog with
put to death
The
The

| $\begin{array}{l}\text { The earls febrew lawgivers ameliorated } \\ \text { this drastic measure: }\end{array}$ |
| :--- | | this drastic measire: |
| :--- |
| inta man shanl steal |

 ax, and
a2: 11
and In the case of lost property found in the
possession of another, booth systems enact

 wrong accordiin to the older code was to be be
put to death, but according to the Odd Testa-



 ing coitraat
which enaets:
int
"Thou stalt not deliver to his mater a
plave whirb is esectped from his master to



 be buried ( $(211)$ )"
Amone e language is employed in
 "II the thief be found breakion in, and bè
smitten that te tio, there shall bee no blood-

But the Irralititioh law simply seete, ,ike
modern leggislation, to acquit the invocent


 restitution, it ha have nothing. then
be mold or his theft (Exod. 22: 3 )."
The consuming zaial of the eariier eode to
check crime and champion tho oproead ie
check in




TIS AMATIER OF HEALH


## THERE IS NO SUBSTITUTE

## leges of officers and soldiers. The custom on having a substitute in timeof war is assumed but. the failure to pay the merceniay

 but the failure to paỳ the mercenary the stipulated sum is punisbable by death and th vataed sum is punisbable by death and the
connsation of the property of the o fonder. The importance of of that militiary
arm with which Hammurati won his vieto arm with which Hammurabi won his vieto
riies it emphasized in all thase regulations
The peculiar rights, which in the Jewish priestly law were accorded to the guardian
of Jebovar's temple, the Levites (Lev. 25
$32 .-34$ ), are cuaranteed to the soldiers of the 32 -34), are puaranteed to the soldiers of th
king; their hereditary posessions cannot b permanently alienated. Furthermore,
"If anyone buy the field, garden and hou of a chieftain, man or one subject to quit
rent, his coutract tablet of sale shall be broken (Heclared invalid) and he loses. h
noviey. The field, garden. and house retur
otheir ownera (37)",
ot their owners (37)."
If a soldier is captured in war, he shall not
If a soldier is captured in war, he shall not
be allowed to sell his landsor house to pur.
chase his freedom, but the temple of his comchase his freed om, but the temple of his com-
munity naust furnish the means, or, if there is munity nuust furnish the means, or, if there is
po money in the tomple treasury, the sum
must be taken from the royal exchequer Favorable provisions are also maxde for the
ent of their laud while soldiers are absent on ent of their
campaigus.
The importance of agriculture and the ex
ent of Hammurabi's well-known interest in are evinced by the presence of no less tha
wenty four laws relating to this one occupa on. For all the ordinary exigencies which might
Thue
The
and
Hequman rent his field for tillage for a ent, the injury falls upon the tiller of the soi
(45). If anyone be too lazy to keep his dam in proper condition and does not so keep it; it
hen the dam break and all the fields be Hooded, then shall he in whose dam th
break occurred replare the corn which he ha reak occorred replape the
caused to be ruined ( 53 ).
"Li
"If he be not able to replane the corn, then he and his poseesionsthall besolid for money,
and the money shall be divided among the farmers whone corn he has flooded (54).,", As a rule the laws favor the landolord rather
than the tenant, their aim evidently being to than the tenant, their dim evidently bsing to
incite the tillers of the soil to epare no effiort n developing its resources. Oje enactment. however, reflects a more humane epirit and
recalls the Hebrew regulation whizb provided


 $\frac{\text { Utica, },}{}$

## The SabBath RECORDER.





 $\frac{\text { Westerly, R. I. }}{\text { His }}$













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