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THE SABBATH VISITOR.

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WHOLE No. 3082.

SLEEP. ELIZABETH BARRETT BROWNING. Of all the thoughts of God that are Borne inward unto souls afar, Among the psalmist's music deep, Now tell me if that any is, For gift or grace, surpassing this— "He giveth his beloved sleep?"

What would we give to our beloved? The hero's heart, to be unmoved— The poet's star tuned harp, to sweep— The patriot's voice, to teach and rouse— The monarch's crown, to light the brows? "He giveth his beloved sleep."

What do we give to our beloved? A little faith, all undiscovered— A little dust to sweep, And bitter memories, to make The whole earth blasted for our sake, "He giveth his beloved sleep."

"Sleep soft, beloved!" we sometimes say, But have no tune to charm away, Sad dreams that through the eyelids creep; But never doleful dream again Shall break the happy slumber when "He giveth his beloved sleep."

O earth, so full of dreary noise! O men, with wailing in your voice! O dived gold, the wailer's heap! O strife, O curse, that o'er it fall! God strikes a silence through you all, And "giveth his beloved sleep."

His dew drops mutely on the hill, His cloud above it saileth still, Though on its slope men sow and reap; More softly than the dew is shed, Or cloud is floated overhead, "He giveth his beloved sleep."

For me, my heart, that erst did go Most like a tired child at a show, That sees through tears the mummings leap, Would now its wearied vision close, Would childlike on his love repose "Who "giveth his beloved sleep?"

count. That phase of Christ's teachings, in which he declares that He came not to bring peace, but to send a sword, needs fuller recognition than it has yet secured. Men need stirring up. They need to be entertained and instructed, but all entertainment and instruction which come within the province of the Church of Christ should have the immediate purpose of provoking right action. Inaction or partial action form a prevalent evil against which all friends of righteousness need to array themselves. It often happens that inaction and indifference are the most powerful forms of opposition. Many of the best enterprises in the world are killed by that form of opposition. If open opposition makes warfare on righteousness it is likely to strengthen the purpose of those who defend the truth, and so advance its interests. It must always be borne in mind that the mission of the church is to make constant warfare upon evil, and it must be recognized that indifference, stagnation and inaction on the part of the people who are good, or comparatively good, is one of the most efficient forms of evil.

Mormonism MORE than ever before in its history, Mormonism is being dissected, and the people of the United States are being compelled to give it careful attention. The Senate Committee, which is investigating the right of Senator Smoot, a Mormon Apostle, to continue in his place, has very wisely lifted the issue above its narrow political surroundings, and equally above local issues. During the past weeks the testimony which has been given by Smith, First President of the Church, and by Francis M. Lyman, who is the legitimate successor of Mr. Smith in the First Presidency, and others, has revealed the depth, offensiveness and vigor in the present position of the Mormons on the question of polygamy, which has been nominally at an end for a few years past. Since polygamy was made illegal there has been an outward appearance of obeying the law, but it is now certain by the testimony of these high officials that polygamous habits have gone forward without interruption. Both the men and the women who have given testimony openly declare the fact that the actual practice of polygamy has not ceased, although ostensibly polygamous marriages have not been made during the last few years. If the revelations which Mormonism is making on the witness stand do not result in the unseating of Senator Smoot, in a larger view of the offensiveness and strength of polygamy, in Utah and elsewhere, and in an improved pub-

lic sentiment, if not in further national legislation, we shall be greatly disappointed. When a man like President Smith declares that he has five wives living, with whom he consorts as a husband, that he is the father of thirty or forty children, these various wives being mothers because of his relation to them, and when he declares his intention to continue in such relations, it is time for the American people to call a halt more forcible than they have yet done, and to see to it that this ungodly system, falsely called religion, is dealt with as modern civilization and the fundamental principles of social purity require. The case would have a parallel if any man equally high in political and business standing should announce himself as living in such social relations with five different women as only a husband has a right to live. That the Mormons claim personal opinions of a religious nature to justify such an outrage of decency and purity is no more reason why they should be exempt from condemnation than any man would be who should assert that in his opinion he had the right to enter into and continue such relations for other reasons. Every right thinking person must commend the Senate Committee for the thoroughness with which their work is being done and for the high ground which they have taken in this investigation.

BEGINNING with the appropriation made to the World's Fair in Chicago, all similar appropriations by the United States, since that time, have brought up the question of Sunday closing. In Chicago, by the manipulation of the courts, closing was not effected in any great degree. While more stringent efforts have been made to insure the closing on Sunday of the coming Exposition in St. Louis, it remains to be seen whether the law will be carried out or not. The third case came up by the consideration of a bill in the Senate on the 8th of February last, in which it is proposed to appropriate \$2,000,000 for the Lewis and Clark Centennial Exposition at Portland, Oregon, in 1905. An amendment to that bill was proposed as follows: "Sec. 27. That no machinery shall be operated on said exposition grounds on a Sunday for the purpose of display, and all places of amusement within the inclosure of the exposition grounds shall be closed on every Sunday during the period that such exposition shall be held. Provision shall be made by those having charge of the exposition grounds for the holding of devotional exercises and sacred concerts on the grounds

"If."

Joseph Chamberlain, the English statesman, was once indebted to a nursery rhyme for a great oratorical hit. In one of his speeches he was criticizing Lord Beaconsfield and Lord Salisbury, on their return from Berlin where they had been carrying on negotiations with Bismarck.

Both had made speeches explaining their actions; and one of them, in the course of his oratory, used the word "if" so many times as to give Mr. Chamberlain a chance, in his reply, to make one of those popular allusions which are remembered longer than any logic.

"What the honorable gentleman has said," he remarked, "reminds me of a rhyme I learned from my nurse.

"If all the seas were bread and cheese, If all the rivers were ink, If all the lakes were current cakes, What should we have to drink?"

The effect on the audience was tremendous. No one would ever forget that "if."

The Nutmeg State should be mentioned among the "greater" commonwealths.

The Sabbath Recorder.

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on Sundays." An amendment by substitution was at once offered by Senator Platt, of Connecticut, as follows: "That as a condition precedent to the payment of any and all appropriations made in this act, the corporation in charge of the exposition shall contract with the Secretary of the Treasury to keep the gates closed on Sundays during the entire period of the exposition." The amendment of Senator Platt was adopted, 29 to 17, 44 members of the Senate being absent when the vote was taken. What the action of the House will be is unknown, but attention should especially be called to the last sentence in section 27 of the bill, which reads, "provision shall be made by those in charge of the exposition grounds for the holding of devotional exercises and sacred concerts in the grounds on Sundays." We believe this is the first effort on the part of modern Sabbath Reformers, or politicians, or commercial enterprises—for any of these three interests might move for such an arrangement—to direct any organization, religious or otherwise, as when or where "devotional exercises and sacred concerts" shall be conducted. In a word, the inconsistencies to which effort to sustain Sunday by civil legislation compels men are endless, and most of them are as worthy of condemnation as they are contradictory.

Religion in Egypt. EACH year adds to the world's knowledge of Egypt, and with that increase of knowledge the extent of religious thought among the Egyptians is better understood. That they were deeply religious even the casual observer must know. That their religious opinions entered into ordinary life in many ways is equally true. The facts which are being gathered from year to year are giving a better view of the evolution of religious thought in Egypt and of the larger scope which that thought took and its influence on the character of the people. Sun worship was a prominent feature and the sun god appears in many ways and under many names. All forms of Nature Worship entered into the system, the worship of animals forming a large factor. To the student of religion in general, and to the student of the Old Testament and of the Jewish people in particular, the religion of Egypt offers an interesting and valuable field for investigation and thought. Several years ago the writer secured a copy of the Egyptian Book of the Dead, with original text plates, etc., which furnishes much that is of value in connection with the religious history of Egypt.

The Panama Canal. AFTER half a century of agitation we have finally reached a point where the work of constructing an Isthmian Canal, through which the waters of the Atlantic and the Pacific shall mingle, seems about to be realized. Probably within a year from this time twenty or thirty thousand men will be at work upon this great undertaking. It is expected that within ten years the canal will be open, and will become the great highway of commerce for the world. At the beginning, much must be done to make the surroundings more sanitary, in the cities already established, and in the camps where workmen must necessarily congregate. Attention to sanitary matters in both Panama and Colon is already under way. Hospi-

als will be established by the Canal Company, and increasing care will be given to the physical and social surroundings of the army of men who must occupy the canal strip during the period of construction. In the larger work of prosecuting the enterprise, and in this transition from the long period of theorizing concerning it to the actual work of accomplishing it, lesser questions will disappear and the larger interests will find that attention which the importance of the enterprise demands.

#### THE WEAK POINT IN SOCIALISM.

As we suggested last week, no question like Socialism can be understood without a large view which takes in both what has been, and is, and must be. All Socialistic schemes propose as the fundamental factor, the destruction of private ownership. The lowest form of this idea finds expression in that destruction by force, including the murder of rulers, which has marked the history of Nihilism and Anarchism. While this lower form should be separated from Socialism proper, it is nevertheless the logical result of the doctrine that private ownership, and interference with individual rights on the part of the government, should take the place of the existing order. But eliminating both Nihilism and Anarchism from the present consideration, we have but to look backward in history to see the fundamental weakness of the Socialistic doctrine concerning private ownership. The Indian tribes in North America, when the continent was discovered, presented an accurate picture of Socialism along this, its fundamental, conception. Each tribe represented a community or nation. Whatever rules and customs, the tribe had, stood for the government of each member, but this was necessarily modified by an intense form of monarchial government represented in the hereditary chieftainship. All means of production and subsistence were common property of the tribe. Even now our government is struggling to overcome this Socialism, which was inherent in the barbarous tribes, by arranging for and enforcing, as far as it can, the idea of personal ownership on the part of the semi-civilized Indians which remain. Civilization cannot come without this development of private ownership.

This fact in history grows out of a fundamental principle of the value of the individual man, of the human person. Out of that individuality springs the consciousness of personal obligation, and the conception of duty. No adequate development of conscience concerning right and wrong has ever been attained without exalting personal consciousness, both toward God and one's fellows. The weak point in the ancient civilization was, that individuality was not exalted, and individual rights were not respected. It was at this point that slavery was born, and slavery was the base and destruction of many forms of ancient civilization, as it has been a prominent element of weakness, not to say barbarism in modern history. The ancient civilizations were ruined, in no small degree, because of disregard for personal rights and individual possessions. In the Roman civilization another extreme appears, wherein membership in the state overshadowed and swallowed up individual and personal rights. The Roman was

respected not because he was a man, so much as because he was a Roman.

But it is not necessary to dwell upon ancient history for the complete illustration of this weakness on the part of Socialistic theories. Beginning with the discovery of America, noting carefully the communistic system of the aboriginal tribes, and noting the fact that the remnants of these tribes can be saved from destruction, if at all, by the development of individual rights and personal property, we have the answer of history as well as the answer of logic to the propositions which would destroy private ownership.

#### HIGHER IDEALS NEEDFUL.

That we are yet far from the highest ideal in adjusting the relations of private ownership among individuals as individuals, and between individuals and the public, there can be no doubt. Investigation, agitation and legislation ought to keep this problem in hand. At this point comes in the supreme value of genuine Christian socialism. But Christian socialism must yield to the truth that the adjustment of all such questions comes only through the development of the individual, and thereby, the development of the community and of the state. To substitute the tyranny of the public, under the name of the government, or of the community, and to yield individual choices and rights to that tyranny, is quite as destructive to manhood, good order and justice, as the rule of any corporation, great or small, can be. Even in our own republican government—highest and best of governments in some respects—the rule of the Boss and of the Machine is a well known and unavoidable factor. For example: It is not difficult to see that the issues of the next Presidential election are to be modified, if not determined, by personal rivalry between would-be leaders in both the great political parties of the state of New York.

That the present struggle between Labor and Capital is serious, in many respects, is undoubted, but it is not a new struggle, nor a new factor in human history. Two great social systems appear in history, and we are now entering upon the third great epoch. The first was slavery, a child of barbarism, which held place and sway for many centuries. The second was Feudalism, an intermediate step between slavery and modern individualism, or, to use a phrase common among Socialists, Modern Corporation Tyranny. The two great factors of Capital and Labor, now at war, have been developed in the on-going of civilization, and by the development of individualism. But these factors contain an element of self-adjustment. Neither one can crowd the other beyond a certain point. When that point is reached, compromise and re-adjustment are certain to come. The American people are now in the midst of that struggle.

Taking this general but brief survey, the conclusion is clear that all adjustment and re-adjustment in the great forces of human life must result from the character of individuals. All steps toward higher good must result from experience, even though that experience may be temporarily painful and destructive, in a greater or less degree, of many good things. Christian Socialism, that is, the application of the fundamental principles embodied in the Ten Command-

ments and in the Sermon on the Mount, offers the immediate, as well as the final, solution of these great problems. In the process of this solution individual interests, instead of being destroyed must be uplifted, purified, and made more and more Christian. In proportion as individual men reach this higher plane, the community and the state will become obedient to Christ's teachings. We are slowly emerging from the imperfect view which gave a united Church and State, that determined orthodoxy, the right of private judgment, and many, if not all, the rights of private property, through ecclesiastical-civil laws and regulations. In the transition where we find ourselves there are elements of difficulty and danger, but the law of life and the verdict of history point to the conclusion we have here suggested. As one cannot force the ripening of fruit, nor gather it in the springtime, which gives only blossoms, so best results cannot be forced by legislation nor by any strong arm called the government. There are large truths involved in Socialism, corresponding to the great problems which have forced the present situation upon the world. But it is still God's world, in spite of the tyranny of corporations, the tyranny of labor unions, the corruption of politics, and the American saloon. If Christian men everywhere will rise to higher conceptions of personal duty, striving to make themselves powers in the world of business, in society, and in the state, as Christian business men, and Christian politicians, there will be steady gain in the right direction. Complaining and denunciations are of little value in such struggles. It is impossible for any set of theories to push aside the great fundamental truth that each individual, in the economy of God's world, is the primary personal factor in developing all that is best in civilization, purest in society, and most helpful and sanctified in the Church of Jesus Christ. The Socialism which Christ's teachings uphold is desirable. Socialism, as ordinarily defined, has some "Powerful Weaknesses."

#### TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, March 13, 1904, at 2 15 P. M., President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, Stephen Babcock, D. E. Titworth, L. E. Livermore, A. H. Lewis, F. J. Hubbard, W. M. Stillman, Corlies F. Randolph, G. B. Shaw, J. A. Hubbard, F. S. Wells, J. D. Spicer, H. M. Maxson, E. F. Loofboro, Esle F. Randolph, O. S. Rogers, J. P. Mosher, Mrs. Geo. H. Babcock, Mrs. H. M. Maxson, A. L. Titworth and Business Manager John Hiscox.

Prayer was offered by Rev. L. E. Livermore. Minutes of last meeting were read.

Mrs. C. C. Chipman, through Rev. Geo. B. Shaw, acknowledged with gratitude the expressions of sympathy of the Board forwarded her in pursuance of the action of the Board at the last meeting.

The committee on the bequest referred to in correspondence from Rev. Geo. J. Crandall reported having written him and that the matter is still under consideration.

Correspondence was received from Wm. L.

Clarke and Rev. Clayton A. Burdick in regard to the subjects relating to Sabbath Reform to be presented during the contemplated visit of Secretary Lewis to Ashaway, R. I., on March 19 and 26 next.

Correspondence was received from Eld. H. M. Lawson, Mrs. G. Taylor Brown, Mrs. C. A. Stanley, Secretary O. U. Whitford, Rev. Geo. Seeley, Mrs. M. G. Townsend.

Rev. A. P. Ashurst wrote concerning literature on hand at Hammond, La., and making some suggestions as to its distribution.

Voted, That we appropriate \$10 per month for ten months for the purpose of distributing this literature, the appropriation to cover postage and all other expenses.

Pursuant to correspondence from Rev. J. T. Davis, relating to commission on sales of our books, it was voted to allow a liberal commission, books sold to be forwarded from the Publishing House by mail prepaid.

The Treasurer presented statement of receipts and disbursements since the last meeting.

Voted, That the Corresponding Secretary be requested to represent the Society at all the coming Associations of the Denomination.

Voted, That the imprint of the American Sabbath Tract Society on our publications be supplemented as may be arranged by the Supervisory Committee with an explanatory phrase showing that the matter is published by and for the Seventh-day Baptist denomination.

Minutes read and approved.  
Board adjourned.

ARTHUR L. TITWORTH, *Rec. Sec.*

#### O, LAY THY HAND IN MINE, DEAR!

GERALD MASSEY.

O, lay thy hand in mine, dear;  
We're growing old;  
But Time hath brought no sign, dear,  
That hearts grow cold.  
'Tis long, long since our new love  
Made life divine;  
But age enricheth true love,  
Like noble wine.

And lay thy cheek to mine, dear,  
And take thy rest;  
Mine arms around thee, twine dear,  
And make thy nest.  
A many cars are pressing  
On this dear head;  
But Sorrow's hands in blessing  
Are surely laid.

O, lean thy life on mine, dear;  
'Twill shelter thee.  
Thou wert a winsome vine, dear,  
On my young tree.  
And so, till boughs are leafless,  
And songbirds flown,  
We'll twine, then lay us, griefless,  
Together down.

#### "CONTENTED IN THE FIRE."

When the storm clouds of blinding sorrow swept in upon Chicago by the burning of the Iroquois Theatre December 30, the schools of that city came in for a large share of the overwhelming. At Lewis Institute, the West Side college on West Madison street, memorial services were held on January 6, led by Director Carman, head of the Institute. A copy of the Lewis Institute Bulletin for March is at hand, from which we reprint, in part, what was said on that occasion by one who is an occasional contributor to the RECORDER. What was said on that occasion finds full application on all occasions when bereavement and disappointment crowd upon men's hearts, and tear-blinded eyes see only darkness, except Faith teaches us how to be "Contented

in the Fire." Mr. E. H. Lewis spoke as follows:

"You have shown by your faces, dear friends, how deeply you sympathize with those who have tried to speak here to-day. It is a hard thing to try to say something when the situation is too deep, too awful for words. But those who have spoken have spoken out of their hearts, out of love for the dead. They have rendered this last service just as you would do what you could for a dying schoolmate, no matter how new and terrible death seemed to you. But there are no words for this occasion. If we are able to endure even the thought of what happened in this city a week ago to-day, it is only because God has mercifully given us weak memories and dim imaginations. We cannot realize the hideousness of it, that sickened the strongest; the deadly swiftness, the electric terror. It seemed impossible. That six hundred human beings should instantly be crushed, burned, choked to death might have been possible in the days of Attila, the scourge of Europe, but not here, not now, not in our city, in the midst of all our pretense of civilization! And yet the news was true. It was foolishly, cruelly, unnecessarily true. If our townsmen had died for liberty, if they had thrown themselves and their children on a great municipal pyre, as the Numantians did rather than become Roman slaves, we could have borne it. But to be caught like rats in a trap because of some man's recklessness, greed, or cowardice, this was unendurable, unspeakable. There is no painting the silent agony of the week now past; the intolerable suspense, the more intolerable identification; the vain hopes; the fitful hours of sleep, out of which the sleeper awakened only to say, it is all true. The worst has happened.

"Those whose loss was heaviest are even yet too stunned and amazed to think. But we who after all are only spectators have had time to send up our cry of rebellion to a God who permits such things to happen. Why does He allow such cruelty to strike the innocent? It is a question as old as man. It is the question which underlies all atheism and materialism. And yet we must fall back on those convictions by which we live, by which the older among us have lived for many years. Who gives us the power to call God cruel and unjust? Why, He who is the author of our minds. The Hand that would not stay the steps of children going to the house of death is the Hand that fashioned the heart of motherhood and implanted pity in your breast and mine. He might have made us without the power of loving and without the sense of justice. Had God not known that in the end all would be right for His children He would not have dared to give us the power of criticizing Him. Jehovah said to his servant Job, Be silent and know that I am God.

"And so we must not long dare to dwell upon the terrible side of the death our friends have suffered. There are worse things in the world than death by fire. Criminal carelessness is worse. Every phase of what we call sin is a worse thing, to be fled from more desperately than from fire. Lift up your eyes in vision, and behold the vast army of martyrs who have perished by fire in the world's long history. Every one of them is now alive, and each knows why, in God's plan, he was rapt hence in agony. When the poet of mediæval Italy was led downward to behold the vision



of the other world, Vergil spoke to Dante and said, 'Afterward thou shalt see those who are contented in the fire,' meaning those who gladly walk within the purgatorial flames to be cleansed of sin. 'Contented in the fire!' It is as much as to say that all suffering and torture is blessed; that even the agents of violent death are but God's angels, belong to God, can do no harm to any creature of God. 'Contented in the fire!' You and I can only guess what went on in the young souls of our Harry and Howard in those last moments of earth; what swift sense of peace in God may have succeeded to the awful fear. But we need not guess how it is with them. We may surely know that they are contented to have died by fire.

"And you of our number who sit at home with the fullness of sorrow filling the place, 'Weep bitterly over the dead, as he is worthy, and then comfort thyself; drive heaviness away; thou shalt not do him good, but hurt thyself.' 'When the dead is at rest, let his remembrance rest; and be comforted for him when his spirit has departed from him.' Does this seem a harsh counsel from those whose grief is not like unto your grief? It is not the counsel of man, but the counsel of God. It is the voice of Him who alone understands. If He seems to have swept away from you your dearest motives for living, the truth is not so. If the voice of a lost mother or son could speak to you out of the silence, it would say: 'I was but one to live for. Lo, all about you are many to live for. Their need is great, and my one celestial need is that you minister unto them.'

"It is sadly true that we who survive are placed in debt to those who died. They have already become our teachers. They have sobered us in our lightness, and revealed the earnestness of life. They point out to us as with fingers of fire that all carelessness is criminal. They will be the means, under God, of showing this city the responsibilities of a democracy. We have not enforced our laws. We have not taken the trouble to govern ourselves safely. This disaster lies at the door of every one of us who are voters, just as similar ones will lie at your doors, dear boys, who are not yet voters, unless you are warned by this awful visitation. We need no Thomas Carlyle to rise from the dead and lament for us that great men no longer arise to dictate the right, to control government, to compel the just thing to be done. We have undertaken in this country to do without kings, and that is well. But it seems that civil war, riot and disaster are the only things that can teach us our responsibilities. We are far from being taught them yet. But the loss of these six hundred lives will mean the saving of thousands in days to come.

"And now I turn to a word you have often heard, the word School-spirit. It is a word endeared to us by many influences. The victories of Lewis on the athletic field have helped to endear it to us, and so have our defeats. Our varied social life; the growth of friendships among us; comradeship in the pursuit of noble aims and self-realization; community of hopes and interests; facing and solving questions of your future and ours—all these have made the name of Lewis Institute dear and significant to us. But though individuals come and go, a school never dies. The life of this school began when John and Allen Lewis conceived this plan of doing good,

and all who profited by it are a part of it. We are represented not here alone, but in the wide world and in heaven. School-spirit at some times must mean laughter and shouting, and that is well; at others it must mean tears and faith. It means one thing to you to-day; it will mean something better forty years on, when afar and asunder parted are those who are singing to-day. But you will not forget your Alma Mater, and she will not forget you. Some of the ties that bind Lewis Institute students together are almost never spoken of, but they are strong. It is not for nothing that in this room every student now dead has sung with us Mrs. Stowe's lovely hymn, 'Still, Still With Thee.' So long as the mortal and the immortal feel themselves in the companionship of God, they are not parted from each other.

"In the register each year new names are starred. These are the names of students and officers passed into the skies; the star-bearers; the stelligeri; our dead. Up to this hour the names reported are sixteen. Of these, only nine met death by disease. Seven were called upon to face him suddenly, and he came in fearful guise. Two perished by fire, three by flood, two by other accidents. But we have grounds for believing that none met death basely. In every one of them we know there was nobility and courage. God grant that the final lesson they shall teach us is to meet our own deaths serenely and trustingly; that it shall be but 'one fight more, the best and the last,' and that when the black moment is at an end, we shall see Him face to face who hath loved us; that we shall look into the smiling face of one whom through long years we have spoken to in prayer as Our Father."

### Publisher's Corner.

I guess I haven't made clear the condition of things at the Publishing House—your Publishing House.

I have tried hard to do so, but somehow there seems to have been something lacking. What was it?

Didn't I make it clear that we need new print for the RECORDER?

Rather expected that fact would need little talk—that the paper would be the best evidence.

Didn't I make it quite clear that now is the age of machinery, even in printing offices, if you have work enough for such machines?

We believe we can keep one machine tolerably busy part of the time, and almost rushed to death the remainder of the time.

Ah, I have it! You don't see where all this interests you. Possibly you believe the makers of the machine are going to give it to the Publishing House, or else wait four, five or six years until we can collect some of the subscription money due the RECORDER.

That's where you mislead yourself.

The makers of the machine must have their money as soon as the machine is ready for shipment. No waiting one day for them.

That's business.

We would like to say the same thing to you—no waiting for money due the RECORDER.

Can't you send us the money that will pay your subscription to 1905. You pay in advance for your favorite magazine, and ex-

pect it. Can't you do the same for the RECORDER.

Just one question—is it good business to hire money, when three times the amount needed is due on subscriptions?

You wouldn't do it in your business.

Why should you do it in your Publishing House?

### LONE SABBATH-KEEPERS.

Editor of SABBATH RECORDER:

Dear Brother.—The pastor of the Milton Church recently wrote a letter to a Lone Sabbath-keeper, to which he received the following reply, which he deems worthy of a wider reading, and which, therefore, he herewith sends for your readers:

"You speak of its taking courage and steadfast devotion to keep the Sabbath alone. I have sometimes thought that it was like a tree-standing all alone in an open field. It has to get its strength and support from the soil itself, instead of depending on the other trees for protection against the elements. Just so, we must get our strength from the True Source, making sure that we are building on the Rock.

"Then we remember that He has said, My grace is sufficient for you. So we just trust Him for it.

"Keep on praying for us. I pray for all our churches, missions and workers, as well as for all our lone ones."

Isn't that an inspiration? We who have all the privileges of church and society among those of our own faith can hardly understand how much it costs the "Lone Ones" to stand for the truth as they do. The example of their steadfastness ought to make us more constant and more consistent in our own obedience to the truth; the thought that these "Lone Ones" are praying for the churches, the missions, and all the workers, ought to make us all more earnest in our work. L. A. B.

### WHAT OF THOSE BEQUESTS?

The above heading caught my eye in the SABBATH RECORDER of March 7, 1904. Perhaps I may throw some light on the subject, although it may be flattering to the business accuracy of the Fathers in Israel of those days, in the Old Hopkinton Church. Examining the records in 1899 I found various items of bequests to the Church, the probable income from which, at the opening of the nineteenth century, amounted to about \$500 annually. Action is recorded at various times, authorizing the deacons who had charge of these funds, "to rent out the church stock in some advantageous fashion." At other times the deacons were ordered to pay to the pastors "from the church stock" certain sums mentioned.

In the early part of the eighteenth century, Rev. Thomas Hiscox was sent as a peace-maker to the brethren of Eastern Pennsylvania. Later in the same century, Rev. Joshua Clark was sent to "our brethren at Oblong and in the Western country." These brethren were located in Hartford County, Connecticut, Dutchess, Green and Rensselaer Counties in New York. In each case these brethren were paid from the church endowment. When Conference was organized, one of the most difficult problems to be solved, and one over which some of the churches contended longest, was whether the missionaries to be sent forth should go "without purse or

scrip" as the Apostles were sent, or whether they should be paid a salary.

As far as I was able to judge from the church records, Rev. Daniel Coon was the first pastor of the Hopkinton Church who was paid a salary. This was usually about \$300 a year. With the opening of the nineteenth century the needs of the pastor seemed to have become greater than the interest on the church endowment could supply. In an evil hour, perhaps under dire necessity, the persons having the endowment in charge began to pay out the principal, and in the pastorate of Rev. Matthew Stillman, Hopkinton Church Endowment Fund was used up.

CHARLES H. GREEN.

ALFRED, N. Y., March 10, 1904.

### TO A MONKEY.

MARJORIE FLEMING.

O lively, O most charming pug,  
Thy graceful air and heavenly mug!  
The beauties of his mind do shine,  
And every bit is shaped and fine.  
Your teeth are whiter than the snow,  
You're a great buck, you're a great beau;  
Your eyes are of so nice a shape,  
More like a Christian's than an ape;  
Your cheek is like the rose's plume;  
Your hair is like the raven's plume;  
His nose's cast is of the Roman,  
He is a very pretty woman.  
I could not get a rhyme for Roman,  
So was obliged to call him woman.

\*The little author of this poem died at the age of eight years. She was a great friend of the great story-writer, Sir Walter Scott.

### THE RECENTLY DISCOVERED CIVIL CODE OF HAMMURABI.

(Concluded from last week.)

The prominence of physicians, whose presence in ancient Babylonia has hitherto hardly been suspected, is revealed in thirteen laws specifying the exact fees which shall be paid for different operations. These differ according to the standing of the patients. For the more important operations, as, for example, in opening a dangerous tumor, the fee was ten shekels in money for a native Babylonian, five for a freedman, and two for a slave. If upon an ass or an ox, the fee was one-sixth of a shekel, but if he kill the animal, the veterinary surgeon must pay the owner one-fourth of its value. The difficulties which beset the medical profession are further suggested in the following:

"If a physician make a large incision in the slave of a freed-man, and kill him, he shall replace the slave with another slave (210)."

"If he had opened a tumor with the operating knife, and put out his eye, he shall pay half his value (220)."

Two laws define the responsibilities of barbers, six those of house-builders, two those of ship-builders, and five those of sailors. Contractors must compensate in full with their property or life for all losses resulting from their carelessness or incapacity:

"If a builder build a house for someone, and does not construct it properly, and the house which he built fall in and kill its owner, then that builder shall be put to death (229)."

"If it kill the son of the owner, the son of that builder shall be put to death (230)."

"If it ruin goods, he shall make compensation for all that has been ruined, and inasmuch as he did not construct properly this house which he built, and it fell, he shall erect the house from his own means (232)."

The concluding group of forty-two heterogeneous laws were intended to regulate labor. Sixteen specify the obligations and rights of

those who own oxen and asses and defines the exact amount which shall be paid each year for the services of an ox-driver or a plow-ox. Although the language of the two laws is very similar, the estimate of the value of life is very different in the Babylonian and biblical systems:

"If an ox be a goring ox, and it is shown that he is a gorer, and he do not bind his horns, or fasten the ox up, and the ox gore a freeborn man and kill him, the owner shall pay one-half a mina in money (251),"

and  
"If an ox gore a man or woman, that they die, the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to gore in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned and his owner also shall be put to death. If there be laid on him a ransom, then shall he give for the redemption of his life whatsoever is laid upon him (Exod. 21: 28-30)."

In the case of slaves, however, the two codes agree:

"If he kill a man's slave, he shall pay one-third of a mina (252)."

"If the ox gore a man servant or a maid servant he shall give unto their master thirty shekels of silver and the ox shall be stoned (Exod. 21: 32)."

Herdsmen are also held responsible for all accidents which happen to their flocks through their carelessness.

From an economic point of view the attempt which is made in a group of ten enactments to fix the price of labor as well as the rent paid for ferry-boats, ships, and beasts of burden is exceedingly interesting. It well illustrates the despotic, and yet, on the whole, beneficent, parentalism which characterizes the entire code.

That these remarkable laws conserved the welfare of Hammurabi's subjects cannot be questioned. Their faults were those inherent in the institutions of ancient Babylonia. Their cruel severity in certain respects, their disregard of the sanctity of life, and their laxness in other respects reflect the imperfect standards of their age. They are, however, the laws not of a barbarous, but rather of a highly civilized people. In detailed exactness they surpass the codes of the Old Testament. That in some cases they exerted a direct and in many others a powerful indirect influence upon the laws and institutions of the Hebrews is historically probable and practically demonstrable. In this respect they simply confirm a conclusion long held by modern biblical scholars. At the same time it must not be forgotten that the points of resemblance are frequently due to common conditions and the same oriental setting. The points of radical difference are equally suggestive. No one can fail to recognize the higher moral standards reflected in the Old Testament laws. They necessarily retain many Old Semitic usages and legal principles, but the aim of the Israelitish lawgivers is constantly to ameliorate the wrongs inherent in them. They do not favor the rich and powerful nor place heavy burdens on the toilers of the land, but ever seek to relieve the weak and oppressed. The Hammurabi code represents the enactments of a tyrant, guided by a surprisingly high sense of justice

and influenced by a beneficent purpose; while the Old Testament contains the laws of an essentially democratic people, dominated, not only by an exalted ideal of justice, but also by a genuine love for humanity.

It is impossible not to compare these two codes, which come from the Semitic past; and yet their real relationship is that of successive parts of stages in a great ethical movement, which began in dim antiquity; first became definite and was recorded in the laws of Hammurabi (2250 B. C.); reappeared in nobler form in the primitive Old Testament codes (Exod. chaps. 20-23; circa 800 B. C.)—the close resemblance of which to the older has found constant illustration; later expanded into the philanthropic enactments of the book of Deuteronomy (circa 600 B. C.), and subsequently into the detailed priestly laws (circa 550-450 B. C.); and finally found its simplest, most personal, profound and perfect expression in the teachings of Jesus. The united testimony of Hammurabi, of the Old Testament lawgivers, and of the Great Teacher of Nazareth is that the Divine was thus speaking in the life of man to man. The character of these laws and their effect upon humanity are the supreme demonstration of their Divine origin.

### SALOON AND CHURCH.

The results of the church census in New York were interesting and fairly satisfactory. If the showing was not all that could be desired, it was better than most persons would have expected. The statistics have now, however, been supplemented by a tragic showing from London, where W. T. Stead, who has a genius for the picturesque, has conducted a census of church and saloon attendance, selecting for the purpose one of the poorest sections of the city.

Out of 142,000 persons known to live in Paddington, only 8,000 men, 16,000 women and 7,000 children entered a church on the Sunday of the census. This total of 31,000 was even considerably better than the facts, for each entrance of a church was counted, without regard to whether a person attended more than once. But the same method was adopted in the enumeration of saloon attendants, and it is probable that there was much more repeating in the case of the saloons than of the churches. Eighty-three thousand men and boys went into saloons, ten times the number that went to church, and 12,000 more than is the whole number of men and boys in the district—an indication of what the repeating must have been. Among the women the figures, though smaller, are even more disheartening, for against the 16,000 that went to church 28,000 went into saloons.

To enter a London bar does not mean necessarily drunkenness or dissipation; nor unhappily, does the entrance of a church mean righteousness. Yet each act has a sociological tendency that is perfectly understood, and the two typify fairly well—and probably in the most convenient way—the forces that make respectively for a lower and higher standard of life in the community. Viewed thus dispassionately, there is still given a depressing glimpse into the "abyss" of London.—New York Times.

Faith in God, faith in man, faith in work. A creed ample enough for this life and the next.



## Missions.

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

EITHER the writer or the typo made us say on the Missionary page of the RECORDER of March 7: "The Holy Spirit will dwell and work in a worldly heart, or in a worldly, pleasure-seeking and time serving church." Now we do not believe any such thing and we were made to say what we do not believe and would not say, simply because a little word *not* was left out. Now you who may read that paragraph again please put in a strong *not* between will and dwell and you will have what we do believe and would say. We are inclined to believe the writer and not the typo was at fault.

It was decided by some official members of the Missionary Board and by some friends of Miss Susie M. Burdick that she had better wait until next July or August before returning to Shanghai, China. She had arranged her business affairs and expected to sail for China from San Francisco on March 23. It was deemed unwise for her to go to China so late in the season and to arrive in Shanghai the latter part of April or the first of May on account of the climatic conditions that time of the year. Dr. Palmborg has charge now of the Girls' Boarding School and is doing excellent work, and it will be better for her to remain in Shanghai until vacation time where she will more fully recover from the effects of the dengue fever, which she had, than at Lieouo. Miss Burdick, if she went now, would arrive in Shanghai only a month or two before the summer vacation, so it was deemed best for her to spend the vacation in the home land, and return to China in a safer season of the year and with renewed strength and vigor for her work.

GROWTH is the law of organic life. We expect the plant to grow if it has the proper conditions, sustenance, light, heat and moisture. We expect the little maple shootlet to grow and become a full grown maple tree. The little peach shoot will become a full grown peach tree and bear us luscious peaches. The little babe grows and becomes the full grown man or woman. The law of growth, development and fruitage hold the same in the spiritual world. No one is born into the Kingdom of Jesus Christ a full grown Christian. All begin the Christian life as babes and are to grow into the full stature of men and women in Christ. The Christian is to grow in grace and in the knowledge of the Lord and Saviour, Jesus Christ. Christian people are deeply interested in material growth, and labor with untiring energy to obtain its fruitage. They sow grain and expect it to grow and bring them a good harvest. They set out fruit trees and look for growth and luscious fruit. They cultivate and fertilize their fields and orchards that they may have larger and better products. They engage in business and strive to make it grow and bring them an increasing income. The Christian world is striving with great industry and activity to increase in material resources and wealth. How is it in regard to spiritual life, growth and increase?

ARE Christian people as earnest and active to get on toward God as they are to get on in the world? Are they caring as much or more for spiritual riches that can never per-

ish or be lost, as they care for the material riches that must ultimately perish, and be forever lost? A farmer or gardener expects to get better crops in quantity and quality by careful cultivation. Poor cultivation, poor crops; high cultivation, fine crops is the rule. So it is in the spiritual realm. To grow in grace is to grow in religion and cultivate it. Christian people can and will have all the spiritual life, growth, power and fruitage they will strive for and cultivate. A plant, or tree, or child will get its full growth and stop growing, but the soul can never cease growing. There is no end to soul development and unfolding. The Christian can, if he will, grow more and more like Christ our pattern, like him in life, purpose and character, in this life and in eternity and yet never reach him. Great and varied are material resources for material growth and increase, and how colossal are earthly enterprises and products, but infinitely greater are the resources of the spiritual world. The highest and ultimate product of the spiritual world is character. A pure, great, Christ like character is a product greater and higher than any earthly enterprise, or any gigantic business or commercial trust. The world does not so regard it. Men will sell their souls for paltry gold, or sacrifice them on the altar of business. The Christian should have a truer and higher ideal and end in view. He should live, and revel in the spiritual realm, and strive for the highest it will make of himself and bestow upon him. All material resources should be obtained and used for spiritual ends,—for soul, life, growth and blessedness, for ourselves and for others. We should transmute gold into some beauty, purity and Christly character. Ah me! how materialistic are Christian people. How they erect altars in the material chambers of life and bow before Mammon, rather than erect them in the chambers of the spiritual, the higher nature of man, and worship Him in whom we live and move and have our being, and in whom only is eternal life.

### MARTYRS' MEMORIAL FOR CHINA—A STATEMENT.

The Missionaries of China to the Christians of all lands: "The blood of the martyrs is the seed of the church." "These are they who came out of great tribulation." Since Robert Morrison landed in China (A. D. 1807) many hundreds of Chinese and 207 Protestant missionaries of 18 different societies, including 54 children, have sealed their testimony with their blood. The missionaries of over sixty societies in China have resolved that their memories shall be held in everlasting remembrance by erecting in Shanghai, the metropolis of the empire, a large Chinese "Exeter Hall" and Missionary Union Headquarters, as a center of Christian activities, for the benefit of the whole of China, to be known as the "Martyrs' Memorial." 1. As an expression of gratitude to God, who enabled his servants to glorify him by such a death. 2. As an expression of the unity of the church of all nations and tongues, to whom belong the "cloud of witnesses" as a common heritage. 3. As a perpetual and visible witness at the entrance to China that China has a Martyr church.

The enthusiasm with which the matter has been taken up in China will doubtless be echoed in other parts of the church universal. The minimum sum aimed at is £50,000, and

it is expected to open the building in 1907, the centenary of Protestant missions in China. Rev. Arthur H. Smith, D. D., the author of "Chinese Characteristics" and other standard works on China, says of this project: "There is no doubt in my mind that this plan is of the Lord. The advantages of such a central headquarters are in part obvious, but there will be others not at first seen or thought of. It will embody and prove that unity which must be the note of the triumphant missionary movement of the twentieth century. Fifty years hence this building will be the feature of missionary life and activities in China, and the wonder will be that it was not thought of sooner." Dr. Griffith John, the veteran of central China, and other leading missionaries are equally cordial.

The committee are planning a special appeal to the home churches, but before issuing it, the general secretary will visit London and New York to confer with the mission boards. Rev. D. MacGillivray, M. A., B. D., General Secretary.

The Right Rev. Bishop Graves, Chairman of Committee.

E. S. Little, Esq., General Treasurer of Fund, 12 Kiukiang Road, Shanghai, China.

### A MISTAKE THAT IS TOO OFTEN MADE.

"It is a serious misake to push the financial side before laying the foundations for a deep and abiding interest in the cause. In too many churches m-i-s-s-i-o-n-s spells money. The people hear nothing whatever of the work, save in connection with the contribution box. Mission literature, mission meetings, and mission preaching have had so much of the ring of the silver in them that people have begun to shun them. We who push the work must never lose sight of the silver, of course, but the sooner we learn to bait the hook, so that people will not see the silver until they are on it, the better it will be for the work. We should have more mission sermons that people do not know are mission sermons, more missionary meetings without collections, more deepening of the spiritual life, more to interest and instruct pleasantly without bringing up the idea of finance—until missions have such a hold on the people that they will not shrink from 'closing the bargain' when we name to them the price."—Illustrated Missionary News.

### BRITAIN'S GREAT BIBLE SOCIETY.

It is not easy to grasp the length and breadth of the work of the British and Foreign Bible Society. These three items, chosen from many, will help to an appreciation of the value of this great organization as a factor in the world's redemption: Its list of versions includes the names of 370 distinct forms of speech and 8 new names—Fioti, Kikuyu, Shambala, Karanga, Nogogu, Laevo, Baffin's Land Eskimo, and Madurese—have been added during the past year. Last year the society's agents sold the Scriptures in 53 languages in the Russian Empire, in 28 languages in Burma, in over 30 in South Malaysia, in 53 in the Egyptian agency, while in Cape Town the Biblewomen alone sold copies in 14 different languages. Last year it issued nearly 6 000 000 copies, complete or in parts, a total which surpasses all earlier records by 870,000 copies. The society's 850 colporteurs sold over 1,830,000, and the society's grants for colportage during the year amounted to £43,282. It also supported 650 native Chris-

tian Biblewomen in the East, in connection with nearly 50 different missionary organizations. An important feature in the work of the society is the way it has assisted Christian missions. As a rule, books for the foreign field are granted on such terms that they cost practically nothing to the missions which receive them. No missionary society's request to print and publish a properly authenticated version of the Scriptures in a new tongue has ever been refused.—The Missionary Review.

### THE CHURCH WINDOW.

From my home I look out upon a large stained glass window in one of our city churches. It is not very elaborate. There are double gothic panels in the centre and smaller ones on either side, each bearing some conventional figures; over the central one is a circle, the larger part of which is a dull red, a background of blue, a little white below and a cloudy grey above. Often as I have looked at it I have wondered what the design could be intended for. I knew of course that to those inside there must be beauty.

One evening lately whilst sitting at my window there came a sudden flash of light, and on lifting my eyes I was surprised and delighted to see, as it seemed, the beautiful, tender, loving face of my Savior looking down upon me.

Often we hear Christians speaking of the beauty of Christ. They are looking at Him from the inside, but to the outsider the words mean nothing. In the words of Isaiah, "When they shall see Him there is no form or comeliness that they should desire Him."

But suddenly from within a finger touches the hidden source of power, and not only do we see the glorified face of Christ, but all around is illumined and the radiance falls upon many. So is it with those who wait outside Christ's fold; as to me there was no meaning in the colored glass, so Christ is but a name to them. But a hand is outstretched and the finger of prayer touches the source of spiritual power. The finger may belong to an old or feeble frame, but it brings a speedy response.

The Spirit of God's love illumines the face of Christ and falls on the heart of the one outside and he cries out, "My Lord and my God."

### THE END OF LIFE.

The end of life is not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God.

How can you build up a life on that principle? Let me give you an outline of a little Bible reading:

The object of life, "I come to do Thy will, O God."

The first thing you need after life is food: "My meat is to do the will of Him that sent me."

The next thing you need after food is society: "He that doeth the will of My Father in heaven, the same is my brother and sister and mother."

You want education; "Teach me to do Thy will, O God."

You want pleasure. "I delight to do Thy will, O God."

A whole life can be built up on that one vertical column, and then, when all is over, "He that doeth the will of God abideth forever."

There are a great many promising young men who never reach the paying stage.

## Woman's Work.

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

### A SERMON IN SONG.

(Sufficient unto the day is the evil thereof.—Matt. 7: 34.)

Some of us never seem to learn  
To take our troubles as they come,  
To meet each worry in its turn—  
We look ahead and borrow some.  
Just when the rose is ruddiest  
We grieve because it will not stay—  
Our hands upon the thorns are pressed;  
We make to-morrow of to-day.

We trade the gold of one day's joy  
For dross of doubt and discontent—  
The fine gold we dull with alloy  
Of base metals, meanly blent.  
And yet to-morrow never shows  
A dawn so dark or noon so gray  
As drawn by one whose borrowed woes  
Have made to-morrow of to-day.

'Tis best to think each day is made  
With all the goodness it shall hold  
With all the sunshine and the shade,  
And some small sorrow to enfold;  
Then, wafled from the Master's hand  
Where all of the to-morrows stay—  
But still we cannot understand;  
We make to-morrow of to-day.

—Chicago Tribune.

THE brightest sunshine is often seen just after a heavy storm, and the greatest blessings frequently follow the heaviest trials. This has seemed to be the case in China since the dreadful Boxer rebellion. Almost every missionary magazine speaks in strong terms of the increasing interest among the people and the greater opportunities for good that have developed since those sad, anxious days. Woman's Work for Women says: "The Chinese are more ready to hear the gospel than ever before, a better class of people are inquiring about the truth, a more friendly spirit is everywhere manifest, and opportunities for reaching people are much more abundant than before the Boxer uprising. More men listen to the daily preaching, the chapel being often crowded. Occasionally intelligent and thoughtful men come in, and frequently some of these street chapel hearers have come out to regular service in the church. At morning service all the spring, more women came than ever before. Sunday-school, which previously consisted of one class of about a dozen scholars, has grown into a dozen classes with a hundred scholars. The church is open every day, and for months past a number of men have come daily from their homes in the city for two hours of study. Besides teaching these men in the church, the missionary spends a great deal of his time in his study explaining the truth to the large number who call upon him there." New churches have been built, new hospitals opened and many are coming gladly to hear of Christ. In a recent letter from our own Dr. Palmborg, she says of our work in Shanghai: "Our chapel is too small to accommodate comfortably our congregations sometimes. We really ought to have a church building, as the chapel is only a room in the girls' school building, and away from the road, so outsiders seldom come into it. Since coming back this time, I have noticed how rapidly this West Gate locality is growing up. We will soon be right in the midst of a populous district, and so much better work could be done if we had a building out on the road where services might be held at any and all times. But we have no money for buying land even, much less building. I have been thinking and wondering if there are not some of our people who would like to build a church in China, to the memory of some loved one,

as so many churches have been built. It would take about five thousand dollars, United States money. I pray that God may touch the heart of some one to do this, that it may be done if it is His will."

At the Conferences of the Women's Boards of Foreign Missions held in New York in January, Miss Louise Manning Hodgkins, author of Via Christi, delivered an interesting address. She suggested a summer school of missionary methods for women of all denominations. This should be a training school for those who wish to become leaders of women's missionary circles and young women's societies as well as for those who would have the charge of children's societies. The matter was put into the hands of a competent committee representing seven of the principal Women's Missionary Boards who will soon present plans for a summer conference of a week or ten days for the study of missions and methods of work. That the united study of missions has taken a strong hold on the people is shown by the fact that about one hundred and twenty thousand copies of the three books already issued, have been sold, and they are used by forty-four missionary boards. The study has been taken up not only in missionary societies, but clergymen are using them, and study classes have been formed in some of the larger colleges for women, in which these books are used. The fourth book of the series is to be Dux Christus, an outline study of Japan, by Dr. William Elliott Griffiths, and the fifth volume is to be Christus Liberator, an outline study of Africa. One subject that brought out considerable discussion at the Conference was, "How to deal with single women missionaries in the event of matrimony." The solution of the problem varies with different boards, but the rule of the majority is, the woman who marries out of her denomination before she has served three, and in some cases five years, must return her passage-money and outfit. In case she marries in her denomination, she frequently continues her work but receives no salary. It was the opinion of most of the delegates at this meeting that the husband should support the wife, and ought to receive a salary sufficient to enable him to do so.

### LETTER FROM MRS. TOWNSEND.

Dear Sisters in bonds of blessed fellowship:

In a letter received to-night from our devoted editor of the Woman's Page, she says: "Our women are always interested in your work, and anything you might tell us of it through the page would be much enjoyed," and so I gladly hasten to comply. I wish that I might by word-picture bring you all a closer view of the needs and practicability of the work which I am doing and as your representative transmit to you the gratefulness manifested in heartfelt thanks and tear-filled eyes as I have read, prayed, sang and given fruit, helped to make garments and often furnished the means to buy them with. I have seen that medical aid was given and helped them to look for brighter days and the silver lining in the clouds that seemed to hang so heavily upon them and by trusting in the promises given especially to those who love and obey the blessed commandments of God's Holy Word.

I visited not long since a dear sister in Christ, who had not been able, for more than two years, to turn her body or raise her



hands to her head. She was wholly dependent upon her sickly husband and the kindness of her neighbors to dress and undress her, feed and comb her hair and lift her back and forth from her chair to her cot. A friend introduced me, and I told her who I was and what I represented and the church I belonged to and that I was sent to her and others by the Missionary Board in Westerly, Rhode Island, and American Sabbath Tract Society in Plainfield, New Jersey, and the Woman's Board representing societies of women all over America. The tears rolled down her cheeks which we wiped off with our handkerchief, and she said, "All for me." My daughter sang, "Jesus, Lover of my Soul" and "I've found a friend; Oh! such a friend," and several other hymns filled with soul, life and trust, and repeated to her a part of the 121st and 125th psalms, followed by prayer. I left her some memento of love and interest, with tracts which she wanted us to put under her hands that they might rest on and touch them. I shall never forget the expression of gratefulness and happiness on her face as she caught the thought that she was thought of by so many who would never see her nor she them until unpinioned she would stand before the King.

In another home, the father and mother were once Christians and not many years ago believers and keepers of the Sabbath, but reverses and enlarged family to feed and clothe and poor health, failure in crops disheartened and discouraged them and they yielded to what seemed to them as unavoidable. The family altar went down, the Sabbath was unobserved, children strolling unkempt and ragged, only coming to the house when nature demanded stronger food than nuts or artichokes. Strong, sturdy boys needed only the close confidence and encouragement and example of their father to turn their surplus vitality into helpfulness and happiness for the parents and their own uplift. Holding the dying baby in my lap while the mother arranged for supper, we talked of the past and her anxieties for the future of her boys, and what they might do if properly directed and encouraged. I asked her if she had ever taken it to God and if she did not believe his promises, and when her husband could not be present if she would not take up the duty of returning thanks for food and health and read to her family regularly a portion of God's word. She said she would, and with a heart-to-heart talk with the boys they promised to help their mother and as far as possible bring about an orderly Christian home. I have learned since that the boys attended Sabbath-school and services regularly, and the father sustained the mother in family worship when at home, and things were much brighter and more cheerful. The boys took a pledge against cider and tobacco, and are influential with others in doing the same.

Since last Conference, I have preached 39 sermons and made 359 calls. I have held 47 prayer services, made 19 talks, and 7 Bible readings, distributed 94 Sabbaths of Christ, 69 RECORDERS, 66,512 pages of literature, travelled over 2,000 miles, and have written 405 official letters and 47 postal cards. The corresponding secretaries of both Missionary and Tract Boards kindly suggested that I work near home through the excessive cold weather and unfavorable travelling. I expect to go to Jackson Centre, Stokes and

Holgate as soon as the weather modifies and roads get passable.

Looking backward, I see so much for which to be thankful, and forward to redoubled diligence in the precious service for my Master. The Woman's Board, through its very efficient Treasurer, meets their share of my salary not later than the third day in each month. Sometimes she says, "Money is not coming in as it did last year at this time," and looks a little sad and grieved when there is so much to do and so little to do with. But we pray, and God has never been wanting to move upon some dear benevolent women or society to send the needed allowance, and so we trust and ask your prayers and benevolences that the seed sowing shall not stop and the harvest be even an hundred fold.

FEB. 29, 1904.

#### A LOVING TRIBUTE TO MRS. ANNETTE B. STILLMAN. PASSED FROM EARTH DEC. 28, 1903.

November 14, 1855, a delicate plant was transferred from "Regions Celestial" to the home of Oliver P. and Susanna Fitch Babcock.

In an atmosphere of kindness and good will, under the watchful loving care of father, mother and sisters, the frail plant grew, shedding on home, friends and playmates light and fragrance; its gentle influence ever drawing to higher and holier things, until it blossomed into full womanhood.

January 12, 1881, the child of love was enlarged and strengthened. Thus guarded, the cares, duties and responsibilities of maturer life were met with a brave spirit, ever loyal to the Master, whom she accepted in her youth, and served with faithfulness and love. The last long months, so full of weariness and suffering, were met with the same brave spirit, always thoughtful for others.

Who can tell the utter vacancy in the loved home after her gentle spirit took its flight, or of the beauty and glory of the new home?

A saintly face and fragile form  
Have passed forever from our sight,  
And yet, we know she liveth still,  
Where comes no sickness, death or night.

The tuneful voice that's stilled on earth  
Now helps to swell the heavenly choir,  
Her listening ears have heard the call,  
"Thou art accepted, come up higher."

And we find comfort while we bow  
Beneath our Father's chastening rod  
"In. "Blessed are the pure in heart,"  
For they redeemed, shall see their God.

HATTIE E. WHITFORD,  
NELLIE J. BACON,  
E. SOPHIA SAUNDERS, } Com.

BROOKFIELD, N. Y.

#### A PRAYER.

JAMES RUSSELL LOWELL.

God! do not let my loved one die,  
But rather wait until the time  
That I am grown in purity  
Enough to enter thy pure clime,  
Then take me, I will gladly go,  
So that my love remain below.

O, let her stay! She is by birth  
What I through death must learn to be;  
We need her more on our poor earth  
Than thou canst need in heaven with thee;  
She hath her wings already, I  
Must burst this earth shell ere I fly.

Then, God, take me! We shall be near,  
More near than ever, each to each;  
Her angel ears will find more clear  
My heavenly than my earthly speech,  
And still, as I draw nigh to thee,  
Her soul and mine shall closer be.

If "as rich as mud" means anything, the wealth of New York must be something enormous.

## Our Reading Room.

MILTON, Wis.—The work in Milton is going steadily forward, with no unusual indications. The winter has been an unusually severe one and there has been some sickness among the people, but the attendance upon Sabbath services has been remarkably good, and the services have been interesting and instructive. Early in January the pastor gave, on two successive Sabbaths, the history of Seventh-day Baptists, from the earliest settlements in America to the organization of the General Conference in 1802. On Sabbath, March 12, he gave the same at Albion, at a morning and evening service, Prof. Edwin Shaw supplying the pulpit at Milton in his absence.

There is a growing and deepening interest in the Sabbath-school which promises much good for the future.

In social circles the feature of the winter has been "surprises." The first of the series was a neatly planned and skilfully executed *coup de main* upon the pastor and his wife, which not only surprised them completely, but also lined their pockets with gold and silver and filled their hearts with warm and tender gratitude toward their thoughtful and generous people. Then came the birthday surprise to Dr. Stillman, already mentioned in the SABBATH RECORDER, and other household invasions, too numerous to mention. The latest surprise is on us this morning in the shape of a fall of snow a foot deep and more coming!

Work in the Academy and the college is going forward in a gratifying manner. The musical department, under the management of Dr. Stillman and Miss Alberta Crandall, is to give a concert in Janesville to-night, under the auspices of the King's Daughters of that city.

Our community was deeply shocked and saddened by the death of Fannie Wells Hills, whose body was brought to Milton for burial, and the profoundest sympathies of all go out to Brother Hills and to Brother and Sister Wells and family in this great sorrow.

The many readers of the SABBATH RECORDER will be glad to know that Brother Kelly is now surely gaining in health and strength.

L. A. P.

MARCH 14, 1904.

BROOKFIELD, N. Y.—Though the winter has been extremely hard the people of Brookfield have great reason for praise and thanksgiving for God's care, and the enjoyment of many social and spiritual blessings.

At the regular business meeting of the church held Feb. 7, two brethren, Joel J. Witter and Claud W. Camenga, were chosen to the office of deacon.

Accordingly, Friday, March 11, was appointed for examination and ordination service. Rev. S. S. Powell of Adams Centre, Rev. L. D. Burdick of Verona, Rev. I. L. Cottrell of Leonardsville, Dr. A. C. Davis of West Edmeston, with Pastor VanHorn, formed the council. L. D. Burdick, being elected chairman, conducted the examination of candidates, who gave interesting accounts of their Christian experiences and satisfactorily answered questions concerning the foundation principles and belief of our people.

The ordination sermon was delivered by Rev. Mr. Powell; text, 1 Tim. 3:13. He set forth the duties and privileges of deaconship,

showing also how they may be shared by every member of the church.

The charge to the candidates was given by Rev. Mr. Cottrell in a practical talk.

The charge to the church by Dr. Davis was full of practical advice. An impressive part of the service was the laying on of hands and consecrating prayer by T. J. VanHorn. Welcome to the candidates was given by Dea. J. Laverne Clarke.

In the evening Rev. Mr. Burdick preached a short but instructive sermon from Acts 11:26; theme, "What is a Christian?" showing that it is not believing a certain creed or adopting certain rules, but accepting God's gift of salvation which gives one a right to the name. The regular covenant meeting of the church followed, at which a goodly number spoke of their faith in and love for the Master.

At the regular hour Sabbath morning Rev. Mr. Burdick preached another excellent sermon from the triple text "I am the door," "Behold, I have set before thee an open door," "And the door was shut." This was full of courage and inspiration. Communion service followed, the new deacons serving with pleasing dignity. A meeting was held in the evening, when Rev. Mr. Powell again preached; text, "Man looketh upon the outward appearance but the Lord looketh on the heart." 1 Sam. 16:7.

Upon invitation of the First-day pastors, Rev. Mr. Powell preached Sunday evening at a union service; text, John 8:36, "If the Son therefore shall make ye free ye shall be free indeed." All these services were attended with interest and profit.

We regret the sadness occasioned by the removal of Pastor VanHorn and his beloved family, who are now engaged in packing their goods ready for shipment to Albion, Wis., where he begins his pastorate May 1, after spending a month at Ashaway, R. I. Prof. Herbert L. Cottrell of Atwood, Ill., has been engaged to supply the pulpit during his summer vacation, entering the work about the middle of May.

E. J. H.

MARCH 17, 1904

BERLIN, N. Y.—We have been passing through an extremely cold winter, said to be the most severe winter ever experienced in this country. Thermometers indicated 30 degrees below zero on several occasions during the winter and 41 degrees below on one occasion: for over eighty consecutive days we had fine sleighing. It has not only been a severe winter but there has been much sickness especially during the past few weeks. Almost everyone has been afflicted with the "grippe" and in many cases pneumonia followed and resulted in death. The annual donation for the benefit of the pastor was held in our church on the evening of March 3d, which proved to be the worst night of the whole winter; but notwithstanding the storm, flooded and icy roads, people attended the donation and caused it to amount to \$104.77 which is said to be the largest donation our church has made for many years. Pastor Socwell supplied the Baptist pulpit of Petersburg for several weeks during the winter, until a pastor was secured.

The death of Sister Lenora Carpenter, at Steplentown, was a shock to our community and the loss we sustain by her death will be greatly felt. She was a faithful member of our church and though living twelve miles distant,

she attended our Sabbath services whenever she could make it possible. Several of our members, including our pastor and wife, attended the funeral on the 9th inst.

ANON.

#### SOCIALISM AND DESPOTISM.

Nihilism and other forms of Anarchistic Socialism have long been known to flourish in Russia; but this country of contradictions is now supplying the world with a Socialistic experiment in another and very unexpected direction. The essential principle of Nationalistic Socialism is government control of all the necessities of life. The Russian government has already taken the monopoly of the manufacture and sale of vodka, [this is a strong liquor made from rye,] and has plans laid for assuming control of the sale of tea. These are the two national drinks of the people of Russia, and taken in connection with government control of railroads which already exists, is a long step toward the establishment of Nationalism in Russia. The government control of the vodka traffic has already had three effects. It has abolished the public saloon, since vodka can no longer be bought by the drink and cannot be drunk on the premises where purchased. In place of these saloons where intoxicating liquors were sold have sprung up tea houses, which supply the element of sociability to the people without inducing drunkenness, revelry and poverty. These the government proposes to encourage in assuming the sale of tea. A third effect of the government monopoly of vodka is that what the people buy is unadulterated, as it is sold only in governmental sealed packages. When the tea monopoly is established the Russian government will be in all the world the largest manager of railroads, the largest dealer in intoxicating liquors and the largest tea merchant. From this it will be easy to go on to the control of other lines of business and realize the idea at the bottom of the whole movement, that no one has a right to make private gain out of the necessities of the people. This is also the fundamental principle of Nationalism; and the example of Russia demonstrates clearly how closely Nationalistic Socialism is identified with Despotism.—The Watchman.

#### A FEW FACTS ABOUT JAPAN.

The Japan-Russian conflict adds new interest to all facts concerning these nations. The following items are from the New York Sun:

Japan with her 47,000,000 population has 4,302,623 pupils in her elementary schools, or ninety-one in every thousand; while Russia, with 130,000,000 population, has only 4,193,594, or thirty-two in every thousand.

Japan has 4,852 post offices, equal to one post office for each 9,700 people. Russia has only 6,029, or one for each 21,500 people.

Japan has a commercial marine of 73,4143 tons, against Russia's 632,822 tons.

Japan has about the same area as Montana, with more than half as many people as there are in the whole United States.

Japan raises sufficient agricultural products to feed her own people and leave a good quantity for export.

Japan had a foreign commerce in 1896 of \$145,000,000, while in 1903 it was \$313,000,000, more than 100 per cent. increase in seven years.

Japan has gold, silver, copper, lead, tin and

mercury in abundance, besides coal and iron. Japan has every kind of manufacturing—cotton goods, telescopes, microscopes, watches, knives, spoons, electric machinery, matches, clocks, woolen goods and a host of other lines. In 1870 manufacturing in Japan was almost nil; now she has over 8,000 factories of various kinds.

Japan has railroads gridironing the empire, electric light plants in nearly all the cities, and telegraph lines all over the country.

Japan did not have a single battleship in 1895, while now she has six of the first class and many war vessels of inferior classes.

Japan has facilities for making everything necessary for the construction and equipment of railroads except locomotives.

Japan runs her railroads with native labor entirely, from the general superintendent down, including the train despatchers.

Japan has over 3,000 miles of railway and 1,500 miles of telegraph lines in operation. Twenty-five years ago not a mile of this system existed.

Japan is mining over 2,000 tons of coal per day, nearly 1,000,000 tons yearly, and the supply is of fine quality, apparently inexhaustible. Twenty-five years ago the output was only 300 tons per day.

Japan has 201 cotton mills, with 887,000 spindles. Including cotton growing, this industry employs 1,000,000 people.

Japan does weaving in 660,408 dwellings or establishments, containing 924,123 looms and employing 1,042,866 persons.

Japan has 573,000 men in its regular army, besides an immense number in the reserve and militia.

#### TWO WRECKS.

Some years ago a terrific cyclone swept a little town in a Western State entirely out of existence. There was not a building left standing. The following morning one of the visitors to the spot saw a broad-shouldered man standing beside the bare foundation of a little home. The ground was strewn with pieces of broken timbers. The man's head hung low on his chest. His muscular frame was frequently shaken by a great sob.

"What is it, my friend?" gently asked the visitor as she touched his arm.

He turned and looked at her mutely for a moment, an awful expression of suffering in his face. Then he turned and pointed to a pile of splintered timbers. They were splattered with red, and on the ground was a pool of blood.

"They were all I had," he sobbed, "Mary and the baby were all I had. I built the little house for them. I drove every nail for them. Now it is ruined and they are gone. Oh, God! I can never bear it!" His great frame shook with a mighty grief. He stood in the midst of his ruined possessions.

The heavenly Father views the wreck of a lost soul. A groan goes up from the Infinite as He sees His handiwork shattered and ruined. A life goes down in disgrace and despair. The papers print the headlines and that is all—no, that is not all! A noble structure has been built on the sand! An infinite enterprise is being ruined! An immortal soul is going to pieces! Save! save! "And the rain descended, and the floods came and the winds blew, and beat upon that house; and it fell; and great was the fall of it!" God looks upon the self-wrecked soul, and weeps. He stands in the midst of his ruined work. His own genius come to naught! Yea, a Father's infinite love spurned and tramped upon.



## Young People's Work.

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

What's In a Name?

Milton correspondent suggests "the wise men from the west," as a name for our travelers, since the west still claims them, and even Shiloh and Salem and Alfred are not as far east as some parts of the world.

Perhaps some of the definitions of wisdom would not be amiss here, such as "the right use of knowledge," i. e. the exercise of sound judgment; "prudence; sagacity; human learning; piety."

As our editor is one of the wise men, it is impossible for his wife to know more than he, his assertion to the contrary notwithstanding. But she will be very glad to receive articles for this column, since it becomes a wife to help her husband according to his wishes. MRS. R.

Missionary Prayer Meeting.

A Missionary meeting under the direction of the missionary committee of the Christian Endeavor Society of Alfred, was held on the evening of Feb. 19. The exercises opened with a ten minute praise service conducted by Pastor Randolph.

The subject of the evening being in the interest of the black race, Mr. Best gave an address on the subject, "Liberty." He started from the date of the abolition of slavery in the British West India Islands and showed the general improvement of his own race from that time until the present. Throughout his address emphasis was thrown upon the liberty in Christ.

This was followed by a fine address upon educational work for the elevation of the black race by Mrs. H. C. VanHorn. The speaker traced in a concise manner the work of some of the more important centres in our own country, such as Hampton Institute and Booker T. Washington's school at Tuskegee, Alabama, a glowing tribute being paid to the ability and work of Mr. Washington.

Wilbert Davis presented in a very lucid and pleasing manner the claims which the two races have upon each other, emphasizing the fact that we are all of one blood and therefore brothers and sisters of our common parent.

Pastor Randolph gave the closing address in which he gave a general survey of the whole field including a brief review of Mr. Dawes' work in the South.

These exercises were interspersed with several choruses and solos by a small choir of colored children. Altogether the exercises were very interesting and inspiring and were well received by the audience.

The Alfred Baraca Class.

Among Alfred's institutions and organizations for instruction and culture the Baraca class occupies an important place. It is an organization of about ninety young men formed in connection with the Alfred Sabbath school, to which it makes weekly reports. It is a truly cosmopolitan body of men from the university, machine shop and terra cotta works, together with members from the stores and the surrounding farms. Made up of young men, it is sure to be progressive while the large number of students

gives it a decidedly intellectual character. At the same time the men from other vocations prevented it from becoming exclusive. The majority of the members are Seventh-day Baptists; it thus has a Seventh-day Baptist atmosphere; but members from other denominations are always present, always welcome, and add materially to the success of the Class.

The meetings are marked for energy, originality, and an absence of all restraint and formality. Members of the University faculty are frequently with us, and add much to the interest and instructiveness of the meetings by their friendly advice. We are occasionally greeted by visitors from out of town, leaders in great reforms. All the strongest men of our Denomination have occasion to come to Alfred at one time or another, and we are usually successful in getting them to give us a talk. But above all is our regular exercise of thorough, careful study of the Sabbath-school lesson, with a practical application of its principles to the problems of life; and before all the illustrious men who address us we place our teacher, Pastor Randolph. He is adapted by nature and training to present in an effective way the teachings of the Bible to young men, and advise them in the problems which they have to face. The young men's appreciation of his efforts in their behalf is shown by the movement just carried out by them which has resulted in giving him a vacation trip to Palestine.

The reflex influence of this movement has given new life and interest to the Class. Hopes are bright for the future. We believe that the Class can be made an important adjunct to the University in the training of young men. We want to make it so powerful for good that every young man who comes to Alfred will feel the ennobling effects of its influence. L. E. B.

AS THE CHINESE SEE US.

It is good for us to remember that we of the Western races, who call ourselves civilized, and sometimes force our civilization on the East, are regarded by some Eastern nations as barbarians. Mr. W. A. Pickering writes in his book, "Pioneering in Formosa," an account of a visit to a Chinese gentleman. Although Mr. Pickering tells of their conversation from his own point of view, one can also see the point of view of the Chinaman.

What perplexed him most about Europeans, or "barbarians," as he quite innocently called us, was our amazing energy. Why should we trouble ourselves so much, and take so much pains about anything on earth? To the phlegmatic literary Chinaman this was incomprehensible. Was anything worth such fuss and bother? We had at great risk and difficulty made an expedition into the interior to see the aboriginal tribes. What was the good of going to see savages?

I unfolded the mysteries of steam as a propeller. I told them of our machinery. They seemed not to be impressed. Some of them had seen and travelled on a steamer. Yes, but that was not much; to invent these material things, was that worthy of a man's intellect? Such novelties were merely mechanical.

I told them somewhat of the stars, of our scientific conclusions. This appealed more to them. Then I quoted passages from their own sacred classics. They approved of me.

Later, as I lay wakeful on my bed, I heard, through the thin paper partitions, my host and cronies considering their strange visitors. "Strange creatures, these barbarians!" "Aye, indeed they are."

"That Pi-ki-ling (Pickering), he's a strange barbarian. Where did he learn to speak the language of men (Chinese)?" "He's clever for a barbarian. He's almost a man."

"He has not the eyes of a man. They are round like the rest of the animals, not turned up at the corners, as we men have them."

"Well, he is a clever barbarian." And the discussion ended.

WORDS OF SYMPATHY.

(BY THE MINISTERIAL ASSOCIATION, OF NORTONVILLE, KANS.)

WHEREAS, The Rev. George W. Hills, who has so recently entered upon his seventh year's pastorate of the Seventh-day Baptist church of Nortonville, Kansas, has by his self-sacrificing spirit, large-heartedness and great interest in all our phases of the Christian work, endeared himself to all hearts, and believing that his work, by the blessing of God, has been the means of blessing and benefit to his people, the community, and to his brethren in the ministry, in furthering them in the spiritual and divine life; Therefore be it

Resolved, That we do most heartily tender our beloved brother in Christ, and co-laborer in his name, our sincere and heartfelt sympathy in the great sorrow and bereavement that has come to his home, in the recent sad death of his estimable wife, companion and efficient Christian helper.

The beautiful and bright are the first to fade away,  
And the goodly and strong are the soonest to decay.

We most earnestly desire for him, and for ourselves, that we may always be found faithful and true in our Lord's Service, ever leaning on the everlasting arms of the beloved. The words of the poet we think most truly expresses the feelings of our dear brother,

Unmeasured grief now bears me down,  
And fills my life with gloom,  
But I will strive to meet thee, dear,  
In worlds beyond the tomb.

To gaze on fields forever green,  
With shining angels sing,  
And with those loved ones gone before,  
Our psalms of victory sing.

ISAAC MARIS, } Com.  
T. B. ADELL, }

March 8, 1904.

RESOLUTIONS OF SYMPATHY.

WHEREAS, It hath pleased our Heavenly Father to remove from our midst by death, our friend and co-worker, Sister Fannie Davis. Therefore, be it

Resolved, That we, the Woman's Missionary Society, of the Seventh-day Baptist church, of Auburn, Wis., extend our sincere sympathy to the bereaved family in this hour of affliction.

MRS. A. G. CROFOOT, } Com.  
MRS. MARTHA CARTWRIGHT, }  
MRS. ROSA WILLIAMS, }

Feb. 18, 1904.

MY OLD KENTUCKY HOME.

STEPHEN FOSTER.

The sun shines bright in the old Kentucky home,  
'Tis summer, the darkies are gay;  
The corn top's ripe and the meadow's in the bloom,  
While the birds make music all the day.  
The young folks roll on the little cabin floor,  
All merry, all happy and bright,  
By 'm by, hard times comes a knocking at the door,  
Then, my old Kentucky home, good-night!

They hunt no more for the possum and the coon,  
On the meadow, the hill, and the shore;  
They sing no more by the glimmer of the moon,  
On the bench by the old cabin door.  
The day goes by like a shadow o'er the heart,  
With sorrow where all was delight;  
The time has come when the darkies have to part,  
Then my old Kentucky home, good-night!

The head must bow and the back will have to bend,  
Wherever the darkey may go;  
A few more days, and the trouble all will end  
In the field where the sugar-canes grow;  
A few more days for to tote the weary load,  
No matter, 'twill never be light,  
A few more days till we totter on the road,  
Then, my old Kentucky home, good-night!

## Children's Page.

THE COW.

JANE TAYLOR.

Thank you, pretty cow, that made  
Pleasant milk to soak my bread,  
Every day and every night,  
Warm, and fresh, and sweet, and white.

Do not chew the hemlock rank,  
Growing on the weedy bank;  
But the yellow cowslip eat,  
That will make it very sweet.

Where the purple violet grows,  
Where the bubbling water flows,  
Where the grass is fresh and fine,  
Pretty cow, go there and dine.

GLADYS' BLUE MONDAY.

Gladys lay curled on the couch in the usual cheery sitting room with the slumber robe drawn close about her, and—yes, I am sure that was a sob. What could be the matter?

Matter enough, Gladys thought in her little six-year-old heart. Mama was upstairs ill of a headache. Betty was in the sulks and was working around with that fling and jerk that always warned Gladys to flee the kitchen. Papa had gone away troubled—some disease was carrying off his fatted stock. The very furnace was on a strike, and occasionally sent up little puffs of smoke instead of its usual genial warmth. The sitting room showed mama's straightening hand had been absent. Books and papers lay in disorder, the fire on the hearth had not been kindled. Outside a dull November rain beat against the pane. The dreariness of it all sank into Gladys' soul and she wept on the couch.

Rover said, "Bow wow," and there was surely a real sob on the front porch. Gladys started up, her imaginary woe forgotten at the sound of genuine sorrow. She tugged at the door with her tiny strength, but could not open it. Forgetting Betty's grimness, she ran to the kitchen exclaiming, "O Betty! there is some one crying on the south porch!" Betty's bread had begun to rise and her mood had thawed out somewhat. She went pleasantly with Gladys to find out about the sobs. In the corner of the porch crouched a little boy, his face buried in his arms.

"Who are you? Where did you come from?" questioned Betty, raising him up. He looked from her to Gladys, and, clutching a sunny curl from the mass that clustered tightly about his head, the tears began to flow afresh.

"Please, ma'am," he sobbed, "I didn't mean any harm. I was so wet and cold."

Betty took him into the kitchen and seated him by the big, warm range and began to take off his worn, wet shoes. Just then mama appeared in the doorway, looking with surprise on the tableau in the kitchen: the little, poorly clad boy, with his wan, pretty face, surrounded by a wealth of tangled curls and the big blue eyes looking up so innocently, Betty leaning over him with unusual tenderness, and Gladys standing by so serious. Mrs. Evans took the little boy on her lap, noticing how clean and neatly patched his clothes were. Soon she had his whole story. His name was Willie Graham. They had not been long at Hamilton.

"Papa doesn't work any more," said Willie, "and he comes home cross and says bad words to mama and beats me."

"Last night," his eyes filling with tears and his lip quivering, "mama waked me and told me to try and remember all she said. She said God was going to take her home to

live with him where everything was beautiful and everybody was good. She told me God would take care of me and send some kind lady to take care of me. I cried and asked her to take me with her, but she said she could not do that. After that she held me close a long time and kissed me so many times and told me to be a good boy. And after awhile she just lay still and got cold, so cold.

"In the morning papa came in, and he said bad words because there wasn't anything to eat. He jerked me away from mama and beat me and made me dress, and told me to go out to the street corner and beg for money. I told him I couldn't and teased him to not make me go, but he put me out and shut the door. And I just ran and ran until I was so tired, and I saw this house and came up on the porch out of the rain."

All his listeners were crying when he finished. Mrs. Evans held him close and kissed him. He looked up at her and said: "I guess you are the kind lady mama said God would send to take care of me."

Later when Willie had had a nice breakfast and was sleeping off his excitement and fatigue on the couch, covered with the bright slumber robe, Gladys climbed upon her mama's lap and whispered:

"Please, mama, let's have Willie for my brother."

After dinner papa got out the big surrey, mama and Gladys were tucked snugly in the back seat, while Willie sat erect on the front one with papa. They stopped before a tall tenement house. In a single upper room they found Willie's home. Everything in the poor little apartment spoke of the mother's efforts to make it homelike. The empty cupboard, the chairs, and table were all clean, the floor and stove were clean save for some tobacco juice deposited, evidently, that morning by the father. The one poor, little window looked pathetic enough with its attempted ornamentation. A little coarse muslin curtain was draped across the upper sash, a scarlet geranium bloomed cheerily on the window sill. In a corner on a bed, poor but clean, lay a woman with sunny hair and, as Willie had said, cold, so cold.

Mr. and Mrs. Evans found women to do all that could be done for the poor lady. On the street there was news of a drunken brawl in a low saloon. One Tom Graham had been killed. Mrs. Evans gathered together the few articles of worth she could find in the poor room. A package of letters, photographs of a beautiful maiden with big, trustful eyes, and a young man with a handsome, weak face, a pair of white slippers, a fan, a marriage certificate and some dainty baby clothes folded carefully away, told a simple, sad story. These, with a lock of the golden hair, the scarlet geranium and what else of value to memory the poor room afforded, Mrs. Evans carried away, and poor little Willie saw the last of the humble home made dear by the presence of a loved and loving mother.

The next day there were two simple funerals at Mr. Evans' expense. Willie and Gladys and Mr. and Mrs. Evans followed as mourners. The poor drunkard slept by the side of the pure, young wife he had so wronged, and their souls stood together at God's judgment bar.

Willie rode back to Pleasant Ridge farm, turning over in his little seven-year-old mind

the mystery of it all, and carrying an ache in his little heart that cried out for the mama God had taken. It took a little time for him to be wholly comforted by the kind lady God had sent to take care of him.—The Advance.

THE GENTLE HAWK.

One does not, as a rule, look for gentleness in a hawk. Those who have had experience with birds of prey know that, as a rule, they are savage and uncompromising. A writer in the Boston Herald tells of at least one exception, the broad-winged hawk, the gentle nature of which, long known to ornithologists, he has recently tested for himself. A friend gave him three young hawks, which for a month were kept in a cage. When they were fed they showed little signs of fear. At the end of a month he gave them their liberty. Two of them flew away, but the third refused to leave.

He sat in an apple tree all the afternoon, and only toward night did he fly off to a patch of woodland about a quarter of a mile from the house. Thence we could hear his pathetic "Chee-e-e!" which seemed to protest against our unkindness in allowing him to be hungry.

So my wife went out to the wood with some food, and, sitting down on a fallen tree, whistled softly in imitation of his own voice. In a moment he came to her side, and although ravenously hungry, took the food as gently as a canary. From that time he has been a source of continual pleasure.

After being fed a few times in the wood, he soon learned to come into the garden for his food, and now when he is hungry he flies to the roof and calls to us. We try to respond at once and when we appear he flies down upon our hands or shoulders to eat whatever we may have for him.

He spends most of his time at some distance from the house, sitting quietly in a tree for hours at a time. If we happen to want him when he is away, it is only necessary to whistle. An answer "Chee-e-e" tells us the summons has been heard, and with a series of whistles, sounding nearer and nearer, he comes sailing gracefully over the tree tops to the roof of the house. Then down he pitches to an outstretched hand, and gently takes whatever is offered him.

Apparently he is satisfied with the food given him, for I have not been able to observe that he catches anything for himself.

IN A GRAVEYARD.

"Here rests in God." 'T is all we read;  
The mouldering stone reveals no more.  
"In God." Of other words what need?  
These span the broad eternal shore.

O'erladen with its starry blooms,  
A jasmine bush conceals the mound,  
Neglected in the place of tombs,  
With spicy, golden sweetness crowned.

And deep within its leafy breast  
Some tuneful bird has sought a home,  
The tiny brood within the nest  
Fearless and free to go and come.

A holy quietude is here,  
Save where the happy birdling's song  
Breaks through the stillness pure and clear,  
And echoes the dark firs among.

Sleep on, sleep on, thou pulseless heart,  
Where jasmine stars drop golden rain,  
From every troubled thought apart,  
Forgotten every earthly pain.

Sleep on; thy long repose is sweet,  
Tender and cool thy grassy sod.  
O traveler! stay thy hurrying feet;  
Step softly here—"he rests in God."

The German.



PHOEBE JANE BABCOCK WAIT, A. M., M. D.  
A BIOGRAPHICAL SKETCH.

Phoebe Jane Babcock Wait, the daughter of Oliver and Phoebe (Babcock) Babcock, was born at Potter Hill, Rhode Island, September 30, 1838, and died at her home at 412 Ninth Avenue, New York City, January 30, 1904.

She was of the eighth generation of her family in this country, her progenitor, James Babcock (afterwards changed to Babcock), having been born in England in 1612. He came to America and settled in Portsmouth (the town adjoining Newport), Rhode Island, in 1642, and in March, 1662, moved to Westerly, Rhode Island. In 1678, he was baptized by Elder William Hiscox, and united with the Seventh-day Baptist church of Newport and Westerly. His descendants in the direct line of Doctor Wait, made their homes in Westerly and Potter Hill, Rhode Island\*, and Stonington (now North Stonington), Connecticut.

Doctor Wait received her early education in the district schools of her native town, and in this way fitted herself to teach, following that profession for several years. Among other places, she taught at Mason's Island and Waterford, in Connecticut; and at Niantic, in Rhode Island.

In 1856, she entered Alfred Academy, at Alfred, New York. Not long afterward, this institution was chartered as a university by the legislature of the State of New York, and immediately organized a collegiate department, with a curriculum equivalent to that of Union College, of which Doctor Wait selected the classical courses.

The student body at Alfred, at that time, numbered upwards of four hundred earnest young men and young women, gathered from many of the states of the Union, and from many conditions of life, but all bent upon hard serious study. Among these, this zealous young woman soon took high rank as a student, and became an active worker in the Ladies Literary Society, now called the Alfredian Lyceum, and in a little more than a year after her matriculation, we find her awarded one of the two honor places on the programme of that society at its mid-year Public Session.

At the Commencement in 1860, she received the degree of Bachelor of Arts; and in 1869, the University awarded to her the degree of Master of Arts.

Soon after the completion of her college course, Doctor Wait accepted a position as teacher in the Institution for the Blind in New York City, where she taught until the summer of 1863. On October 27th, of that year, she was married at the home of her parents at Potter Hill, Rhode Island, to Mr. William Bell Wait, who about that time became Principal of the Institution for the Blind in New York City, which position he still holds.

A few years after her marriage, (having already considered the advisability of studying medicine), she attended one evening, the commencement exercises of the New York Medical College and Hospital for Women. The principal address on this occasion was delivered

\*See Babcock Genealogy. By Stephen Babcock. New York, 1903. Reviewed in the RECORDER for February 22, 1904.

by the Rev. Stephen H. Ting, D. D., Rector of St. George's Church in New York City. He spoke earnestly of the high calling of the physician, and of the possibilities the medical profession offered to women. She was deeply impressed by this address, and soon afterward determined to enter upon a course of study at that institution. This decision was reached only after the most careful consideration; for as yet there were but few women engaged in the practice of medicine, and they met with no little hostility from the laity and profession alike.

She completed her course and was graduated in 1871, and at once engaged actively upon the practice of her profession, devoting her attention largely to the special study and practice of obstetrics. In 1875, she was appointed Lecturer in Obstetrics in the New York Medical College and Hospital for Women, and in 1880, was made Professor of Obstetrics in the same institution, which chair she filled for eighteen years, during eight years of which she was Dean of the College and was most of the time on the Hospital staff. After two years of special study at the



New York Ophthalmic Hospital and College, she received a diploma from that institution in 1879, and thenceforth gave much attention to the eye and ear in addition to her other work.

In 1898, Doctor Wait resigned her chair in the Medical College, and retired from college and hospital work. At the time of her death, she was a member of the Homeopathic Medical Society of the State of New York, the Homeopathic Medical Society of the county of New York, the American Institute of Homeopathy, and the American Obstetrical Society; a member of the consulting staff of the Memorial Hospital, Brooklyn; and an Examiner in Lunacy.

At an early age, Doctor Wait was baptized and joined the First Hopkinton Seventh-day Baptist Church, situated near the home of her parents, at Potter Hill, Rhode Island. After she had established her home in New York City, she transferred her membership to the First Seventh-day Baptist church of that city, which she joined May 31, 1873, and continued her membership there until her death. Except when the duties of her profession urgently demanded her presence elsewhere, Doc-

tor Wait was regular in her attendance at Sabbath services and at other religious and business meetings of the church, retaining a keenly active interest in all such work to the end. Her attendance at church was no perfunctory duty. Her heart was in that, as it was in all duty or service to which she felt called, and she gave freely of time and money to all such interests. Not only that, but she opened wide the doors of her hospitable home to the church for receptions to the pastor; or for social gatherings. She was a charming hostess. No guest ever went from her home without feeling better and more happy and cheery for having been in her presence.

Her interest in such work was, however, not confined to the bounds of her own church. When in 1883, the Seventh-day Baptist Missionary Society sent Doctor Ella F. Swinney to establish a medical mission in Shanghai, China, Doctor Wait was greatly interested. Doctor Swinney had been a pupil of hers at the New York College and Hospital for Women. The pleasant personal acquaintance formed at Alfred University, where Doctor Swinney had matriculated a short time before the graduation of Doctor Wait, was continued during the medical course of Doctor Swinney, and caused her to make a confident and adviser of Doctor Wait, and when Dr. Swinney decided to accept the call to Shanghai, she turned to Doctor Wait for advice and assistance in the formation of plans for the new mission. Doctor Wait heartily responded, giving close personal attention to every detail of the project, making out lists of medicines, surgical instruments, and other needed supplies, and supervising the selection and purchase of them all. Her interest in this mission, she retained to the close of her life. As fresh medical supplies were needed from this country, she was freely consulted, and as freely gave time amid the stress of other duties, to select and purchase them.

When the time came that that mission needed re-enforcement, and Doctor Rose Palmberg accepted a call to that field, Doctor Wait became a most sympathetic and helpful adviser. Ever since the est-

ablishment of this Medical Mission at Shanghai, Doctor Wait interested herself in its financial support. Each year she circulated a subscription for its aid, and heading it with her own generous contribution, thus raised annually a considerable amount among the women of her own church.

For many years, she was appointed by the Woman's Board of the Seventh-day Baptist General Conference, to receive contributions of various articles sent for that purpose from all parts of the Seventh-day Baptist Denomination in this country, and to pack and ship a box of Christmas supplies to the mission at Shanghai. Frequently money was sent with the request that she buy what in her judgment was most needed. To all this work, she again gave her personal supervision, even to engaging transportation for the box, and seeing that it was delivered to the ship and properly stowed.

Doctor Wait was greatly interested in the work of the Woman's Auxiliary Society of her own church, and in that of the Woman's Board of the Seventh-day Baptist General Conference. At the session of the General Conference held at Ashaway, Rhode Island, in

August, 1903, the centennial year of the organization of that body, Doctor Wait was present and took part on the programme of the public session of the Woman's Board.

From her graduation to the time of her death, Doctor Wait continued her interest in her *Alma Mater*, and was president of the Alfred Alumni Association of New York City during the year 1892-1893. On May ninth, 1893, that Association held its third annual meeting and banquet at the Hotel Imperial, in New York City, when Doctor Wait presided. The meeting was well attended, and included among its guests, the Rev. Arthur E. Main, D. D., the newly elected president of Alfred University. This enthusiastic meeting was marked by several subscriptions to the Kenyon-Allen Endowment Fund of the Alumni Association of Alfred University, aggregating many hundreds of dollars.

Aside from the fields of activity already indicated, Doctor Wait's greatest service was probably performed in behalf of the cause of temperance, in connection with the Woman's Christian Temperance Union, although she was also active as president of the Society for Promoting the Welfare of the Insane, vice-president of the New York Legislative League, a member of the New York Equal Suffrage League, and for a time a member of the Board of Managers of the New York Baptist Home for the Aged.

Her activity in the cause of temperance dates back some thirteen years to the time when she identified herself with the Woman's Christian Temperance Union, by becoming a member of Central Union, Number One, the original organization of that Society in New York City. In 1893, she was elected president of this union, and retained the office as long as she lived. For one year, she was president of the New York County organization of the Woman's Christian Temperance Union, and for eleven years she served as its treasurer, and until her death. She was well known in the temperance work of this order, the State of New York, and throughout the United States, enjoyed the acquaintance and confidence of Frances E. Willard, and was intimately acquainted with Miss Willard's successor as the head of the National Woman's Christian Temperance Union, Mrs. Lillian M. N. Stevens, who regarded Doctor Wait as a member of her informal cabinet of personal advisors. In company with Mrs. Stevens and other delegates from the national and various state organizations Doctor Wait attended, as a delegate from the New York State organization, the session of the International Woman's Christian Temperance Union, held at Geneva, Switzerland, in the summer of 1903.

Concerning Doctor Wait, Mrs. Nellie H. Hutchinson, Corresponding Secretary of the Woman's Christian Temperance Union of the State of New York, writes as follows: "Her mental strength and wisdom, and her heart-love and unselfishness were treasures rare. The joy of the Lord seemed her veritable strength. She has left us a wealth of riches in her personal life and its blessed influence. From all over the State come expressions of regret, for the sisterhood fully realize that one of our noblest and most devoted Christian workers has been taken, and that there is not another in all the ranks, more gracious, gifted, and loyally true than was she." Doctor Wait was a prolific writer of papers

for public meetings of the several organizations of which she was a member, and also for the public press. A few years ago, the Ladies Home Journal published a series of articles upon the avocations and professions open to women. In response to an invitation from the editor of that magazine, Doctor Wait contributed an interesting paper upon "Medicine as a Profession for Women." Another valuable contribution was a paper entitled "The Education of our Girls," prepared for the meeting of the Alfred Alumni Association of New York City, held at the Murray Hill Hotel, New York City, May 6, 1891, and requested for publication in the SABBATH RECORDER, where it will be found in the issue for June 11, 1891. Still another paper requiring much careful research, was one prepared to be read before the Phalo Club, of New York City, upon Nippur (known in modern times as Nuffar), being a description and history of that ancient Babylonian city—which dates back at least three thousand years before the Christian Era—, as exemplified in the ruins and tablets unearthed during the past decade and a half, by the Oriental Department of the University of Pennsylvania, under the supervision of such well known archaeologists as Peters, Haynes and Hilprecht. These three papers might be multiplied many times, but they are sufficient to exhibit the character and scope of the work to which Doctor Wait turned her versatile mind, outside of the beaten track of her professional and other routine duties, along which her writings were voluminous.

After her retirement from active life at the medical college and hospital in 1898, she devoted more time to literary and club work, having become actively identified with "Sclerosis" and "Phalo."

So active a life necessarily makes heavy draughts upon the physical and nervous resources. Naturally strong and robust, Dr. Wait nevertheless early recognized the necessity of periodical respites from her professional duties, in order to insure continued good health and the strength necessary to prosecute her work. She was fond of the seashore; and for years spent the summer months quietly with her family at Spray Rock Cottage at Weekapaug (Noyes's Beach, R. I.). Last summer, after the close of the meetings of the International Woman's Christian Temperance Union, at Geneva, she spent several weeks in travel in continental Europe and in Great Britain. This trip she greatly enjoyed, and returned from it to her accustomed work with renewed physical and mental vigor.

No sketch of her life will be complete without at least a word concerning her professional generosity to the poor. With no sympathy whatever with un-thrift, she never turned a deaf ear to the deserving poor, and in the course of her long years of medical practice, treated many needy patients, and furnished the necessary medicines herself, without money and without price. One who stood closest to her, said soon after her death, "I am thinking of all the poor people who came to her from day to day for medical help and counsel and advice. The rest of us can get along in some way, but what they will do, troubles me. She entered into their lives and their sorrows and misfortunes, and was able to help and encourage as but few can help and encourage." This useful career was terminated very un-

expectedly. To all appearances, she was in usual health up to Monday, January 25, and that afternoon, attended a reception given by Phalo, where she served as a member of the reception committee. In the midst of the function she was taken ill. On reaching home a physician was immediately summoned but pneumonia speedily developed, and she passed peacefully away on the following Sabbath morning, January thirtieth.

The funeral services were held at her late residence on the Monday evening following. Selections from the Scriptures were read by the Rev. G. B. Shaw, of Plainfield, New Jersey, former pastor. Addresses were made by the Rev. Abram Herbert Lewis, of Plainfield, New Jersey, another former pastor, and by the Rev. Phoebe A. Hannaford, of New York City, a lifelong friend. Prayer was offered by her pastor, the Rev. Eli Forsythe Looftboro, of New York City. The interment took place at the First Hopkinton Cemetery, near Potter Hill, Rhode Island, where rest six generations of her family. Here prayer was offered by the Rev. Clayton A. Burdick, the pastor of the Pawcatuck Seventh-day Baptist church, at Westerly, Rhode Island.

Her husband, William B. Wait, principal of the New York Institution for the Blind, and three children, Mrs. Frank Battles and Dr. Oliver B. Wait, of Philadelphia, Pennsylvania, and William B. Waif, Jr., Esq., of New York City, survive her. Four children had preceded her to the better land. She also left two brothers, Daniel Babcock, of Phenix, Rhode Island; and Stephen Babcock, of New York City; and two sisters, Dr. Lucy A. Babcock, of Alfred, New York; and Mrs. Julia M. B. Ambler, of Chatham, New York.

"For her mission, accomplish'd, is o'er.  
The mission of genius on earth! To uplift,  
Purify, and confirm by its own gracious gift.  
The world, in despite of the world's dull endeavor  
To degrade, drag down, and oppose it for ever.  
The mission of genius: to watch and to wait.  
To renew, to redeem, and to regenerate.  
The mission of woman on earth! To give birth  
To the mercy of Heaven descending on earth.  
The mission of woman: permitted to bruise  
The head of the serpent, and sweetly infuse,  
Through the sorrow and sin of earth's register'd curse,  
The blessing which mitigates all: born to nurse,  
And to soothe, and to solace, to help and to heal  
The sick world that leans on her."

DAVID AND GOLIATH.

A gay young man of skeptical turn, traveling in a stage coach, forced his sentiments on the company by attempting to ridicule the Scriptures; and among other topics made himself merry with the story of David and Goliath, strongly urging the impossibility of a youth like David being able to throw a stone with sufficient force as to penetrate the giant's forehead. On this he appealed to the company, and particularly to a grave gentleman who was a Quaker, sitting in a corner of the stage, and enquired if he thought it possible that a stone from David's sling could penetrate Goliath's head.

"Indeed, friend," replied he, "I do not think it at all improbable, if the Philistine's head was as soft as thine."

Old Uncle Ben wanted to have his portrait painted, but he did not care to pay very much for it.

"Surely that is a very large sum," he said when the artist named the price.

The artist protested, and assured him that, as portraits went, that was very little to ask. Uncle Ben hesitated. "Well," he said at length, "how much will it be if I furnish the paint?"—Lippincott's.



Sabbath School.

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

INTERNATIONAL LESSONS, 1904.

Table with 2 columns: Date and Lesson/Scripture reference. Includes lessons for April, May, June, and July.

LESSON I.—JESUS VISITS TYRE AND SIDON.

LESSON TEXT.—Mark 7: 24-37.

For Sabbath-day, April 2, 1904.

Golden Text.—Without faith it is impossible to please him.—Heb. 11: 6.

INTRODUCTION.

With this lesson we begin the study of select passages from the Synoptic Gospels referring to the second half of our Lord's ministry. Not the second half of his ministry measured in years or months, for there now remains barely twelve months to the time of his crucifixion; but the second half logically. The feeding of the five thousand marks the culmination of our Lord's popularity. He is still healing the sick, and is, of course, greatly esteemed by the people on that account; but very few are becoming his disciples, and many of his disciples are going back and walking no more with him.

From this time on Jesus retires more and more from public observation and gives his attention to the training of the twelve. It was also necessary for him, at times to withdraw from his active work on account of the schemes of his enemies. It was very likely for this reason that Jesus went into the borders of Tyre and Sidon. He had just been in conflict with the scribes and Pharisees over a matter of ceremonial observance. They criticised his disciples because they did not observe the tradition in regard to the washing of the hands before eating. Jesus showed them that their traditions were evil because they usurped the place of the law itself. The Pharisees were no doubt highly incensed at his teachings.

The great faith of the Syrophenician woman of our lesson must have been a decided encouragement to our Saviour in this period when lack of faith in him was beginning to be so manifest.

TIME.—In the summer of the year 29.

PLACES.—In the region of Tyre and Sidon, and later in Decapolis.

PERSONS.—Jesus, and his disciples; the Syrophenician woman and her daughter; the deaf man and the people.

OUTLINE:

- 1. Jesus Rewards the Faith of the Syrophenician Woman. v. 24-30.
2. Jesus Heals the Deaf Man. v. 31-35.
3. The Fame of Jesus is Spread Abroad. v. 36-37.

NOTES.

24. And from thence. That is, from Galilee. The last locality mentioned is the region of Gennesaret (ch. 6: 51) on the western shore of the lake of Galilee. Borders. This word originally referred to boundaries, and so came to be used of the regions included within boundaries, and that must be the meaning here in spite of the theories of those who wish to make it appear that Jesus did not really go outside of the limits of Palestine. Compare v. 31 where we are told that Jesus went "through" Sidon. The city of Tyre is not meant, but the country. And Sidon. This phrase should probably be omitted on the authority of some of the early manuscripts. See the reference to places in v. 31. And would have no man know it. Jesus was evidently bent on being alone with his disciples. If his presence were made known even in this region far away from Capernaum, he would be continually encompassed by crowds.

25. An unclean spirit. Another way of saying "a demon." Compare v. 29. In regard to demoniacal possession see Bible dictionaries, or the notes on Lesson XI. of last quarter. Having heard of him. She had doubtless heard of the wonderful cures that he had wrought in Galilee, and now that he has come near her home, she makes the most of her opportunity. Fell down at his feet. Showing her reverence for him and her intense earnestness.

26. Now the woman was a Greek. Since the Greeks were widely scattered and were the foreigners with which the Jews most frequently came in contact, the name "Greek" is often used by the Jewish writers to designate any alien, that is, a Gentile. A Syrophenician by race. She was a Phœnician, a native of that region of western Syria which included Tyre and Sidon. The people of this country were called Syrophenicians to distinguish them from the Libo-phœnicians who dwelt in North Africa in the region of Carthage. The fact that she was a Gentile is that which gives the point to the whole incident.

27. Let the children first be filled. That is, the blessings of healing and the other blessings that Jesus brings are primarily for the Jews, and only in the second place for others. It is not meet to take the children's bread and cast it to the dogs. The word "dogs" is the contemptuous epithet by which Jews were accustomed to refer to the Gentiles. We may imagine, however, that our Lord did not use this term with the full significance. It is as if he had said, The saying is, It is not meet, etc. We must adopt some such interpretation of what Jesus said; for the woman was encouraged rather than discouraged.

28. Sea, Lord. We are not to infer from the use of the word "Lord" that the woman accepted him here now as Lord and Master. The word is a term of respectful address, might be translated Sir. The woman does not dispute the proposition of Jesus, but accepts it, and sets forth a reason for granting her request in spite of it. Indeed, it is just because that the Gentiles deserve to be likened to dogs that she sees a reason that her request should be granted. It is to be noted that Jesus' remark refers to the position of dogs in a Jewish village where they are tolerated merely as the scavengers of the community, and that the woman alludes to a custom of the Gentiles, namely, to have pet dogs running about the house. We are not to understand that the woman overcame our Lord in argument, and was rewarded by the granting of her request. Jesus was able to answer the wisest men of his day with marked ability. When Jesus said that the children must first be fed, he no doubt meant the woman to infer that the Gentiles also had a place afterward. Crumbs. morsels of bread or meat. The children would certainly not be impoverished if the little dogs got these small rejected fragments of food.

29. For this saying. The woman has by her reply shown great faith. Jesus gives a complete answer to her prayer.

30. The child laid upon the bed. Literally, thrown upon the bed. Probably the demon had convulsed her when he gave up his hold, and in other cases mentioned in the Gospels. Compare ch. 1: 26.

31. He went out from the borders of Tyre. This statement suggests that the scene of the preceding paragraph was in the region of Tyre. Our Saviour travels northward and then takes an easterly course and comes by a wide circuit to the region south of the sea of Galilee. Through the midst of the borders of Decapolis. Much better, into the midst, etc. Decapolis was a region embracing ten cities, most of which were near the southern extremity of the sea of Galilee. Not more than one of the cities was west of the Jordan. Jesus had been in this region before when he healed the demoniac of Gadara.

32. One that was deaf, and had an impediment in his speech. It is probable that the difficulty with his speech was caused directly by his inability to hear. This impediment in his speech would be even more conspicuous than his deafness.

33. Aside from the multitude privately. Jesus did not desire to attract attention to the miracle, as he wished to be in retirement with his disciples. Put his fingers into his ears, etc. These motions on the part of Jesus were evidently intended to arouse the faith of the man.

34. He sighed. Evidently as the expression of a feeling of sympathy with the afflicted. Ephatha. Our Evangelist gives the very Aramaic word which our Lord used. It was addressed to the man rather than to his ears and his organs of speech.

35. The bond of his tongue. This is evidently figurative. His tongue was bound, because through his deafness he did not have the skill to use it.

36. So much the more a great deal they published it.

Jesus did not desire publicity; for he was striving to give his time and his attention to his disciples. But the people would not heed his commands to keep still about the great miracle. 37. And they were beyond measure astonished. A very forcible expression. We might paraphrase colloquially, They were knocked out of their senses.

THE WATERFORD CHURCH.

On any fine summer day if one should drive down Pequot avenue, up Ocean avenue, cross the Alewife cove bridge and follow the road leading to the west, after passing the Strand and turning to the north, he would have a delightful drive and eventually arrive at the Seventh-day Baptist church in Waterford.

A perpetual calm seems to rest over this locality. There is a lazy restfulness there that no other part of the town possesses. Green fields and trees to the north, the wide stretch of the Sound, with the hazy outlines of Long Island and the more distinct ones of Fishers Island to the south—the spirit of Nature's eternal calm seems brooding over it. The little church is blessed by nature with a beautiful environment.

This is not the first church. In 1710 a church was built at Pepperbox Hill. It was a small, two-story building with a painted roof. Some irreverent wight dubbed it "the Pepperbox." The name clung to it. Even now the site of this old church is known by the ancient nickname. Across the street was the old churchyard. The present chapel was built on this neglected graveyard.

The Seventh-day and First-day Baptists, as they were then called, owned the Pepperbox church together. This was the first and only joint stock company ever started in Waterford. The Seventh-day people used the church on Saturday for regular service and on one evening during the week for a prayer meeting. The First-day people used it Sundays and Thursdays. Perfect harmony prevailed. Earnest, sincere and unselfish in their devotion to a common cause, these good people lived their quiet, blameless lives.

Years passed on, and many of the Seventh-day people moved west, nearer the banks of Jordan Cove. They concluded to build a church in this locality, and did so just north of the present church. This edifice cost \$850 more than was raised by subscription. The church members met and sold the fenced-in, square box pews in life holdings. Poor as the people were, every head of a family bought one.

In this church was a queer, funnel shaped pulpit with stairs in front leading to the top of the platform. High up above his congregation good Elder Rogers preached. His parishioners literally had to "look up."

Next came Henry Rogers as pastor. Then came Elder Benjamin Westcote, who gave 13 years of continuous service free. The last three years of his pastorate the people voted to give him a salary of \$50 annually. Then this good man was gathered to his fathers and laid to rest in the little God's acre close to the church.

Near neighbors in the last long sleep were his predecessors, the two Elders Rogers. In 1850 Elder Edmund Darrow became leader of the church and continued for two years. In 1852 Halsey H. Baker was ordained elder. He officiated for some years. In March, 1860, Brother Edmund Darrow was ordained as elder. From this time till 1888 he served continuously.

IT IS A MATTER OF HEALTH



For 28 years, through scorching heat and biting cold this good man gave the best of his life to the cause of God without asking any salary. A collection was occasionally taken for him. Elder Darrow said: "I have been called to preach the Word of God. My people are poor. I have a good farm. That is enough for me."

It has always been a belief of the Seventh-day people that, if a man were called to preach, he should do so, regardless of salary. There is something fine and high about the character of the elders and the congregation. It takes one back to the days of the Pilgrims and Puritans, when for "conscience sake," men endured hardships that in this age would make us shiver.

Waterford has not produced any celebrities, but some saints have lived here. Good Elder Darrow and his wife, Ellen Walden, deserve this title. Their lives were spent in doing good for others.

The names of Darrow, Rogers, Lester, Brooks and Gardner figure largely in the history of this church. You will find many of these names on the tombstones in the old Seventh-day burial ground near the present church, in the quiet, beautiful district bordering Long Island Sound.—The Binnacle, New London, Conn.

OLD-FASHIONED PHILOSOPHY.

Scorn not the homely virtues. We are prone to search through all the world for something new: And yet sometimes old-fashioned things are best—Old-fashioned work, old-fashioned rectitude, Old-fashioned honor and old-fashioned prayer, Old-fashioned patience that can bide its time, Old-fashioned firesides sacred from the world, Old-fashioned satisfaction with enough, Old-fashioned candor and simplicity, Old-fashioned folks that practice what they preach. —National Magazine.

Literary Notes.

The American Antiquarian for March-April, 1904, is well illustrated, and contains many interesting facts on "Architecture in the Pre-Historic Age," "Discoveries in Egypt," and other items touching Archaeology in the Old World. Our western readers will find special interest in an article on the ancient city of Mascouten in Northern Wisconsin. This was the home of the "Five Nations." [Sun worshippers?] The city existed long before the first French explorers sought the Mississippi by way of the Fox and Wisconsin rivers, as early as 1634. It is reported to have contained 20,000 inhabitants and to have been surrounded by thirty outlying villages. The Antiquarian says: "When the smoke of battle of the French and Indian wars had blown away, it was found that amid the confusion Mascouten had disappeared. Three whole nations, and as many lan-

guages, had vanished like the lost tribes of Israel, and left not a trace of themselves or their dwelling place." Rev. Thomas Clithero, who writes in the Antiquarian, gathers the data with care, and fixes the location near Portage on the head waters of Fox river, five and one half miles north of the Wisconsin Portage, and four miles north of Fort Winnebago Portage. "It was therefore exactly in Seymour's Valley, at the head of Mud Lake on the banks of the Hibrokoero, or Running Swan." Address the Antiquarian at 5,617 Madison Ave., Chicago.—Bi-monthly, \$4.00.

MARRIAGES.

CORNELIUS—HACKETT—At Alfred, N. Y., March 14, 1904, by Rev. J. L. Gamble, Mr. Alvin G. Cornelius and Miss Celestia E. Hackett, both of Alfred, N. Y. J. L. G.

SEPP—HEFFERNAN—At the home of bride, at Roosevelt, Minn., Feb. 21, 1904, Mr. J. Augustine Sepp, of Ward county, N. D., and Mrs. Mary Olin Heffernan.

DEATHS.

CARPENTER—In Stephentown, N. Y., March 6, 1904, Miss Lenora E. Carpenter, daughter of Phyllander B. Carpenter, a nephew of the late Rev. Solomon Carpenter and Amanda Horton Carpenter, in the 35th year of her age.

June 26, 1897, she was baptized by Rev. George Seeley into the fellowship of the Berlin Seventh-day Baptist church, of which church she remained an esteemed and faithful member until her death. For several years, during the poor health of her father and the declining years of both her parents, she has had general oversight of her parents farm, in which capacity she carried the work forward successfully, winning the admiration and esteem of all who knew her. Her sudden death was a shock to the neighborhood in which she lived and to the church of which she was a member. Her pure Christian life and her untiring devotion to her aged parents will always be held in loving remembrance. Of the family, there are but three members living, the father, mother and a sister, Mrs. Lulu Ellis, of Alfred, N. Y., who, together with a large number of other relatives and a wide circle of friends were present at the funeral. The bereaved ones have the profound sympathy of the entire community. Funeral services were conducted at the home of her parents by her pastor, March 9. E. H. S.

GREEN—Harrison Webster Green was born in the town of Alfred, July 1, 1836, and died at his home near Alfred Station, N. Y., March 6, 1904, in his 68th year.

In 1855 he was converted to God, baptized by Elder Joshua Clarke, and joined the Second Alfred church, of which he remained a loyal member until his death. For forty years he was a faithful and valued member of the church choir. During the Civil war he served in the First New York Dragoons, and was captured and imprisoned about six months in Libby and Danville, Va. He was recognized as the "regimental poet," and was beloved by all his comrades. He was a man of marked integrity and conscientiousness in business, refusing to make cheese in his factory on the Sabbath, and abandoning his business rather than violate the Fourth Commandment. He was of a very bright and cheerful disposition, kind in his home, patient under long and severe suffering, given to hospitality, and delighted in deeds of quiet charity. In 1859 he was happily united in marriage with Miss Polly Green, who with their married daughter and an adopted son, survives him. Funeral sermon from Job 14: 14, by Pastor Sayre, who was assisted in the services by Professor Gamble, Commander of the G. A. R. Post. J. L. G.

HAMILTON—Ora Ethlena, wife of Fred Hamilton, daughter of Orson F. and Rhoda J. Maxson, was born in the town of Ceres, Pa., Feb. 4, 1878, died at her home near Carroll, N. Y., March 9, 1904.

She made a profession of religion at the age of fourteen years, under the labors of J. L. Huffman, and joined the Portville Seventh-day Baptist church. She was married Nov. 29, 1894, to Fred Hamilton. She leaves a husband and four children. A faithful young wife has passed on to her reward. Funeral services were conducted by the writer, assisted by the pastor, Bro. A. J. C. Bond, at the Portville Seventh-day Baptist church, Sabbath-day, March 12. Text, Rev. 19: 7. G. P. K.

MAXSON—Paul Stillman Maxson, son of Jesse and Betsey Maxson, was born in the town of Adams, N. Y., April 3, 1831, and died in Adams Centre, N. Y., March 1, 1904, in the 73d year of his age.

In the death of this brother, our church and community have lost a valued and useful member. For many years he was prominent in private and public life, and

in business relations. In 1854 he was married to Amy L. Gould, daughter of Ora and Sophronia Gould, who now survives him, together with their son, Edgar-C. Maxson, and two grandsons. A brother and sister are also left, Mr. C. B. Maxson, of Watertown, N. Y., and Mrs. Angennette Kellogg, of Adams Centre, N. Y. In young manhood our brother was baptized and became member of the Adams Centre Seventh-day Baptist church and adorned the profession of his religion with a well ordered life, strict integrity and devotion to principle, and with a kindly interest in the affairs of Christ's kingdom. Faithful in stewardship he has gone to his eternal reward. K. S. P.

PERKINS—Mrs. Emma E. Perkins was born in the town of Alfred, N. Y., Nov. 6, 1844, and died of a complication of diseases terminating with the grip at her home near Alfred, March 6, 1904.

Mrs. Perkins was the fourth child of Jonathan and Ruhannah Emerson Saunders. She received her education as a child of Alfred University. She was married to Daniel B. Perkins, of Andover in 1861. Mr. Perkins died in 1902. To them were born three sons, two of whom are living. Mrs. Perkins has been a great sufferer for more than thirty years, which prevented her attending public services or joining the church, but she was a thoughtful, earnest Christian woman. She was a loving wife, a devoted mother, a kind sister and neighbor; most truthful, broad minded and generous to a fault. She faithfully carried life's burdens until worn and wearied, she was at rest in Jesus' arms. Funeral services were held from her late home, conducted in the absence of her pastor, by Rev. O. D. Sherman, March 9. The text was her own selection, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28. O. D. S.

Special Notices.

The Treasurer of the General Conference would like to call the special attention of the churches to Pages 59 and 60 of the Minutes recently published. Address: WILLIAM C. WHITFORD, Alfred, N. Y.

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

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

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

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in their new church, corner 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 Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. W. D. Wilcox, Pastor, 516 W. Monroe St.

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors. Eli Forsythe Loofboro, Pastor, 321 W. 28th Street.

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Handwritten note: see April 11, 1904, p. 28 for corrections & additions



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INTO FULLER SPACE.

I watched a sail until it dropped from sight Over the rounding sea. A gleam of white, A last far-flashed farewell, and like to thought, Slipped out of mind, it vanished and was not. Yet to the helmsman standing at the wheel Broad seas still stretched before the gliding keel. Disaster? change? He left no slightest sign, Nor dreamed he of that dim horizon line. So may it be, perchance, when down the tide Our dear ones vanish. Peacefully they glide On level seas, nor mark the unknown bound; We call it death—to them 'tis life beyond. —Christian Work and Evangelist.

The Easter of thoughtful men involuntarily turn Everlasting Life.

WITH the coming of Easter time their faces toward the question of eternal life. Every voice of Springtime leads us to do this. So far as material things are concerned, the idea of life is associated with the commonplace, that which seems to pass away with each succeeding season, but which returns at Springtime with new lessons and deeper meaning. First among the lessons of Springtime is the truth that life is indestructible, and that the phenomena which appear in material things are only outward expressions of an inward mysterious power. That professor in a medical school who, in the course of his lecture, said: "And now, gentlemen, we come to the mystery called life," suggested a great truth and also the great central reality in the universe. As divine power is the one all-embracing fact in the universe, so the mystery we call life, which is another form of saying God, is ever present, and to him who appreciates something of its meaning, this is the all-embracing thought. The resurrection of life in Springtime in material things has its full counterpart in spiritual experiences. The value of any lessons we may seek to draw from Springtime, or from the Easter idea, is found in what these lessons teach us concerning spiritual things.

As the material universe is a secondary and temporary expression of life, we must enter the higher realm before we find real life.

The consciousness which fills the hearts of men, that there is something hereafter, is one of the earliest of the universal phenomena connected with human existence. To the Christian who has found the source of spiritual life, through faith in Christ, who has come to know something of the deeper meaning of his relation to the One who is the Way, the Truth, and the Life, there is unmeasured peace in contemplating the fact that his individual life, on the spiritual side, is endless, endless, endless. What Christ said concerning himself, "I lay down my life that I may

take it again," has its counterpart in human experience, only it is not within our power to take it again except that the everlasting love and everlasting life of our Father, insures the continuance of life with renewed glory and blessedness. The lessons which cluster around this central thought are as numerous as our varied experiences. Some one of these lessons will come to every reader with this Easter time, if the reader is in such spiritual touch with God and Christ and the life to come, as he ought to be. First and foremost will be the lessons of comfort and hope. In view of the everlastingness of spiritual life, the lesser experiences of earthly existence become insignificant. We know they are temporary. We know that they have no power to destroy the bond of spiritual life which holds us to the Father in heaven, to blessed immortality, and to a glorious future. We know, also, that the mistakes and failures which mark the efforts of earthly years, under the blessing of the Father, are stepping-stones to something better, and the promise of richer rewards. Because our lives "are hid with Christ in God" there is a sweet sense of absolute security in the midst of earthly changes and in the presence of earthly failures. The lessons of this Springtime will come to each one, modified by his experiences. It is this universal adaptiveness of divine love to human want, of divine power to human weakness, of divine forgiveness for human failure, that forms the center of Christian hope. Rejoice in the lessons of Easter time. Find in every swelling bud and opening flower and upspringing blade a promise of the resurrection, the uprising and the unfolding of your own spiritual life, the source of which is hid in the heart of God. Thus learning, we cannot walk the fields or streets, watch the opening season, or recall the story of Christ's death and resurrection without being made better thereby. Blessed, indeed, are they who, even now, can enter in some degree of fullness into the conception of the everlastingness of spiritual life through Christ in God. This is the true Easter.

NOT many days since we heard a thoughtful and learned Christian man say, "I think I had rather be damned with the crowd than be saved in narrow selfishness."

He was discussing the evil of competition as it appears in the history of religious movements, notably in the history of modern Protestantism. We think his remark also intended to touch a certain phase of doctrine which has sometimes been preached, by which the salvation of the individual is made so prominent that

the interests of all other men seem to be forgotten. There was much food for thought in what he said. Narrow and selfish conceptions are by no means uncommon in religious matters, and the larger principles of righteousness, justice, and brotherly regard which Christ taught, are often obscured by such narrow selfishness. The man whose words we have quoted is by no means a sensationalist, and is farthest removed from a place among ranters. He is deeply imbued with the idea that Christianity is failing in its regard for the interests of society at large. He declares that the Protestant pulpit has neglected its mission in not proclaiming more than it has done, and with greater vigor, the duty which each man owes to his fellows, to Society. An appropriate text, had one been needed for the occasion, would have been the derisive answer which Cain gave God when called to account for the murder of Abel. What Cain meant was, I am not responsible for Abel. He can take care of himself; if not, so much the worse for him. Cain sought to cover his own guilt. He had hidden the club with which he had killed Abel, put his bloody hands behind his back, thinking he could deceive God by a bold face, and by asserting that he had no commission to look after Abel or care for his interests. Perhaps the reader will think that the preacher to whom we listened might have put the truth in an easier phrase. So he could. But it is doubtful if easy phrases are the best things for the world, and whether even the best of men are not benefited when truths touching their duty are forced into their consciousness with something of the sharpness of a dagger thrust. The wounds which truth makes are self-healing, but they are often needful, and if they are not given, men are likely to die spiritually and to fail in the performance of duty, through indifference and inaction. Do you want to reach heaven alone? Are you willing to leave the world as wicked, and as far from higher living as you found it? How much and what does your life mean in its relations to Society, to other men? Think it over.

It is popular in these days to condemn denominationalism as being selfish, and denominationalists as having undue regard for one phase of truth.

If denominationalism does not rise to its true position such criticisms are likely to be just, but from the higher standpoint, denominationalism exists for the sake of the greatest good of the Church of Christ, as a whole. If it fails to do this it

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