

TABLE OF CONTENTS.

Editorial—The Mission of Christ's Church; Morozoum; Sunday Closing by National Law; Religion in Egypt; The Panama Canal; The Weak Point in Socialism; 177-178
Tract Society—Executive Board Meeting; 179
O. Lay Thy Hand in Mine, Dear! Poetry; 179
"Contented in the Fire"; 179
PUBLISHER'S CORNER; 180
Lone Sabbath-Keepers; 180
What of Those Bequests?; 180
To a Monkey, Poetry; 181
The Recently Discovered Civil Code of Hammurabi; 181
Saloon and Church; 181
MISSIONS—Paragraphs: Martyrs' Memorial for China—A Statement; A Mistake that is Too Often Made; 182
The Church Window; 182
The End of Life; 183
WOMAN'S WORK—A Sermon in Song, Poetry; Paragraphs: Letter from Mrs. Townsend; A Loving Tribute to Mrs. Annette B. Stillman; 183-184
A Prayer, Poetry; 184
OUR READING ROOM—Paragraphs; 184-185
Socialism and Despotism; 185
A Few Facts About Japan; 185
Young People's Work—What's in a Name? Missionary Prayer Meeting; The Alfred Barrac Class; 186
As the Chinese See Us; 186
Words of Sympathy; 186
Resolutions of Sympathy; 186
My Old Kentucky Home, Poetry; 186
CHILDREN'S PAGE—The Cow, Poetry; Gladys Blue Monday; The Gentle Hawk; In a Graveyard, Poetry; 187
Phoebe Jane Babcock Walt; 188
SABBATH-SCHOOL LESSON; 190
The Waterford Church; 190
Old-Fashioned Philosophy; 191
LITERARY NOTES; 191
MARRIAGES; 191
DEATHS; 191

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at

PLAINFIELD, NEW JERSEY.

TERMS.

Single copies per year.....\$ 60
Ten copies or upwards, per copy..... 50

CORRESPONDENCE.

Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

This publication will contain a sermon for each Sabbath in the year by ministers living and departed. It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all. Price fifty cents per year. Subscriptions should be sent to Rev. O. U. Whitford, Westerly, R. I.; sermons and editorial matter to Rev. O. D. Sherman, Alfred, N. Y.

DE BOODSCHAPPER.

A 20 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.

Subscription price.....75 cents per year

PUBLISHED BY

G. VELTHUYSEN, Haarlem, Holland.

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the seventh-day) Sabbath, Temperance, etc. and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important acts.

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University was founded in 1836, and from the beginning its constant and earnest aim has been to place within the reach of the deserving, educational advantages of the highest type, and in every part of the country there may be found many whom it has materially assisted to go out into the world to broader lives of useful and honored citizenship. That it may be of still greater service in opening a way to those seeking a college education, it is provided that for every one thousand dollars subscribed and paid into the Centennial Fund, from any town in Allegany or Steuben counties, N. Y., or any county in any state or territory, free tuition be granted to one student each year for the Freshman year of the College. Your attention is directed to the fact that any money which you may subscribe, will in conjunction with that subscribed by others in your town or county, become a part of a fund which will forever be available in the way of assisting some one in your own vicinity. Every friend of Higher Education and of Alfred University is urged to send a contribution to the Treasurer, whether it be large or small.

Proposed Centennial Fund.....\$100,000 00
Amount needed, June 1, 1903.....\$96,564 00
L. Adelle Rogers, New York City,
Luther and Elizabeth Fisher Davis,
Horton, N. J.
George Manning Ellis, Dodge Center, Minn.
Amount needed to complete fund.....\$96,177 50

Spring Term Milton College.

This Term opens TUESDAY, APRIL 5, 1904, and continues twelve weeks, closing Thursday, June 30, 1904.

Instruction is given to both young men and young women in three principal courses, as follows: The Ancient Classical, the Modern Classical, and the Scientific.

The Academy of Milton College is the preparatory school to the College, and has three similar courses leading to those in the College, with an English course in addition, fitting students for ordinary business life.

In the School of Music the following courses are taught: Piano-forte, Violin, Viola, Violoncello, Elementary and Chorus Singing, Voice Culture, and Musical Theory.

Thorough work is done in Bible Study in English, in Elocution, and in Physical Culture.

Club boarding, \$1.40 per week; boarding in private families, \$3 per week, including room rent and use of furniture.

For further information, address the REV. W. C. DALAND, D. D., President, or Prof. A. E. WHITFORD, A. M., Registrar, Milton, Rock County, Wis.

Salem College.

Situated in the thriving town of SALEM, 14 miles west of Clarkburg, on the B. & O. Ry. This school takes FRONT RANK among West Virginia schools, and its graduates stand among the foremost teachers of the state. SUPERIOR MORAL INFLUENCES prevail. Three College Courses, besides the Regular State Normal Course. Special Teachers' Review Classes each spring term, aside from the regular class work in the College Courses. No better advantages in respect found in the state. Classes not so large but students can receive all personal attention needed from the instructors. Expenses a marvel in cheapness. Two thousand volumes in library, all free to students, and plenty of apparatus with no extra charge for the use thereof. STATE CERTIFICATES to graduates on same conditions as those required of students from the State Normal Schools. EIGHT COUNTIES and THREE STATES are represented among the student body.

SPRING TERM OPENS MARCH 15, 1904.

Send for Illustrated Catalogue to Theo. L. Gardiner, President, SALEM, WEST VIRGINIA.

Seventh-day Baptist Bureau of Employment and Correspondence.

President—C. B. HULL, 271 66th St., Chicago, Ill.
Vice-President—W. H. GREENMAN, Milton Junction, Chicago, Ill.; MURRAY MAXSON, 517 West Monroe St., Chicago, Ill.

ASSOCIATIONAL SECRETARIES.
Wardner Davis, Salem, W. Va.
Corliss F. Randolph, 185 North 9th St., Newark, N. J.
Dr. S. C. Maxson, 22 Grant St., Utica, N. Y.
Prof. E. P. Saunders, Alfred, N. Y.
W. K. Davis, Milton, Wis.
F. R. Saunders, Hammond, La.

Under control of General Conference, Denominational in scope and purpose.
Inclose Stamp for Reply.
Communications should be addressed to W. M. Davis, Secretary, 517 W. 63d St. Chicago, Ill.

HELPING HAND IN BIBLE SCHOOL WORK.
A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 25 cents a copy per year; seven cents a quarter.

Business Directory.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY.
EXECUTIVE BOARD.
J. F. HUBBARD, Pres., F. J. HUBBARD, Treas.
A. L. TITSWORTH, Sec., REV. A. H. LEWIS, Cor. Sec., Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J. the second First-day of each month, at 2.15 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.
J. F. HUBBARD, President, Plainfield, N. J.
J. M. TITSWORTH, Vice-President, Plainfield, N. J.
JOSEPH A. HUBBARD, Treas., Plainfield, N. J.
D. E. TITSWORTH, Secretary, Plainfield, N. J.
Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

W. M. STILLMAN,
COUNSELLOR AT LAW,
Supreme Court Commissioner, etc.
New York City.

SABBATH SCHOOL BOARD.

George B. Shaw, President, 511 Central Avenue, Plainfield, N. J.
Frank L. Greene, Treasurer, 490 Vanderbilt Ave., Brooklyn, N. Y.
Corliss F. Randolph, Rec. Sec., 185 North Ninth St., Newark, N. J.
John B. Cottrell, Cor. Sec., 1097 Park Place, Brooklyn, N. Y.
Vice-Presidents: E. E. Whitford, 471 Tompkins Ave., Brooklyn, N. Y.; Rev. I. L. Cottrell, Leonardville, N. Y.; Rev. A. E. Malin, Alfred, N. Y.; M. H. Van Horn, Salem, W. Va.; Rev. H. D. Clark, Dodge Center, Minn.; Rev. G. H. F. Randolph, Fouke, Ark.

HERBERT G. WHIPPLE,
COUNSELLOR AT LAW,
St. Paul Building, 230 Broadway.

C. C. CHIPMAN,
ABOLITIONIST,
St. Paul Building, 230 Broadway.

HARRY W. PRENTICE, D. D. S.,
"The Northport," 76 West 106d Street.

ALFRED CARLILE PRENTICE, M. D.,
145 West 44th Street. Hours: 9-10 A. M. 1-3 P. M.

ORRA S. ROGERS, Special Agent.

MUTUAL BENEFIT LIFE Ins. Co., of Newark, N. J., Tel. 5097 Cort. 137 Broadway.

Utica, N. Y.

D. S. O. MAXSON, Office 225 Geneva Street Alfred, N. Y.

ALFRED UNIVERSITY. Second Semester, 68th Year, Begins Feb. 3, 1904.

For catalogue and information, address Boothie Colwell Davis, Ph. D., D. D., Pres.

ALFRED ACADEMY. PREPARATION FOR COLLEGE. TEACHERS' TRAINING CLASS. Earl F. Saunders, A. M., Prin.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. E. M. TOMLINSON, President, Alfred, N. Y. W. L. BURDICK, Corresponding Secretary, Independence, N. Y. V. A. BAGGS, Recording Secretary, Alfred, N. Y.

A. B. KESTON, Treasurer, Alfred, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the President.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

WM. L. CLARKE, President, WESTERLY, R. I. A. BABCOCK, Recording Secretary, Rockville, R. I.

O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.

GEORGE H. POTTER, Treasurer, Westerly, R. I. The regular meetings of the Board of managers are held the third Wednesday in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westerly, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.

FRANK HILL, Recording Secretary, Ashaway, R. I. ASSOCIATIONAL SECRETARIES: Stephen Babcock, Eastern, 844 W. 33d Street, New York City; Dr. A. C. Davis, Central, West Eastmont, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, North-Western, Nortonville, Kans.; F. J. Elmer, South-Eastern, Salem, W. Va.; B. J. Potter, South-Western, Hammond, La.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Nortonville, Kans.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next Session to be held at Nortonville, Kans., August 24-29, 1904.

Dr. George W. Post, President, 1987 Washington Boulevard, Chicago, Ill.

Prof. E. P. Saunders, Alfred, N. Y., Rec. Sec. Rev. L. A. Platts, D. D., Milton, Wis., Cor. Sec. Prof. W. C. Whitford, Alfred, N. Y., Treasurer.

These officers, together with Rev. A. H. Lewis, D. D., Cor. Sec., Tract Society; Rev. O. U. Whitford, D. D., Cor. Sec., Missionary Society, and Rev. W. L. Burdick, Cor. Sec., Education Society, constitute the Executive Committee of the Conference.

Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Mrs. E. J. CLARKE, Milton, Wis. Vice-Pres., Mrs. J. B. MORFON, Milton, Wis. Cor. Sec., Mrs. W. C. DALAND, Milton, Wis. Editor of WOMAN'S PAGE Mrs. HENRY M. MAXSON, 651 W. 7th St., Plainfield, N. J.

Secretary, Eastern Association, Mrs. ANNA RANDOLPH, Plainfield, N. J. South-Eastern Association, Mrs. G. H. TRAYNER, Salem, W. Va. Central Association, Mrs. T. J. VAN HORN, Brookfield, N. Y. Western Association, Miss AGNES L. ROGERS, Belmont, N. Y. South-Western Association, Mrs. G. H. F. RANDOLPH, Fouke, Ark. North-Western Association, Mrs. A. E. WHITFORD, Milton, Wis.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,
ATTORNEY AND COUNSELLOR AT LAW,
Room 711 Continental Nat'l Bank Bldg., 218 LaSalle St. Tel. Main 350. Chicago, Ill.

YOUNG PEOPLE'S PERMANENT COMMITTEE.

M. B. Kelly, President, Milton, Wis. Miss Minnie Sherrin, Secretary, 801 Oakley Boulevard, Chicago, Ill.

L. C. Randall, Editor of Young People's Page, Alfred, N. Y.

Mrs. Henry M. Maxson, General Junior Superintendent, Plainfield, N. J.

J. Dwight Clarke, Treasurer, Milton, Wis.

Associational Secretaries: Stephen Babcock, Eastern, W. Va.; J. Gertrude Stillman, Ashaway, R. I.; Ethel A. Haven, Leonardville, N. Y.; Starr A. Burdick, Alfred, N. Y.; C. U. Parker, Chicago, Ill.; C. C. Van Horn, Gentry, Ark.

THE SABBATH RECORDER.

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

VOLUME 60, No. 13.

MARCH 28, 1904.

WHOLE No. 3083.

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 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

The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor. JOHN HISCOX, Business Manager.

TERMS OF SUBSCRIPTIONS. Per Year.....\$2 00

Papers to foreign countries will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING. All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

50 YEARS' EXPERIENCE PATENTS TRADE MARKS DESIGNS & COPYRIGHTS &c. Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken abroad. Small & Co. receive special notice, without charge, in the Scientific American. A handsome illustrated directory, containing names of all the leading inventors, is sent free to those who send for it. Small & Co., 311 Broadway, New York. Small & Co., 311 Broadway, New York.

is narrowly selfish, and must suffer accordingly. If, on the other hand, it conceives of the truth out of which it springs as being the heritage of all men, and the path which it points out as being the one in which God requires all men to walk, the case is entirely different. Minorities like the Seventh-day Baptists are often charged with being narrow and selfish because they are few in number, when in fact they are far removed from such narrowness because they stand for universal truth and the universal obligation to obey all truths on which the interests of the Church of Christ necessarily rest. For example, it has been and is yet accepted by Christian men that Sabbath observance, in its higher sense, and Sabbath keeping as a means of spiritual development, are essential to the life and purity of the church. Scarcely a week passes in which we do not read in some of our exchanges statements to the effect that the decay of regard for Sunday and the disregard of civil law concerning Sunday are undermining not only the Christian Church, but the nation. The advocates of Sunday law make this a prominent point in their argument, that unless the law is enforced, national life will be ruined. In explanation they claim that the loss of regard for sacred time poisons the heart of the church and the life of the nation. In this they tell the truth.

On the other hand, in departing from the Law of God and the Sabbath which that law requires, these men lead in the process of undermining. Although they see the general danger, they do not yet realize that the evil began when the Church discarded the Sabbath. Several prominent representatives of the Episcopal Church have said to the writer: "Undoubtedly one of the greatest misfortunes in the history of the Church began when the Sabbath was cast aside." That truth involves one of the fundamental principles which enter into our own denominational existence. We stand for a great truth which, erroneously, has been cast aside, but for which the better heart of the Christian Church still longs, and to attain which a few Christian men are struggling. But since most of them are struggling along the hopeless path of civil legislation, our duty is doubled and the largeness of our denominational work is increased because it is our mission to present the truth, that a return to the Law of God and to the Sabbath which Christ honored offers the only possible road for attaining highest and best results. The writer would willingly adopt the strong language quoted in the foregoing paragraph if it were necessary to express the truth that Seventh-day Baptists, instead of seeking salvation for themselves by the observance of the Sabbath and through loyalty to the divine commandment, ought to press the truth committed to their care in the interests of the Church as a whole, in vindication of the example of Christ, and as a divine requirement resting upon all men. Seen in its right light, our denominationalism is one of the largest of truths rather than a narrow or selfish conception.

"COMMERCIAL COREA IN 1904" is the title of a monograph just issued by the Department of Commerce and Labor through its Bureau of Statistics. It discusses commercial and other conditions in Corea,

showing area, population, transportation facilities, railways, telegraphs, postal service, and foreign commerce, including imports and the countries from which they are drawn, and exports and the countries to which they are sent. The population of Corea in the monograph in question puts at about 15 millions in round numbers, the area is about equal to that of the State of Kansas, and the foreign commerce is about 12 million dollars, of which imports form about 7 1/2 millions. A part of the Chinese Empire prior to the Christian era, Corea remained under the control of that country until about the end of the sixteenth century, when the Japanese sent a large invading army into Corea for the purpose of driving out the Chinese and taking possession. The Japanese rule, however, was comparatively brief, and in 1627 the people of Manchuria placed the country under vassalage, and until 1894 Corea recognized the control of China. Commercially the development of Corea begins with 1876, when two ports, Gensan and Fusan, were, upon the insistence of Japan, opened to trade with the United States only. In 1882 Admiral Shufeldt, of the United States Navy, visited Corea and secured a treaty of friendship between the United States and Corea, by which American vessels were given access to its treaty ports and the safety of American vessels and citizens was assured. This was followed by treaties with Germany and Great Britain in 1883, Russia and Italy in 1884, France in 1886, Austria in 1892, and China in 1897. The formation of the treaty between Corea and the United States in 1882 was immediately followed by a visit from a Korean embassy to Washington, sent to exchange ratifications of the treaty. From this time forward Corea was opened to foreign trade and Western civilization, and the Korean Government established its legations in the United States and other great commercial nations. It is too early to say what the situation will be when the Japan-Russian "dogs of war" have ceased contending over this bone.

OUR readers are aware that the Japan-Russian War is directly connected, historically and logically, with China. In the Boxer trouble of a few years ago the situation appeared in another form. In both these phases of current history too little regard has been paid to China and her duties to herself. Doubtless we of the West have not appreciated how much China has had to fear from foreign invasion. When we consider the encroachments of Russia upon the north and Germany upon the south, and that of other nations at other points, we must see that China would have been utterly regardless of her interests had she not felt great fear because of these encroachments by foreigners. With comparatively little knowledge of the real purpose on the part of such foreigners, the Chinese have been filled with an undefined, and yet justifiable, fear. If the full truth were revealed, we should find that the Boxer movement had in it much more of patriotism than we have given it credit for. That movement failed, but the spirit out of which it grew, probably, has been increased by the failure, and it will not be strange if there shall come a development of that spirit yet—much greater, though in a different form, we hope. Any nation having even the rem-

nants of vitality would be disturbed, if not made defiant, by such aggression on the part of foreigners as China has been subjected to during the last half century. From the standpoint of the Chinaman, it does not answer the question to say that the object of the aggression has been good, and especially since that statement could not be proven in all cases.

MEANWHILE, China is one of the most diplomatic of nations, and one whose ability to escape direct responsibility has few equals in the history of the world. The Chinese, whether as individuals or as a nation, can quietly seek their own ends and attain success while appearing to be wholly inactive and uninterested. The strongest point in Bret Harte's poem, "That Heathen Chinese," is that Ah Sin fleeced the most capable gamblers, "in a game he did not understand." Undoubtedly the experience of the last few years has set in motion influences that will awaken and revivify Chinese patriotism, and the time may not be far distant when the great Yellow Nation will become unmanageable. It is said that "war breeds warriors." It may prove true that foreign aggression will create patriotism in China. At present she will wait, sitting on the fence, but watching carefully to see whether Japan or Russia is to be victorious in the present struggle. She will be likely to cast her interests with the victorious party, but we do not believe she will lie down in greater quietude when this struggle between foreign powers, which concerns her and Corea mainly, is ended. Prophecy is not a part of the purpose of this note, but we do not hesitate to say that China must be regarded as a more important factor in her own destiny than the world has been wont to consider her. It must also be remembered that while Christian missions have yet done little by way of immediate results in China, that the Christian truths which have been sown, in germ, together with the wise diplomatic relations which the American government has entered into in regard to China and the whole Eastern affair, promise to be among the better, if not the best, elements in aiding the redemption of China. He reckons unwisely who deems China as good as dead, or hopelessly asleep.

IT is difficult to realize that early in April—about the time this Train de Luxe comes to the hands of the reader into the Heart of Africa—luxurious railroad trains, starting from Cape Town in southern Africa, will carry travelers and tourists into the heart of the Dark Continent for 1700 miles. The present stopping point will be Victoria Falls, where a luxurious hotel will be opened upon the arrival of the first train. These Falls, discovered by Livingston, are a mile wide and three times as high as the Falls of Niagara. Much of the section through which this railroad passes is high land where a healthful climate and a productive soil promise successful settlements for white men. That this section will soon be utilized, especially by the English people, goes without saying, when it is known that much of the territory is valuable for the raising of cotton, and that all Europe is anxious for a new cotton supply in hope of a better market. Probably for the first few years the route will also be one of increasing popular-

ity for tourists who seek pleasure and information in regard to the great continent of which the modern civilized world has known so little until within the last fifty years. It is suggested that some time during the coming summer the British Association for the Advancement of Science will hold a meeting at Victoria Falls, and that the trains running from Cape Town will be "even more luxurious than if they were on the Twentieth Century Limited bound from New York to Chicago." The opening of this road, and that which must naturally follow, is one of the great and wonderful achievements in these opening years of the Twentieth Century.

MEETING OF THE SABBATH SCHOOL BOARD.

The Sabbath School Board of the Seventh-day Baptist General Conference met in regular session at 220 Broadway, New York city, March 20, 1904, at 10 o'clock A. M., with the president, Rev. George B. Shaw, in the chair. Members present: Rev. George B. Shaw, Frank L. Greene, Edward E. Whitford and Corliss F. Randolph.

Prayer was offered by Edward E. Whitford. The minutes of the last meeting were read. The Recording Secretary reported that the usual notice of the meeting had been sent to all members of the Board.

The committee on the Helping Hand and the Sabbath Visitor reported that beginning with the current volume of the Sabbath Visitor or the title of Mrs. H. M. Maxson had been changed from that of "Consulting Editor" to that of "Editor of Junior Department."

Correspondence received from N. M. Maltby, of Adams Centre, N. Y., was referred to the President to answer.

A communication from Rev. Ira Lee Cottrell, of Leonardsville, N. Y., was referred to the Treasurer of the Board for reply.

The treasurer presented the following statement of receipts since the last meeting of the Board:

Receipts from Dec. 14, 1903, to March 10, 1904.

Niantic, R. I.	5 00
Greenbrier, W. Va.	1 50
Falworth, Wis.	5 00
Faria, Ill.	5 00
Surveying Class, Mt. Jewett, Pa.	2 00
Nile, N. Y.	5 00
Portville, N. Y.	3 00
West Edmeston, N. Y.	2 50
Scio, N. Y.	1 25
Roanoke, W. Va.	7 00
Second Hopkinton, R. I.	1 00
Second Alfred, N. Y.	5 00
Dell Rapids, S. D.	6 00
Crowley's Ridge, Ark.	1 00
Humboldt, Neb.	2 00
First Westbury, R. I.	2 00
Rockville, R. I.	1 25
Boulder, Colorado.	1 25
Jackson Centre, O.	1 25
Second Brookfield, N. Y.	3 61
Dodge Centre, Minn.	3 25
Cumberland, N. C.	2 50
Nortonville, Kan.	5 00
Albion, Wis.	5 00
First Hopkinton, R. I.	10 00
Hammond, La.	5 50
Hebron, Pa.	1 25
Chicago, Ill.	3 75
Riverside, California.	8 00
Adams Centre, N. Y.	8 68
Richburg, N. Y.	1 00

Minutes read and approved. Adjourned.

CORLISS F. RANDOLPH, Rec. Sec.

LOWER LIGHTS.
For Christ and the Sabbath.
2 Cor. 4: 6.

LEAVES FROM MY CALENDAR.
NO. 2.

"We have not wings, we cannot soar;
But we have feet to scale and climb,
By slow degrees, by more and more,
The cloudy summits of our time."

Perhaps we are sometimes tempted to complain, as did David: "Oh that I had wings like

dove! for then would I fly away and be at rest. Lo, then would I wander off and remain in the wilderness. I would hasten my escape from the windy storm and tempest. Destroy, oh Lord, and divide their tongues, for I have seen violence and strife in the city. Day and night they go about it, upon the walk thereof; mischief also and sorrow are in the midst of it. Wickedness is in the midst thereof; deceit and guile depart not from her streets."

When we look about upon the wickedness around us, earth does not seem a very desirable place in which to remain. Some one has said that it takes more grace to live than to die. We must go on patiently living and working for God. We must, also, if we would have the best results, be willing to be where he wants us to be, though some quiet place may seem more desirable than among the multitude where sin abounds. God is our Master. We are his servants.

How often we long to be able to work faster, to almost long for wings that we may carry the message more rapidly and farther, and to mount up higher in our Christian life. But we have not wings. God knew what we needed when he gave us "feet to scale and climb."

We can only take one step at a time. While we are doing this, we have an opportunity to learn the way more perfectly, and are thus enabled to direct others, and to help them over the same rough places. A young pastor recently said, in speaking of the work which each might do: "If one of my members should lose a child, I could not truly sympathize with that mother, for I have never lost a child; but I would go to a sister who has, and tell her of the case and say: 'You know all about it, you can help her.'"

"By slow degrees and more and more
The cloudy summits of our time."

Slowly we climb from one height to another gaining experience and patience as we advance. If we do not, we are slipping back. If we are not better and wiser than a year ago there is something wrong—"The cloudy summits." Travelers relate experiences of passing through the clouds near the summit, and sometimes coming into the sunshine at the very mountain top, where they can look back at the mists beneath.

We are always seeking to climb higher in work and experience. The point we desire to reach may seem difficult, and be obscured by dense clouds, but if we follow in the footsteps of the Saviour, we shall attain the heights he has planned for us. As we get higher, the dense clouds prove to be only vapor, through which we shall pass safely if we trust. It is often just what we need, to be required to walk a little way through the mists, without being able to see beyond, or even about us. Thus God tests our faith. But is it worth this to be able to come out at last into the sunshine of his approving smile?

ANGELINE ABBEY.

THE PASTOR'S LEADERSHIP.

The word "pastor" means, by derivation and present use, a shepherd. Now what does a shepherd do for his flock? He leads them. Primarily, that. Through his leadership, he protects them, taking them to safe places. Through it, he feeds them, taking them to grassy, well-watered places. But unless he led them he could neither protect them nor feed them.

There are pastors that are engrossed in the task of protecting their flocks, warding off heresies and evil practices. There are other pastors that are absorbed in the duty of feeding their flocks, setting before them great heaps of Bible food, appetizing and nourishing. But no pastor is a true shepherd unless, first of all and as the necessary foundation of all, he is a leader of his people.

By leading we do not mean finding out what the people want and then telling them to do that. Nor do we mean striding ahead and shouting to them to follow. Nor do we mean going behind and goading them with a stick.

A religious leader is a man who, in some way or other—and the ways are infinitely varied—forms Christ's character in the lives of men. He will know that he is leading by this sole token: the fructifying of character in Christian deeds.

A man, therefore, is a true pastor, not as he sets forth wisely and eloquently the duty and privilege of church-going; but as his people go to church with a light in their eyes and a song in their hearts, and could not be persuaded to stay home.

He is a true pastor, not as he preaches missionary sermons, learned and ardent, but as the people pray for the heathen with tears in their eyes, give for missions to the point of positive sacrifice, and themselves go forth daily on missionary feet.

He is a true pastor, not as he theorizes about his young people's society, rightly condemns laxness in the keeping of vows, and criticises his young people for their many immaturities and lapses in duty, but as through his patient and experienced training his young people become more honest, more faithful, more skillful, and more wise.

This is not to throw upon the pastor all the burden and responsibility of the church; all church-members have their own burdens and responsibilities connected with the same great task. But it is theirs to follow, and his to lead. If they have not followed, they are not true sheep; if he has not led, he is not true shepherd, true pastor.

"Ah, but suppose they will not be led? Suppose, in spite of all I can do, they remain where they are? Am I not a true pastor, then, if I have done my best?" Many a pastor is asking this question.

And the answer is logically inevitable: You are true, but not true pastor. You are a true man, to be honored in earth and heaven; but a leader you are not—unless men are led.

WORDS.

Words, merely words, yet how much they mean,
Spoken in jest and spoken in spleen,
Spoken in haste and spoken in woe,
Yet often more crushing than a blow,
Often unkind and often untrue,
Oh, what great mischief mere words can do!
Mischief that nothing can mend or still,
Once said, they must stand, be they good or ill.
So many have wished in deepest pain
That a heavy word were back again!
Many a grave were long unbroken
But for some words unkindly spoken,
While many a loving word has saved
Vicious souls from the ill they craved
And desperate ones from suicide—
Oh, the range of words is great and wide!

Words may be cheap, but kind ones are dear
To the heart devoid of other cheer;
Kind words will make a kindly heart.
If the latter at first do not impart
The words of cheer of its own accord,
Surely more kindness we can afford!
—Lawrence F. Dentman, in New York Observer.

Publisher's Corner.

We are greatly encouraged by the responses to our recent appeals to RECORDER subscribers. Many have paid for the present year, and some have even gone forward into 1905. Many kind words have also accompanied these letters of remittance, all of which your representatives in the Publishing House duly appreciate.

But somehow we haven't reached some of the persons we most desired to reach. If we only could reach them and their purses, we would soon have the RECORDER subscription list in a condition conducive to the financial prosperity of the paper.

If you are one of these, would it not be gracious self-denial to do without some long-desired object, and send to the Publishing House what really belongs to it, but held by you in trust for it for one, three, five or ten years. Just try it, and see what the result will be.

In the past our appeals have been general, directed to the whole RECORDER subscription list. Now, to convince you that we are dead in earnest in this matter, we propose to send out statements for all copies of the RECORDER to January, 1905. Don't be offended if you receive one of these little slips of paper. No insult is intended, but we hope to convey to our subscribers the information that we must have money to pay for the Linotype which is promised the middle of April.

Are you tired of the word "Linotype?" We admit it has figured quite frequently in these columns in recent issues, but if you should be here at the Publishing House you would hear it from morning till night, six days a week.

The fact is, we are devoting a great deal of time to the matter, because we believe it is going to be the biggest step the Publishing House—the publicity department of the denomination—has taken in many a year.

Of course it would be easier for your representatives at the Publishing House to let the plant run along in the same old rut-old type, old methods, old everything.

But is that the way you carry on your business, Mr. Merchant? Not if you intend to live on what that business brings you in.

That's what the Publishing House should be—a business run so that the denomination can provide for its own out of the management of the plant.

Are you, Mr. Subscriber, ready to aid your denomination in doing this?

We have been asked what a Linotype is? Next week we will endeavor to describe briefly the working of the machine that has revolutionized the printing business, and that has made possible the vast increase in printed matter in recent years.

AN UNTIMELY THOUGHT.

THOMAS BAILEY ALDRICH.

I wonder what day of the week,
I wonder what month of the year—
Will it be midnight, or morning,
And who will bend over my bier?

What a hideous fancy to come
As I wait at the foot of the stair,
While she gives the last touch to her robe
Or sets the white rose in her hair.

As the carriage rolls down the dark street,
The little wife laughs and makes cheer—
But . . . I wonder what day of the week,
I wonder what month of the year.

When a man's face really shines like Moses' he wists it not.

ABRAHAM LINCOLN—A REMINISCENCE.

The return of the anniversary of the birth of Abraham Lincoln brings to my mind an incident witnessed by me at Washington, D. C., nearly forty years ago. As anything in the eventful life of that illustrious man from his boyhood to his tragic death is of increasing interest, I give to you personally statement of a scene in the White House of which I was an interested spectator. It was in June 1864, soon after the close of the General Conference that was held that year in the historic St. George Church, Philadelphia, Pa. Going to Washington, D. C., I soon sought my former fellow-student at Cazenovia in 1834-35, Thomas Bowman, who in 1864-65 served as chaplain of the Senate. At his suggestion and agreeable to me we went to the White House on the day when the Sunday-schools of the city were having their annual parade and picnic—some schools in front of the capitol, others in the open park in front of the White House. Going into a front room on the second floor that gave a broad view of the gathered throng, we met Mr. Lincoln, Congressman Moses F. Odell, of Brooklyn, and two other men, who were looking with interest on the vast and joyous procession of Sunday-school children, teachers, and officers as they passed by, waving their flags, handkerchiefs, and hats in honor of the president, who, in recognition of the courtesy, swung his hat and bowed his head.

To Mr. Odell, Mr. Lincoln said, "I would not wonder if in that large company of boys there are some bone-gatherers, rag-pickers, and bootblacks who will rise to distinction in public life. It reminds me of what is said of Dan Webster, that he was an unruly and troublesome boy in school, so much as to receive frequent reproofs, and that the schoolmaster threatened that the next time he was caught in creating disturbance in school he should be punished. One day Dan was seen slyly to pull the hair of a boy sitting near him. The teacher, ferrule in hand, called Dan to the floor, and reminding him of the promised punishment, told him to hold out his hand. Spitting on his right hand and rubbing it up and down on his trousers, he held it out to be ferruled. Seeing the streaks of dirt on the hand, the teacher said, 'Dan, I don't want to punish you, but if you can find another as dirty a hand in the school, I will let you go this time.' Dan quickly held out his left hand, dirtier than the other. Thus outwitted the master laughed heartily and let the lad go unpunished."

To me, as to the others present, that scene and the anecdote it brought were very interesting and too impressive to be forgotten. Whether Bishop Bowman recalls the incident I know not. Though we have often met since, I never called his attention to it. One beauty of the simple incident was that President Lincoln joined heartily in the laugh occasioned by the amusing statement.—Bostwick Hawley in Christian Advocate.

RELIGION AND LIFE.

One of the difficulties, as we have already indicated connecting themselves with life is that there are lines of cleavage running through our being and through our actions. We act as to each as though we were partitioned,—a certain section set off on this side, and another certain section set off on that,

instead of our being one, each having a one life to live, into which the whole man is to be carried. In nothing is this tendency more noticeable than in the division so often made between religion and life. It is perhaps more marked in those who are ignorant or who are superstitious than it is in the case of those who are more enlightened or who have more thought of the conditions by which we are surrounded. It is Emerson who speaks of the pirates who invoked the divine blessing on their acts of spoliation and murder before they compelled their victims to walk the plank. In a recent edition of the Atlantic Monthly we find this in regard to this line of cleavage as relating to our negro fellow citizens: "As a factor in actual life negro religion now counts for almost nothing, and the moral instruction of the young is probably inferior to that given by slave holders of the upper South. Hysterical preaching is more popular than Biblical teaching."

As a whole, there is not this marked division between ordinary life and that which is religious which is indicated by the words we have just quoted, but everywhere there is too much of this. Men in business permit themselves to do that upon which they cannot ask God's blessing. They constantly feel that they cannot carry their religion into business or into other relationships growing out of life in such a way as that this religion should dominate all. The cause is the mischievous division that we are inclined to make between sacred and secular. As a matter of fact, except in degree, there is no such division. The whole of life in its true ideal is to be sacred. That was Paul's thought when he exhorted those to whom he was writing that whether they ate or drank they should do all to the glory of God. More and more it is being understood that nowhere whether in business or politics or social relationship can life be what it ought to be without being permeated by the religious spirit. Religion is only the binding of the soul to God. God is its native element. No part of man's nature and no part of life can be separated from Him without positive detriment and loss. Let life be united then, and let it be dominated by the highest element in us. Let the whole of it be bound with golden chains about the feet of God and the whole of it will be to His praise.—Baptist Commonwealth.

HE LOOKED THE PART.

Some apologies for a blunder are worse than the offense itself. Not long ago, says the Brooklyn Life, a philanthropic lady visited a Canadian almshouse and displayed great interest in the inmates. One old man particularly gained her compassion.

"How long have you been here, my man?" she inquired.

"Twelve years," was the answer.

"Do they treat you well?"

"Yes."

"Do they feed you well?"

"Yes."

After addressing a few more sympathetic home questions to the old man the lady passed on. She noticed a broad and steadily broadening smile on the face of her attendant, and on asking the cause was horrified to learn that the old man was none other than Doctor —, the superintendent.

She hurried back to apologize. "I am so very, very sorry, Doctor —!" Here her sincerity notably increased. "I will never be governed by appearances again."

BARTON G. STILLMAN.

Barton Gardiner, son of Phineas and Thankful Gardiner Stillman, was born in Hopkinton, R. I., July 2, 1814. He was one of a large family of children, and early learned from his noble and devoted mother, the joy and the blessing of each helping the other. At the early age of twelve he went out to work and conscientiously brought home his earnings to his parents, to make the family more comfortable and independent. When sixteen years old he felt a deep conviction of sin and experienced the joy of pardoning grace and then a deep desire to make a public profession of religion. Taking a change of clothing he walked several miles to the old Hopkinton church, and all alone, and unexpected, offered himself for baptism and church membership. Elder Matthew Stillman baptized him and he immediately entered into active Christian service.

His sense of personal duty, so common in New England among the Puritans, guided him in life and made him esteem it a joy and a privilege to sacrifice in order to carry out his deepest convictions. This made him a devout Seventh-day Baptist, a thorough temperance man and an ardent reformer even to helping the runaway slaves on the under-ground railroad.

At an early age he learned the trade of harness-making of Joseph Spicer, and later opened a shop at New London, Conn., and attended church at Waterford, walking on Sabbath mornings the five miles to church. Here he proposed, what was then new to them, that they have a Sabbath-school, and he was elected superintendent. He always expressed a feeling of joy that Rev. L. C. Rogers was one of his Sabbath-school scholars.

His constant industry and economy enabled him to lay up several hundred dollars, and he began to think about getting him a home. To this end he visited DeRuyter and finally decided to locate there and carry on his business. In 1837 he opened a shop in DeRuyter village and in two years had enough to build, and entirely pay for, the large and commodious house he has since made his home.

On Nov. 19, 1839, he was happily married to Miss Sophronia H., daughter of Matthew and Welthea Wells, and soon after entered the house prepared with so much care for their home. In this home were born six children, Welcome E., who died in 1890; S. Marie (Mrs. T. R. Williams); Barton G., Jr., editor of the Brookfield Courier; Phineas M., of Phoenix, N. Y.; George A., who follows his father's trade in DeRuyter, and Celia E. (Mrs. W. H. Cossam) of Chicago, Ill.

DeRuyter in 1839 was a center of life and power. The DeRuyter Institute was growing rapidly and receiving a wide patronage, several manufacturing industries were carried on, two lines of stages East and West and one North brought passengers and goods, and about a dozen stores did a thriving business. In these business, educational and church interests Barton G. Stillman took an active and worthy part. He was trustee and president of DeRuyter Institute, active in church and society work, and a leader in the temperance and abolition movements. But his house was the center of life and helpfulness, where the students loved to come and most of

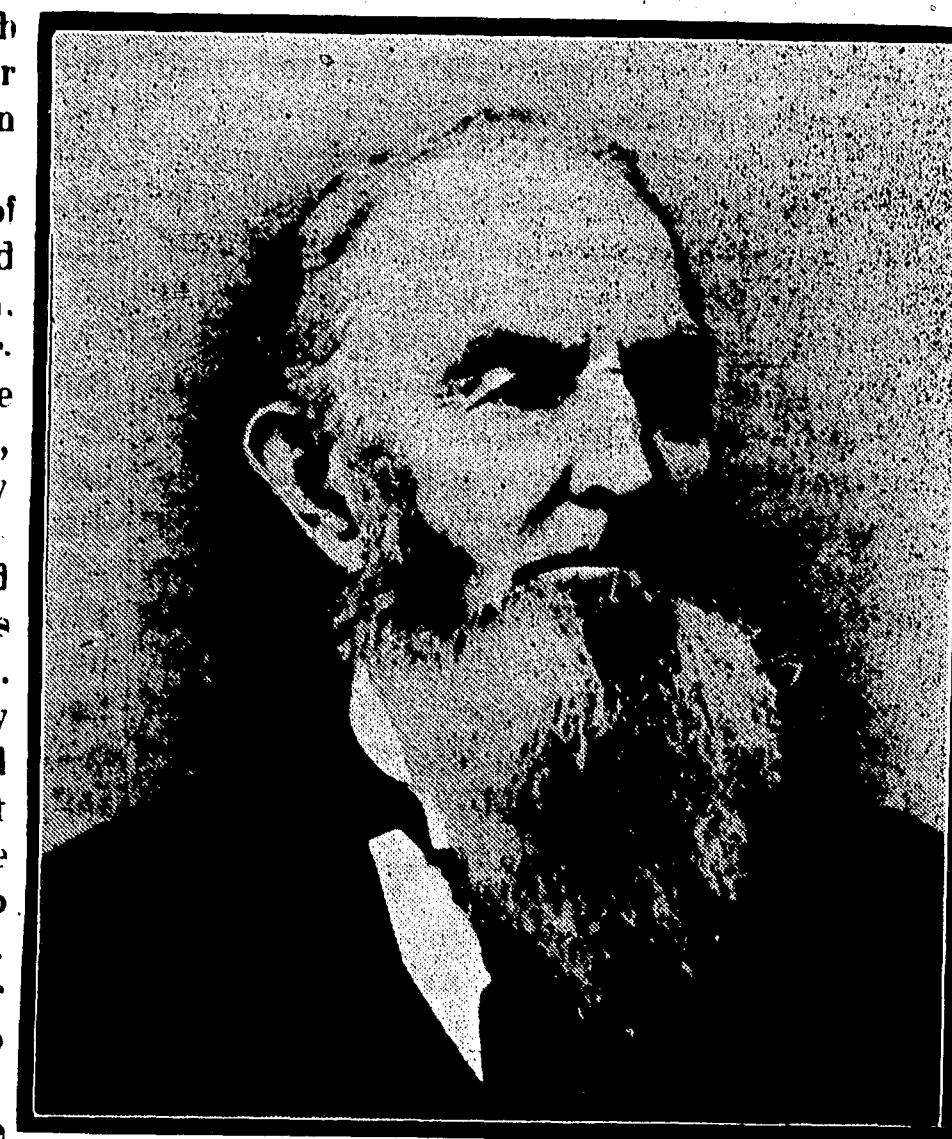
our older ministers and leaders found a welcome under his hospitable roof. That home founded on the Bible and the family altar has been a blessing to hundreds and perhaps thousands. His faithful and noble wife passed away four years ago, while his older daughter, Mrs. Williams, kindly cared for both parents in their declining years.

As old age came on, those early traits of New England Puritanism mellowed wonderfully, and he seemed like a shock of corn fully ripe for the harvest. He passed peacefully away Feb. 24, 1904, in his ninetieth year. The funeral services were held on Sabbath morning in the church he loved so well, and the sermon preached by the pastor from Prov. 16:31. His body was laid to rest in the nearby cemetery, by the side of his beloved wife.

L. R. S.

THE PARABLES OF CHRIST'S PASSION, THE TALENTS.

Christ's withdrawal from the visible world is the background of this parable. He is the man who going into another country, called his own servants and delivered to them his



BARTON G. STILLMAN.

goods. Its starting point is Christ's confidence in his own disciples. They, after the resurrection—we, in our own place to-day—are his trusted agents in the world. Can there be any higher motive for faithful living than Christ's faith in our right use of the endowment, time and strength which he has given? He has not left us to uncertainty or idleness. On the contrary, he assures us that his withdrawal from our sight is both his opportunity and ours. "Greater works shall ye do because I go unto the Father."

We go to meet this confidence with unequal endowments but equal responsibility. God has not made men alike in gifts. The equality of human life is in the moral sphere of opportunity. Faithfulness counts alike to God, whether the original endowment were great or small. Christ in the temple watched the poor widow casting the whole of her living into the treasury, and acknowledged her two farthings as the largest of all that days gifts. He has the same words of commendation and promise of reward for the servant who began with two talents and presented four, as for

him who began with five and came with ten. We are vessels of a differing capacity, but the love of God fills each one full.

There is a hint in the words of these three servants when they come to their reckoning with their lord of joy in enterprise and of the discontent of idleness. It was a happy day for two of them when their lord came—the reflection of many busy, happy days. But the words of the unfaithful servant suggest not only an uneasy conscience, but also a bored and miserable life. The idle live in a cloud. They never really see the world, much less possess it. The real joy of life is born of purpose. The man with five talents was happy in making them ten. The man who hid his lord's money in the earth spent unhappy days before that most unhappy day of his accounting.

Here, too, Christ teaches us that the reward of service is further service. The goal of our endeavor is not an etherialized idleness. The joy of the Lord into which these good servants were to enter Christ defines as new responsibility. We are to find rest, but it is rest of spirit in companionship of work and peace with Christ. It will be congenial service, for which we shall receive new strength in fullest measure, but it will be service still.

This is the culminating parable of those addressed to Christ's own church. It ends with the solemn warning of Christ's law—the universal law—of use that tends to growth; of disuse that ends in poverty and loss. Unto every one that hath shall be given, and he shall have abundance. The not having of the slothful servant was of his own choosing, not of his master's will. God's endowment, small or great, contains within itself the seeds of growth. But the neglected opportunity shall be transferred to others who will make good use of it for Christ.—Congregationalist and Christian Work.

NO REST IN IDLENESS.

A noted author says: "If you ask me which is the real hereditary sin of human nature, do you imagine I shall answer pride, or luxury, or ambition, or egotism? No; I shall say indolence. Who conquers indolence conquers all the rest." But indolence is so natural to many people that it can only be conquered in childhood; and there is far too much of letting children play, play, play, and run at their own sweet will. Instead of acquiring a habit of employing every one of the God-given minutes of life, they become more and more the slaves of their natural indolence. Any occupation is play to a child, and many parents have no idea of how much the small idle hands of their children could be made to lighten the daily cares of the household with both pleasure and profit to the little ones.

There is neither real rest nor real happiness to be found in complete idleness. The mind is always active, and it must be employed in some way or we become a burden to ourselves and grow morbid, melancholy, diseased. When a person visited by some great affliction allows himself to dwell upon it, and gives himself up to inactivity, he soon becomes insane. There is no such cure for all diseases of the mind and nerves as constant usefulness; nor any such sure generant of contentment and peace of soul. Where rest is desired, instead of folding one's hands and indulging in idleness, let the hands be employed with new occupations, and the eyes fed on new scenes, and the thoughts directed in new channels, with frequent changes; but never let the hands be idle when life holds so much for each to do, and the time is so short in which we may work.—Inland.

Missions.

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

A CREED.

I believe in human kindness
Larger amid the sons of men,
Nobler far in willing blindness
Than in censure's keenest ken.
I believe in Self-Denial,
And its secret throbbing joy;
In the love that lives through trial,
Dying not, though death destroy.

I believe in Love renewing
All that sin hath swept away,
Leavenlike its work pursuing
Night by night and day by day;
In the power of its remolding,
In the grace of its reprieve,
In the glory of beholding
Its perfection—I believe.

I believe in Love Eternal,
Fixed in God's unchanging will,
That beneath the deep internal
Hath a depth that's deeper still!
In its patience—its endurance
To forbear and to retrieve,
In the large and full assurance
Of its triumph—I believe.

—Norman MacLeod.

We believe the queen attribute of God is love. He is omnipotent for the ends of love. He is omniscient to accomplish the purpose of love. He is all just and good that love may have perfect sway. He is all merciful and of long-suffering because he is love. He is sympathetic, tender and kind in all his dealings with the children of men. If he admonishes, reproves or punishes, it is all in love and for love. Though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict from his heart nor grieve the children of men. God takes no pleasure in suffering, pain or death. As I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Though we sin against the loving Father, transgress his holy law, rebel against his government, yet he is merciful and gracious, slow to anger and plenteous in mercy, and of long-suffering toward us. We are not to impose upon his love and forbearance, for he will not always chide, and he will not always restrain his just anger, but will punish us to bring us to our senses and reclaim us unto himself. Like as a father pitieth his children so the Lord pitieth them that fear him. What men need most is to know and feel the deep and broad and tender love of God and respond to it.

God's love is as deep and wide as is humanity. It is omnipresent, going to the uttermost parts of the earth, yea, the universe. It is like the light and heat of the sun, it is for all and upon all. The towering pine can look up and say, "O sun, thy light and warmth are mine." The massive oak with its broad branches can say as well, "O sun, thou art mine, thy light and heat are mine." The little violet can open its purple mouth and say as truly, "O sun, thou art mine, thy bright and warming rays are mine." So it is with God's love to us. It is for you, for me, for all. He loves you, he loves me, he loves all with a tender and everlasting love. There is nothing in the wide world and universe that God's love does not touch and bless. It gives life and salvation, joy and peace, hope and heavenly fruition.

The highest measure of the Heavenly Father's love is not in the good things he gives us of this world. He gave us this beautiful world with all its rich blessings and varied

loveliness. The broad valleys, the hills clothed in green, the forests, with trees of every kind and hue, the singing brooks and silvery streams, the towering mountains, ice-clad and dazzling in the sun light are ours because God is love. He gives us our homes in which are the tenderest ties and the sweetest amenities of this earthly life. He gives us the sweets and joys of friendship. He gives us strength to do and to be, in life, and character. He crowns our labors with success. All we desire to be or do in this life and all that we may accomplish after the pattern of our highest and truest ideals, we owe to his guiding love and care. He feeds and clothes us and gives the rich and unlimited bounties of life. How great are all these gifts! But these sink into nothing in comparison to the gift of his only begotten son. God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life. His saving love is for the whole world, not for a part of it, a chosen number, but for all and everybody who will take it. Such tender and sacrificial love from the Father and the Son should lead every one to repentance and loving acceptance of Christ and devoted and active service for him.

If love is the queen attribute of God the Father, and of Jesus Christ, the Son, it should be the queen attribute of man made in the image of God. The love of God and his Son dominating the heart and life of man makes him God-like and Christ-like. Not intellect, not learning, not wealth, not position, but love makes the true, the real man. It is love that makes the truest and best home, the highest and most refined society, the best neighbors and neighborhood, the best and noblest business men, and makes this old world of ours to bud and blossom like the rose. It is the power that makes and molds the highest manhood and the loveliest womanhood. It is the force that gives the loftiest thought and endeavor and the most perfect fruitage. This love attribute in man regenerated and unfolded by the Holy Spirit and the Christ in him should reach out to all men. It should have the depth and width of the Christ-love itself. He gave himself and died for all men, so should our love go out to the whole world that needs so much the redeeming, saving and sanctifying love of the Redeemer. Christ's redemptive love gave us the injunction to go into all the world and preach the gospel of saving love and consecrating grace to every creature. The love of Jesus Christ is not exclusive, it is not for our set, but it is for the bond and the free, the black and the white, the high and the low, and is no respecter of persons. May this deep and wide love of God and his Son and for our fellow men pervade our souls.

CAN CHRISTIANITY STILL DRAW MEN.

The common people heard Christ gladly. Men were added daily while the power of Pentecost lasted. Whenever a man has arisen in the church who could make the gospel real again, the people have responded, as in the early days when it came to men's ears with freshness and power. As soon as Christ is actually presented so that men see him, wherever the quick and powerful Word is heard, results follow as they did in the first century.

There never has been anything in human history which has proved so perennially and unflinchingly interesting to man as religion. Other interests play out; this one never does. It has had to compete with sexual passion, with love of wealth, with ambition for fame and glory, with the pure sentiments, such as appreciation of beauty, love of home, patriotism, intellectual aims. It has overpowered them all, again and again. It has conquered men of every type. It has absorbed the man of narrow horizon. It has also mastered the many-sided person whose life touched the world at a thousand points.

There is evidently something in man which needs and demands religion. He is unfinished without it. He turns toward God as instinctively as the newborn babe seeks the mother's breast. There is something in him which nothing else will fit or satisfy. The moment a person appears who can interpret God and reveal him, the ancient wonder is repeated. Men hear him gladly. Multitudes are added to the church. The word again becomes quick and powerful.

Sensational methods will work for a little while, for it takes time for men to discover the difference between the real and the sham, but sooner or later they do discover what is genuine and what is not, and they invariably refuse to live on straw as soon as they find that it is straw. The same thing applies to all schemes for drawing the multitude to Christianity. They will work for a brief space. But everybody soon realizes that any kind of religion is played out when its own adherents have lost confidence in its power to draw and are using other expedients to catch the multitude. There is something wrong with an article when the manufacturer of it begins to depend on chromos to sell it, and those who are wary question the quality of a thing which requires sensational advertising. Investments which are urged upon the public with startling promises of wealth make some of us hesitate to put our money there. If they are so good, why do they require such eloquent pleading? Things that are inherently and intrinsically genuine and good sell themselves without chromos.

Sensational methods and startling attractions in church service invariably work against Christianity in the long run. They indicate to the thoughtful that the gospel itself is exhausted and has lost its attractive force. Those who count on side issues and schemes to attract have more or less lost their faith. They do not dare to let Christianity stand in its own power. They are afraid to stop offering chromos. They may talk about their faith in most eloquent language. Their actions belie their words. They have no hope of reaching men with the quick and powerful word of truth. The multitude are not deceived. They know whether Christians believe in Christianity or not. When they see bait they know that there is a bare hook underneath. Nothing will steadily draw men but the genuine attractive power of religion itself. Give them a religion which makes God actual and real, help them to find something which fits their need, and which puts power into their own lives, and there will be attraction enough. If they go home saying, "Come here, where I discovered all about myself and found something to live by; is not God there?" others will come back with them to have the same experience. The great need in these days is for Christians to have absolute faith in Christianity, to have confidence in the gospel, and to put religion on its own merits and let it work.—The American Friend.

Woman's Work.

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

WE FORGET.

So many tender words and true.
We meant to say, dear love, to you;
So many things we meant to do—
But we forget.

The busy days were full of care;
The long night fell, and unaware
You passed beyond love's leading prayer
While we forget.

Now evermore through heart and brain
There breathes an undertone of pain;
Though what has been should be again,
We would forget.

We feel, we know, that there must be
Beyond the veil of mystery
Some place where love can clearly see
And not forget. —Harper's.

CHILD LABOR LAWS.

NEW YORK.

The Home-Magazine, of Washington, D. C., calls attention to six laws that went into effect in New York City in September that had for their purpose the improvement of the condition of the children of that city.

One called the "Newsboy Law" provides that no child under ten years of age shall work as newsboy, bootblack or peddler, and between ten and fourteen years, forbids his working after ten o'clock at night.

Another bill protests against the detention of children under sixteen in station-houses and jails, and provides that they may be released without bail, providing the parent or guardian agrees to bring the child to the magistrate when required to do so.

The children's court where children shall be tried at a time other than the older criminals, and the probation officer, who becomes a sort of temporary guardian for youthful offenders, are provided for in another bill.

Any person deliberately deserting a child under fourteen shall be punished by imprisonment of not more than seven years in state's prison.

Provision is made for the management of disorderly and ungovernable children under the Penal Code.

It is further forbidden that any junk-dealer shall not purchase goods, wares, chattels or merchandise from children under sixteen years old.

"The mere going into effect of these laws will not, of course, prove of great benefit unless they are reinforced by hearty public approval and co-operation. But it is reasonable to expect that the pressure of public opinion which brought them about will prove effective in their enforcement."

NEW JERSEY.

A Child Labor bill is now pending in the New Jersey Legislature, forbidding the employment of children under fourteen, and restricting the hours of labor of children between fourteen and sixteen years to ten hours a day and forbidding night work for all children under sixteen years. Any violation of this law will be punished by fine or imprisonment.

An amendment to the bill permits night work by boys between fourteen and sixteen, in the glass-blowing works, where conditions seem to make it impossible to employ men for certain kinds of labor. This work is done in shifts, the boys working part of the time at night and then changing to day work.

JAPAN.

Quite different from the laws for the protection of children in America are the cus-

oms that prevail in Japan. There, children as young as seven years are employed in the large factories, where they are forced to do their work under most unsanitary conditions. From twelve to fourteen hours are considered a day's work. The children work in shifts, alternating between day and night work, doing the work during the day for a time and then being transferred to the night shift.

Many of these children cannot live at home as they have to come to the cities in order to get work, and so boys and girls are thrown together in boarding-houses under conditions not only unsanitary, but positively immoral.

Another evil is the lack of proper and sufficient food. The amount given them is so small and the quality so poor that the children are unfit, for lack of nourishment, for the work they have to do.

A Japanese manufacturer, who is prominent in educational and industrial work in his own country, recently made a visit to this country, and spent much time in looking into the conditions under which work is done and the manner in which the workers are housed. To him, the houses of some of our mechanics, compared with the wretched hovels in which the Japanese workmen live, seemed almost palatial.

At a missionary conference held in Japan last fall, the subject was discussed and a committee appointed to devise some means of bettering the condition of the working people. At a meeting to be held this month, this committee will make its report, and it is thought by those interested that an organized effort for social improvement will soon be instituted. The matter, if taken up at all, will be done by individuals and not by the government.

SAFETY IN TIME OF FIRE.

Baltimore's terrible fire has turned people's minds all over the country to fire protection, and in consequence the fire departments of all large cities have received hundreds of householders' letters that ask, first, how best to prevent fires in dwellings, and second, how, a fire having started, the inmates of a burning dwelling may best escape.

The chief of the Philadelphia Fire Department is J. C. Baxter, a fireman of forty years' experience, and the chief of the Philadelphia Bureau of Building Inspection is Robert C. Hill. Each of these men, in response to a public demand, has formulated a set of fire rules for the householder—Chief Baxter's, "In Case of Fire," and Chief Hill's, "To Prevent Fires." The rules of Chief Baxter follow:

IN CASE OF FIRE.

First of all, sound the alarm.
Close the door and open the windows. A closed door is a wonderful protection against flame, and an open window lets out the heat and the smoke.

Do not fear thick smoke too much. A stairway that is a mass of smoke is not necessarily impassable. Go down on your hands and knees—you will find no smoke near the floor. Try to descend the stairway in this way, and in nine cases out of ten you will descend in safety. Many have been burned to death because they thought a smoke-filled stairway meant an impassable one, and because they did not know that there is always plenty of pure air to breathe down near the floor.

If there is a skylight, break it open. The

smoke, then, will disappear through the opening rapidly.

Should the fire have gained such headway that all exits are blocked, shut yourself in a front room, and lean far out of the window, so that the firemen may see you. Once they see you, it is reasonably certain that they will rescue you.

Above all things, keep cool. The majority of deaths from fire would have been averted if the victims had not lost their heads.

If there are any extinguishers or hand grenades in the house, do not hesitate to waste a few charges or a few grenades in fire drills. Many a fire has resulted disastrously because no one, when the time came, knew how to use the extinguishing appliances.

Chief Hill, of Philadelphia's Bureau of Building Inspection, gives these rules:

TO PREVENT FIRE.

Do not put ashes in wooden boxes or barrels. These wooden receptacles are a frequent cause of fire. In every kitchen and cellar there should be an ash box of iron or tin.

Keep the cellar clear of heaps of refuse—of old newspapers, rags and broken wood.

Cobwebs on cellar beams and walls should be carefully guarded against, and every cellar should receive, at least once a year, a complete coat of whitewash or of fireproof paint.

Line all flues with terra cotta.

Keep wood away from the chimneys. Where chimney lathing is necessary, use a lathing of metal.

Never hang lace curtains near gas jets. Let your windows be bare of lace, or else move your gas jets to another part of the room. In private houses there are few causes of fire more frequent than lace curtains.

If you are going to build, put up, if you can afford it, a fireproof house. What is a fireproof house? It is one wherein no wood or other inflammable material is used except in the doors, window frames, floors and finishings. The beams of such a house are of iron, and the floors are of brick or terra cotta, with the floor boards nailed on wooden sleepers. A fireproof house is costly, but it will not burn down.

Chief Baxter told an interesting story about smoke.

"Late one night," he said, "I was going home, when I heard there was a fire two blocks away. I ran to the house that was burning. Clouds of smoke poured out of the doorway, and in the hall a half dozen men stood in line, passing from one to another buckets of water, that the last man would toss into the black smoke that rolled down the stairway.

"There's two women upstairs," these volunteer firemen said to me when I went in.

"I got on my hands and knees, and, with my face close to the floor, where the air was clear, I went up the stairway slowly, looking for the women. There was no fire on that stairway. The fire came from the room the women were in. A lamp had exploded, and one side of the room was burning fiercely, but the women, over by the window, were out of the way of the flames.

"Why don't you clear out of here?" I said when I found them, and I pushed them into the hall and down the stairs. Then, with a few buckets of water from the volunteers, I put the fire out.

"Why do I tell you this story? I tell it because it illustrates, on the women's part, a

loss of coolness, and, on the men's part, a groundless fear of smoke. The women, because they had lost their heads, would have burned to death if help had not arrived. The men, throwing their water into the smoke, were doing about as much good as though they were throwing it into the river. They should, of course, have followed the smoke up till they came to the fire."—The New York Tribune.

TROUBLE.

Trouble's comin' soon enough.
I see a-gwine to wait.
Won't rush 'um de front room do,
To meet it at de gate.
If it's out to catch you,
'Tain't much use to run;
So you might as well be happy
While you has a chance for fun.

Trouble's mighty curious.
Don't wear out a bit.
De mo' of it you has, de mo'
You's liable to git.
An' yet it's mighty timid;
You'll learn it after while.
Like dem microbes in de sunshine,
You kin kill it wif a smile.

—Washington Star.

THE POWER OF THE BALLOT.

It has always been claimed by the opponents of woman suffrage that women could secure all the rights they desired or needed through their influence, without the aid of the ballot.

That these rights could be secured with one-quarter the outlay of time, effort and money, if backed by the ballot, is clearly shown by the ease with which they are secured where women have full suffrage.

Mrs. Watson Lister, of Melbourne, Australia, who is visiting in this country, is most enthusiastic over the results of woman suffrage in her country. She says that Parliament now consults them on all bills bearing upon the interests of women. The author of the new divorce bill asked all the women's organizations to come together and hear him read it, and to make criticisms and suggestions. Such a thing was never thought of before women had the ballot, although they were affected by such measures then, the same as now.

When a naturalization bill was pending, one clause of which deprived Australian women of citizenship if they married aliens, a few women went to the Prime Minister and protested, and that clause was altered immediately.

When we held meetings, said Mrs. Lister, to advocate public measures that women wanted, we used to have to go out into the highways and hedges and compel the members of Parliament to come in; now the difficulty is to keep them out. The chivalry which they used to tell us would be destroyed should women enter the political field, has on the contrary been greatly increased. On the platform at one of our meetings, the secretary happened to drop her pencil, and I saw the Premier and several members of Parliament scrambling to pick it up. A woman is never allowed to stand in a street car in Australia.

ELNORA MONROE BABCOCK.

We do not step all at once across the line and find ourselves in an unexpected heaven.—Phillips Brooks.

The secret of life is not to do what one likes, but to try to like that which one has to do; and one does like—it in time.

Young People's Work.

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

SOME may not know that articles cannot appear in this column until at least a week after they are sent from Alfred. Please have them in Alfred by Monday.

WHAT is a successful life? We cannot know whether one has succeeded unless we know what his purpose was, what he tried to do, what his ideal was. If one aims to get rich, he may succeed but we do not call it the best kind of an ideal. If he lives to do good, he may succeed in developing a noble character, but he may be commonly called a failure. If he is a round peg tossed by circumstances into a square hole, he knows he can never quite fill it. Realizing that he was meant for another place, he sees that he is better than no one in the place where he is and he bravely does his best until duty calls him elsewhere. If duty keeps him always there, he is called unsuccessful because he cannot do an impossible thing for which he was not fitted. But his success must lie in accomplishing his aim to do his best and in the development of character. Do you therefore call him less successful than his rich neighbor? Or does he fulfill a higher ideal?

"THE imagination is the supreme intellectual faculty, the most far-reaching in its relations, the rarest in its full power. Upon its healthy development depend not only the sound exercise of the faculties of observation and judgment but also the command of the reason, the control of the will, and the quickening and growth of the moral sympathies. Good reading affords the most generally available means for its culture and thus for the formation and invigoration of the best elements of character."—Charles Eliot Norton.

OUR MIRROR.

ROCK RIVER.—We will now report from our Christian Endeavor Society. The meetings have, with the exception of three evenings, been held at the usual hour, with a good attendance and fair interest. For the past five weeks Mrs. J. H. Babcock, of Milton, has given instructions in singing to a class of thirteen after the Christian Endeavor hour. She is a thorough instructor and one of experience.

Professor Shaw, of Milton, our old pastor, was with us two weeks ago, and all greatly enjoyed the illustrated (black-board work) sermon he gave us. A number of weeks ago our society adjourned and about twenty members enjoyed a sleighride to visit the Albion Society, after which we were kindly invited to attend a reception for President Daland at the home of Mr. and Mrs. Rollo Green, where the evening was spent pleasantly. We hope a return visit will be made soon.

Rock River is connected with Milton, Milton Junction and Harmony by telephone, about 260 phones being on the line. As nearly all of the Seventh-day Baptist families have telephones, it is greatly enjoyed and appreciated by all these cold winter days.

The winter has been a severe one, the thermometer dropping to nearly forty degrees

below zero. There has been a good deal of sickness here, but no deaths in this community: The news of the deaths of Mrs. Mabel Huffman and Miss Lua VanHorn, both of Gentry, Ark., came as a shock to all, as they had been residents in this neighborhood, Miss VanHorn leaving here a little over a year ago.

The Ladies' Benevolent Society still keep up their meetings, the last meeting being held with Mrs. Joseph Vincent. They will purchase some new stoves for the church soon.

Three new Seventh-day Baptist and one Advent families have moved in since my last report—Mr. Whitford and family, of Albion, Charles Haskins and family, of Gentry, Ark., and Mr. and Mrs. Fay Coon, of Milton. All are welcome additions. We hope that more Seventh-day Baptist families will wish to buy or rent farms here. Farm help is scarce, wages \$20 and \$22 a month. A number of the farmers tried beet-raising last year as an experiment, and it seemed so profitable that more will go into it this year. A sugar factory is expected to be built about ten miles from here, where the beets can be sold.

The Sabbath-school and morning services have been kept up nearly all the time, but the interest, attendance and work we hope will be better soon. A social for the Missionary Society was held last week. Although a bad, stormy night, \$2.25 was taken in for that purpose.

MAUDE ROSE, Cor. Sec.

MILTON JUNCTION, Wis.

Our Reading Room.

SCOTT, N. Y.—It may be that some of the many, who were once familiar with our interests here, might be pleased to hear something of our welfare, and what we are accomplishing. Those who live in large and flourishing societies can hardly realize the difficulties and monotony that attend those places that are small, and may lack the vigor of those that are larger. The severe weather of the winter has been especially a hindrance here. Some have been kept at home by sickness. Notwithstanding all these hindrances, there has not been a Sabbath on which we have not had our preaching service at the church. This is always preceded by Sabbath-school. We have had our cottage prayer-meetings with the same frequency. Though our numbers have not been large, those who did attend nearly all took part, and we felt that we had an interesting time. For some time we have been having a Bible-study after the prayer-meeting. We take our subjects from Elder Main's comments in the Helping Hand. Punishment is to be our next subject. Our plan has been to outline the subject, and pass the slips around for study to those who wish them.

The church has for many years had sheds for the teams. Unfortunately the shingles were allowed to decay, until a downfall occurred. We have been trying to build a barn to take the place of them. Seventy dollars was subscribed for this purpose last Fall, but the winter was so severe and shut in so early, that we did not accomplish as much as we expected. We expect to have it put up soon. This will add much to our facilities. We deeply regret that Bro. C. C. Clark seems compelled to leave our society on account of poor health. When I came here nearly a year ago, his wife

was living, but was very feeble. She has since died. Now he has been obliged to sell his store and go to live with his sister in Plainfield, N. J. We have been greatly profited by having Bro. Alvah Clarke from the Second Alfred church with us through the winter, but he has just returned to Alfred. May the Lord greatly bless all His workers. W. H. E.

MARCH 21, 1904.

RICHBURG, N. Y.—The small boy is often admonished "to be seen and not heard." There are times, however, when it is quite proper for him to be heard. Perhaps that time has now come for the Richburg church. The readers of the RECORDER in our community are always interested in the news of Our Reading Room. At the same time we have never been very prompt to furnish news from our corner. We ought to deem it a privilege to give as well as take.

We have been saddened recently by the death of our Brother, J. P. Dye, who passed away Wednesday-morning, March 2, in the eightieth year of his age. Bro. Dye was ever faithful to duty, active in the church and community, a man who made religion his first business.

The usual appointments of the church are regularly observed, and the services well attended. Our Sabbath-school, with Mrs. C. L. Williams as superintendent, is doing efficient work. Though the Y. P. S. C. E. is small in numbers its meetings are generally attended by all its members. Each one takes an active part, endeavoring to be faithful in every duty, however small.

Much interest, at the present time, is felt in the purchase of a new parsonage. About two years ago, when the Shawmut railroad projected its new line through Richburg, we were obliged to sell the old parsonage, as the road was surveyed right through the premises. Since then, until now, the church has been without a home for the pastor. The property recently purchased at a cost of \$1,560 joins the church lot on the south, making a very convenient and desirable location.

A reader of the RECORDER asked me the other day what a Linotype machine is and how it works; being unable to give a satisfactory answer, it occurred to me that it might be of general interest to the RECORDER family if the machine and its workings were described. H. C. V. H.

MILTON, Wis.—The Milton Journal announces that on March 9, the Trustees of Milton College appointed a committee to superintend the construction of Whitford Memorial Hall. The committee consists of Pres. W. C. Daland, Dr. A. S. Maxson, T. A. Saunders, F. C. Dunn and Prof. C. E. Crandall. Work upon the new hall will be begun as soon as the ground and the weather permit. The cornerstone will be laid on next Commencement Day. It is announced that the building will be 40 by 90 feet and three stories high. It will "face east on the street forming the eastern boundary of the Campus, where the street is intersected by the Campus driveway."

SALEM, W. Va.—The Salem Express announces that the Spring term of Salem College opened on Tuesday morning, March 15, and that a large number of the old students, with many new faces, were on hand at the opening. The Express says, "The term opens full of promise."

JUDGE NOT.

How do we know what hearts have vilest sin?
How do we know?
Many, like sepulchres, are foul within,
Whose outward garb is spotless as the snow,
And many may be pure we think not so.
How near to God the souls of such have been,
What mercy secret penitence may win—
How do we know?

How can we tell who sinned more than we?
How can we tell?
We think our brother walked guiltily,
Judging him in self-righteousness. Ah, well!
Perhaps had we been driven through the hell
Of his untold temptations, we might be
Less upright in our daily walk than he—
How can we tell?

Dare we condemn the ills that others do?
Dare we condemn?
Their strength is small, their trials not a few,
The tide of wrong is difficult to stem,
And if to us more clearly than to them
Is given knowledge of the great and true,
More do they need our help and pity too—
Dare we condemn?

God help us all, and lead us day by day,
God help us all!
We cannot walk alone the perfect way.
Evil allures us, tempts us, and we fall.
We are but human, and our power is small;
Not one of us may boast, and not a day
Rolls o'er our heads, but each hath need to say,
God bless us all! —Unknown.

FAITHFUL IN DEATH.

The Christian Endeavor World publishes the following from the lips of a hospital nurse who was asked, "What was the Most Remarkable Incident in her Experience?" She said:

"There was a terrible accident, and a lad was brought in badly injured. Both of his legs had been crushed. An examination showed that the only possible hope for the boy's life was to have them taken off immediately, but it was probable he would die in the operation.

"Tell me," he said bravely; 'am I to live or die?'

"The house surgeon answered as tenderly as he could, 'We must hope for the best; but it is extremely doubtful.'

"As the lad heard the truth, his eyes filled with tears. His lips quivered, and in spite of himself the tears forced themselves down his smoke-grimed cheeks. He was only seventeen, but he showed the courage of a man.

"As we stood about him, ready to remove him to the operating-room, he summoned up his fast-failing strength, and said:

"If I must die, I have a request to make. I want to do it for the sake of my dead mother. I promised her I would. I have kept putting it off all this while."

"We listened, wondering what the poor lad meant. With an effort he went on:

"I want to make a public confession of my faith in Christ. I want a minister. I want to profess myself a Christian before I die."

"We all looked at one another; it was a situation new to our experience. What should we do? A nurse was despatched at once for a clergyman who lived near by. In the meanwhile we moved the boy upstairs to the operating-room. There we laid him on the table, by this time the minister had arrived. The boy welcomed him with a beautiful smile. The minister took his hand. I had been holding it, and it was growing cold. The house surgeons, the nurses, and others, who came in to witness his confession, stood reverently by. The boy began,

"I believe," he faltered, for he could hardly speak above a whisper, he was so weak. I could not help crying. The surgeon did not behave much better. Not a soul in the room

will forget the sight, nor the words when the boy said,

"I believe in Jesus Christ—His Son—our Lord—and Saviour—"

"He stopped because he had not strength to say another word. Then the minister, seeing that the end was near, hastily put a small piece of bread in the lad's mouth and a few drops of hospital wine to his lips, thus formally administering the sacrament, and receiving the lad from the operating-table into the company of those who profess the name of Christ. Summoning up all his strength, while the minister was praying, the boy said distinctly,

"I believe—" With these words upon his lips he passed away.

"The surgeon put away his knife and bowed his head. The Great Physician had taken the case into His own hands. That, sir, was the most touching and beautiful thing I have seen in my hospital experience of almost twenty years."

THE MORMON CHURCH.

In the Smoot Inquiry it is already evident that the Mormon church is on trial more than Mr. Smoot himself. Apparently there will be no effort to prove that Mr. Smoot is a polygamist; but the case against him will rest on the attempt to show that as a member of one of the highest ruling bodies of the Mormon church he has countenanced systematic infractions of the law and is now under obligations which compel him to assent to teachings which authorize and encourage violations of the law. This appeared plainly in the testimony of President Smith. Mr. Smoot was under obligation to the church to obtain consent of its authorities before becoming a candidate for the office of United States Senator. It will be further attempted to be shown that the church claims and exercises an authority in temporal as well as spiritual matters which would influence the votes of Mr. Smoot in the Senate, and that the character of the church is such that such influence is not only improper but immoral. From a religious point of view the testimony of President Smith may be considered to have already established this. He not only justified himself in the continued practice of polygamy in violation of law, but testified that according to the doctrines of the Mormon church obedience to the revelations of God were not obligatory. "One can obey or disobey with impunity," he said. On the one hand this effectually disposes of the argument which has sometimes been urged in extenuation of the Mormons, that with them polygamy is a matter of conscience; and it also raises the question whether a system which teaches that obedience to the commands of God is a matter of choice is entitled to be considered a religion in any sense whatever. Obedience to God is the essence of every religion, whatever its name, and in his statement President Smith places the church of the Latter Day Saints outside of religious bounds. Every day brings more damaging evidence against the Mormon church. It has been proposed that a Congressional Committee be sent to Utah to investigate the church in its relations to the laws.—The Watchman.

Desire nothing which may either wrong thy profession to ask or God's honor to grant.—Bishop Hensaw.

Children's Page.

FAIRY NEWSPAPERS.

Oh, do you know
Where the petals go
That drop from the flowers and trees?
These are the daily papers of the squirrels and the owls
and the bees.

These papers show
Where the ripe fruits grow?
And the nice nasturtium cheese;
They tell the truth about the honey and the finest chest-
nut trees.

The white ones blow
From the apple row,
The blue from the pale heartsease;
The yellow ones drop from the sunflower—the pink from
the gay sweet peas.

The frog and crow
By the firefly's glow
Sit carefully reading these,
While the boy-selves run on tiptoe, to sell for a "Thanks"
and a "Please."

—Eugenia O. Emerson, in the Twentieth Century Home.

NORA'S MEDICINE.

"Ye'll niver be a fatter lavin' me, Father!"

Little Nora sprang up in bed with a jerk, though it cost her a groan as the bandage slipped, and she was glad to sink back again among the pillows. The hospital doctor had fastened on those bandages with a great deal of care, and had done his best to make both the little girl and her father understand the great need of keeping still and quiet till the poor little wounded body should be healed of its hurts and able to hold itself together. But the harder she tried to keep still, the more she couldn't, and that was just all there was to it. Her father was tired of saying, "Kape still, Honey!" and besides he was getting frightened at her constant tossing and thrashing, and now he was going for the doctor.

It was already dusk and a thick snowstorm beginning, but Father Mikey wasn't easily frightened. He turned around now as he tied himself up in his big red "comforter" and tucked the long ends into his great coat.

"I'll be getting the docthur to sind ye some medicine!" he said coaxingly. "They do be something, I've heard say, that 'ud help anny one to kape quiet-like, and I'm going f'r it. An' so ye can kape from fretting. I'll send Mrs. McCafferty up to sit wid ye—that's a good gurrul, now, Honey! Don't ye! don't ye, me ba-aby!"

He was down on his knees now, cooing to her in his great gruff coal-heaver's voice, but the bed shook with sobs, and the poor distracted father was quite right in fearing that it would "do her a mischief." He even wished he had not taken her home from the hospital after the operation. But how could he know how she would weary of the long hours of lying alone on the little straight bed with only Mrs. McCafferty for company while he was off earning money for her? She had a stormy little temper, too, this black-eyed, black-haired little Nora, with her red cheeks like cranberries when they weren't white like snowdrops; and, putting that and the real pain and trouble together, she was in a fair way to be back in the hospital ward again for treatment.

"Mrs. McCafferty isn't anybody's father!" cried Nora tearfully. "She can't tell stories about bears and blizzards, nor make shadow-pictures with her fums, and she's a old Don't-know-anything. And I want my own Father Mikey-oo-oo-o-ee!"

Father Mikey got up and gave one more twist to the comforter. When Nora "got

that howl on," as he expressed it, there was no more use coaxing. He clattered down the stairs and stuck his head in at Mrs. McCafferty's door to ask here to "kape an eye on the babby," then off at top speed to finish up his hard day's work with a tramp in a blinding snowstorm.

There were other patients to be attended to, and even when he had arrived at the doctor's office, he had to wait a good half hour out in the ante-room before he could get his medicine. Seven of them went in one after another, till at last it was Mikey's turn, and he went through the door to find the doctor leaning back in his big arm-chair rather wearily, playing with two frolicsome little creatures which seemed to be jumping or flying all over him. Mikey stared. He had never seen a flying squirrel before.

"An' do they be rats or squir'ls?" he asked in open-mouthed admiration. "Look at the big black eyes of thim! And the foineest soft fur I ever saw on a little baste of thot sorr!"

The doctor sat up straight suddenly. "You there, Mike?" he said heartily. "I thought I'd seen every last one of you! The little one's doing all right, isn't she?"

"It's kapin' shtill 'ull be the death of her!" said Mike solemnly, his eyes fixed on the doctor's face and his old battered hat held tightly in front of him. "She do be flyin' into flinders, and I'm jist askin' ye, Docthur dear, to give me some medicine to make her more quiet-like and p'aceable!"

"O, I'll give her something!" said the doctor easily, getting up from his chair and going over to a desk to write a prescription. "There, tell her to take one an hour and be a good girl till I get there in the morning. I dare say her bandages need looking after. Good night. Don't envy you your tramp my man. Good night."

Mikey made quick time home. Luckily the drug store was on his way, and he did not have to wait to get his prescription filled. It was but a matter of moments after that to "skip home," as he said, and gratefully hustle Mrs. McCafferty off to her own apartments while he attended to the wants of his baby.

"An' now ye're as good as well, Honey!" he began joyously, fumbling in his great coat pockets for the little pink-tied package handed him by the clerk at the drug store. "Th' docthur he had a gra-at dale to say about the varchues of this foine medicine, an' well he knew, he said, that it would put ye to schlape like a kitten, and make ye ahl over new by the marnin'. So—where under the sun an' moon an' stars has it gone to?—ye're to take it once an hour—snakes of ould Oireland, have I wint an' lost it, I wonner!—and the docthur himself will come in the marnin'. One at a time, as I said!"

As he talked and fumbled, trying to gain time to turn all his pockets inside out and find the medicine, something soft and dark and furry flew right into Nora's face.

"One at a time," he repeated sharply, as Nora gasped, "and then another, and ye kape it up till marnin'!"

With the words another soft, furry, flying thing shot from his overcoat pocket and buried itself in Nora's neck. She gasped again, but hugged them tight and cried out in a smothered voice of ecstasy:

"And are they coming one an hour—first one and then another? And will they kape it up

till morning? Where's the rest of 'em? Ah, Ab, but he's the lovely doctor!"

Mikey stood helplessly staring and fumbling. One thing began to grow clear—he had lost the medicine. Another thing was not so clear, but it gradually dawned upon him that the flying squirrels must have jumped into his pockets while he stood talking with the doctor, and then, stranger still, kept safe and warm and quiet all the way home, to leap out at last and take refuge with Nora.

"Sure, it's a foine mistake," he said at last grimly. "Me tramp for me pains and losted the medicine!"

"What's the mistake?" cried Nora suspiciously. "Didn't they come from the doctor?"

"Yis, they came from the doctor, sure enough," said Mike with a short laugh, wondering much what the doctor would think about it. "He said they must make a good gurrul of ye."

"O, they will," said Nora fervently. "See me going to sleep with 'em!"

It must have been the squirrels sleeping time, too, for they seemed well content to cuddle down in the nest of her neck, and when Father Mikey tiptoed in an hour later, there they still lay, while Nora's black eyelashes swept her cheek and her regular breathing foretold a quiet night.

In the morning the doctor came as he had promised.

"Well, well!" he cried, as he noted Nora's bright, clear eyes and cheerful face. "I see my medicine worked well. Never knew it to fail! Gave her a dose once an hour, did you? First-rate! Better drop it now. She won't need it any more."

"O, yes she will, Doctor!"

Nora's cry was a wail. Under the blankets she was almost squeezing the life out of two little flying squirrels.

"Cries for it, does she?" laughed the doctor. "Well, well, let's see how the little hurt place is. I won't hurt you. Gently—gently! Don't jerk!"

But it was the doctor who needed to take his own advice, for he "jerked," and worse than Nora had. As he bent over the bed, those funny little flying squirrels flew right straight at him.

"Bless me!" he cried, straightening his glasses. "Where did these little rascals come from, I'd like to know! Guess they took a free ride home with you last night, didn't they?" he laughed, turning to Mike who stood by sheepishly. He didn't just know how the doctor would take it.

"It's good medicine!" wailed Nora. "I fluk you give lovely medicine, Doctor!"

"Get out with your blarney!" laughed the doctor, busily, and wondering what his own children would say to giving up their pets.

"I lost the right medicine," confessed Mike in a low voice. "But she thought 'twas a foine mistake!"

"Ah, I see," said the doctor in the same tone. "And little Miss here thought I sent her these. Hal! hal! Good joke. Worked pretty well, too. See here, on the whole I guess I did. Keep them, little one. I shouldn't wonder if they did you more good than pills and powders."—The Congregationalist.

If God made the world you need not fear that he can't take care of so small a part of it as yourself.

THE SONG OF THE SHIRT.

With fingers weary and worn,
With eyelids heavy and red,
A woman sat, in unwomanly rags,
Plying her needle and thread,—
Stitch! stitch! stitch!
In poverty, hunger and dirt;
And still with a voice of dolorous pitch
She sang the "Song of the Shirt."

"Work—work—work—
Till the brain begins to swim!
Work—work—work—
Till the eyes are heavy and dim!
Seam and gusset and band,
Band and gusset and seam,—
Till over the buttons, I fall asleep,
And sew them on in a dream!"

"Work—work—work—
From weary chime to chime!
Work—work—work—
As prisoners work for crime!
Band and gusset and seam,
Seam and gusset and band,—
Till the heart is sick and the brain benumbed,
As well as the weary hand.

"O but for one short hour,—
A respite, however brief,—
No blessed leisure for love and hope,
But only time for grief!
A little weeping would ease my heart,
But in their briny bed
My tears must stop, for every drop
Hinders needle and thread!"

—Thomas Hood.

TITHING—ITS FINANCIAL AND SPIRITUAL BENEFITS TO THE CHURCH AND DENOMINATION.

[A paper read by Rev. Willard D. Burdick at the semi-annual convention held at Alfred Station, Feb. 26-28, 1904, and requested for publication in the SABBATH RECORDER.]

Two imperative needs in our churches and the denomination are a spiritually-minded membership and money to carry on the work that the Lord has given us to do. I am asked to show how these needs can be satisfied when the people tithe their income.

In the original law of the tithe there were two elements: one was moral, the other legal. The first and fundamental element was that each person must set apart a fixed amount of his income for the work of the Lord, and the legal element fixed the definite portion to be thus set apart. This definite portion was either two-tenths of the income, or, as many believe, another tenth was required every third year. The moral element was certainly carried over into the New Dispensation, as is evident from I. Cor. 16: 1, 2;

"Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each of you lay by him in store, as he may prosper, that no collections be made when I come." Each person was to set aside a definite part of his income for Christian work. But I believe that the legal element of the law of the tithe did not pass over to the New Covenant. It is true that tithing was common among the Jews in New Testament times. In Christ's parable of the two men who went up to the temple to pray, the Pharisee says, "I give tithes of all that I get." Christ says in Luke 11:42, "But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God; but these ought ye to have done, and not to leave the other undone." But under the Old Covenant, Christ taught that it was sometimes better to give more than a tithe. Zacchaeus greatly pleased him when he said, "Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man I restore fourfold." Of the poor widow who cast in two mites into the temple treasury he said, "This poor widow cast in more than all they that are casting into the treasury; for they all did cast in of their superfluity; but she of her

want did cast in all that she had, even all her living."

In New Testament writings that followed the resurrection of Christ we do not find that the legal element of the tithe was taught, but the moral element was taught. Paul urged the Corinthians to abound in the grace of giving, and adds (II. Cor. 8: 8, 9), "I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."

In this gospel age I do not believe that the legal element of the tithe, if strictly kept, would work out fairly. Suppose a man in poor health receives as his income \$300. From this he gives one-tenth to the Lord's work, and with the remainder supports a large family. I believe he cannot afford to give less than the tenth, and the Lord will spiritually bless him and his family for thus sacrificing for God and his truths. But his neighbor has an income of \$10,000 and from this he gives one tenth, or \$1,000 to the Lord's work. We think him very generous, but he was better able perhaps, to give eight tenths of his income than was the poor man to give his one tenth.

The Christian has no right to think that after he has given one tenth, or two tenths, or three tenths of his income to the work of the Lord he can use the rest as he wills. Rev. Josiah Strong says, "It is well to fix on some proportion of income, less than which we will not give, and then bring expenses within the limit thus laid down. But when this proportion has been given—be it a tenth, or fifth, or half—it does not follow necessarily that duty has been fully done. There can be found in rules no substitute for an honest purpose and a consecrated heart."

It seems to me that the New Testament teaching is far in advance of the legal element of the tithes, it would not have all Christians give the same amount, or the same proportion, but each should lay aside "as he may prosper." To one this may mean one tenth, to another three tenths, and to another nine tenths. Now I am aware that with the increase of one's income there is frequently the desire to lessen the proportion that is given to the Lord's work, due to the love of money and the tendency to be extravagant as the income increases. There are many reasons why I believe that tithing, or the giving of several tithes will result in spiritual benefits to the church and the denomination.

God promises this. In Malachi 3: 8-10 we read, "Will a man rob God? Yet ye rob me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Inasmuch as the New Testament teaches that a fixed part of each man's income is to be devoted to the Lord's work, and that it should not be less than that required of the Jew, we can claim the wonderful blessing promised in Malachi, if we bring the whole tithe into the Lord's storehouse.

Dr. A. J. Gordon once wrote, under the title, "God's Truth," "Faithful and proportionate giving will be rewarded with super-abundant spiritual blessing. The statement does not require proof, since experience has stamped it already as an axiom. Other things being equal, that Christian who opens the broadest outlet for charity, will find the widest inlet for the spirit."

Giving is an important part of worship, and as such helps to fit the worshipper for the coming of the spirit of God. I once preached at a country chapel in a well-to-do farming community. The church was neat and the congregation was apparently in good financial circumstances. But there were not many present and the spiritual life of the church people seemed low. I made inquiry as to the cause of these things, and learned that the church was endowed sufficiently to pay most of the expenses—spiritual decay was the logical result.

Many church members give under the excitement of a stirring appeal in behalf of some good work, or when appealed to by the solicitor for pastor's salary, or for denominational work. But if all would plan to give as they are prospered, and give systematically, a certain part for the pastor's salary, a part to other church expenses, a part to the Missionary Society, a part to the Tract Society, and to our schools, such persons would be in better condition for a steady spiritual growth. This is an extravagant age, and Christians, if they are not careful, will spend much money for things they could do without, or for things that really detract from the spiritual life. The Christian ideal is not to give occasionally till one feels it, but to make the one business of life, the extending of Christ's kingdom. This means constant sacrifice. "A man whose income is \$2,000, and who pays \$800 for house rent, cannot give \$10 without feeling it to the quick. The key to the situation lies further back than feeling, it is the deliberate scheme of life."

Are we Seventh-day Baptists sacrificing much for the kingdom of Christ? I am confident that were we more simple in dress, in housefurnishings, in food, in pleasures, we might give more for the Lord's work, and it would be of great spiritual benefit to our churches, and thus to the denomination. Someone has said of the words, "Lay not up for yourselves treasures upon earth; Christ says that he who sacrifices most, loves most; and he who loves most, is most blessed. Love and sacrifice are related to each other as seed and fruit; each produces the other." Are many ministers doing as did John Wesley, who, when his income was £30 lived on £28, and gave away £2, and when his income was increased to £60, and afterwards to £120, still lived on £28, and gave away the remainder?

Are there many like this New York business man, who, "when a young man, decided to carry on his business for the kingdom of God. His business flourished, but he and his wife and daughter still live in the same six-room cottage, while with the yearly profits from his business he is supporting forty home and foreign missionaries?" Would not similar sacrifices bring wonderful spiritual blessings to our homes, churches and denomination?

Another benefit gained is that when individuals give a fixed portion of their income they think of the needs of the field and how

they wish their money to be used, thus their interest in and anxiety for the extension of Christ's kingdom is increased. Under the Old Covenant people were commanded to tithe for special objects; (1) For the Levites, and they in turn for the priests. (2) For festal occasions. (3) Every third year a tithe was to be eaten with the poor and the Levites. But now how different! The Christian knows that God loves all men, and so he looks the world over and chooses the objects for which he wishes to give; he plans to give as he is prospered; he gives cheerfully, he gives prayerfully; he gives with increased interest in the work of the Lord. He is spiritually blessed. The blessing promised in olden times is realized in the church and denomination.

But what would be the financial benefits to the church and the denomination if tithing were gradually practiced? It is impossible to determine what the financial results would be, as there is no way of ascertaining what the annual income of Seventh-day Baptists amounts to, and because the New Testament standard of giving often calls for more than one-tenth of the income. But we can find out enough to surprise us. From the Conference Minutes of 1902, I find that the churches, Sabbath schools, and Endeavor Societies raised during the previous year about \$51,000. As to the amount given by our people in addition to the \$51,000 thus reported, there is no statement, and I cannot guess the amount with any idea of correctness. But I will suppose \$25,000 more is given by our church members to the Missionary and the Tract Boards, and to our schools, and to other religious work. This would make the total gifts in 1902, \$76,000. Do you realize what the raising of this money has cost us? Think of the stirring appeals from pulpits and through the RECORDER. Remember the calls from treasurers and secretaries of denominational Boards. Think of the unpleasant duties performed by committees to raise pastors' salaries, money for church repairs and for denominational work. Remember the fairs, sociables, and other entertainments to raise money for the Lord's work. And after this money has been raised churches are in debt; pastors often are inadequately paid, and their salaries often in arrears; the publication of the Sabbath of Christ has been stopped for lack of support; denominational societies are in debt; home and foreign mission fields are insufficiently supplied with helpers; some of the noble men and women in our schools almost breaking down under the strain resulting from the lack of funds to carry on the work entrusted to them, and to make these conditions the harder to bear some will say that we as a people are giving liberally. But are we giving as liberally as we ought?

The Christian Endeavor World claims that the average income of the members of Protestant churches is \$200. I do not know that the average income of Seventh-day Baptists will equal this. We do not have many members who are getting large incomes, neither do we have as large a class of poor people as do some other denominations. Our people are in moderately comfortable circumstances, and I think that if the average income of Protestants is \$200 per year, then the average income of Seventh-day Baptists must be not less than \$150. If there are 10,000 members in the denomination this would give us

an annual income of \$1,500,000, and should one-tenth be given, our annual offerings would be \$150,000, or almost twice the estimated offerings for the year closing July 1, 1902. This means that as a people we gave about one-half of one-tenth of our income. Were we living under the Old Covenant we would be required to give at least four times as much as we gave. Does the freedom from the legal element of the law of the tithe permit us to give less liberally than did the Jew? No, we should give more freely.

But there are in our churches some who are giving several tenths of their income, and many more are giving one tenth. Should we take from the entire membership of the denomination the 2,000 most liberal givers, and estimate the amount given by the remaining 8,000, I believe it would be found that they do not give a tenth of a tenth of their income for the carrying on of the work entrusted to us as a denomination.

Last year the Seventh-day Adventists in the United States raised enough by their system of giving to send sixty new missionaries into foreign lands, in addition to their extensive work already begun. They now are planning to build a \$100,000 sanitarium at Washington, besides their mission, tract and educational work. Are their members in better financial condition than are ours? I think not. We can give as liberally and generally as they do. It comes by magnifying our mission and by teaching the Bible ideal of giving, and the results as seen in a higher spiritual life and the growth of the denomination. How pleasant it would be to see in all our churches the people planning to give, and offering to give, and giving for the different lines of work so dear to us! How it would give us heart if our treasuries were filled with the free-will offerings of the people!

What glorious revivals would follow in our churches if the people would give as they prospered; more laborers could be sent out into the inviting fields, and many more could hear from us the glad news of salvation and the law of love.

LUCY.

WILLIAM WORDSWORTH.

She dwelt among the untrodden ways
Beside the springs of Dove;
A maid whom there were none to praise,
And very few to love.

A violet by a mossy stone
Half hidden from the eye!
Fair as a star, when only one
Is shining in the sky.

She lived unknown and few could know
When Lucy ceased to be;
But she is in her grave, and O,
The difference to me!

STRANGE TONGUES.

It does not need foreign languages to make the speech of two persons unintelligible to each other, as was illustrated in this examination of a boatswain as a witness in court:

"Now, Mr. Truck," said the lawyer, "you will be good enough to tell the court precisely what you know concerning the prisoner at the bar."

"Well," said Jack, "ye see, 'twas like this. I was dodging along in the lee of the tow hall, just backin' and fillin' so's to let a little cutter as I was expectin' range up alongside, when all of a sudden that fellow opened out the harbor lights, and came bowling along like the Flying Dutchman. When he came under my lee, he jammed on the port tack until he nearly fouled the pier head. Then he put

his wheel up, and bore away before a good ten-knot."

"My dear sir," said the lawyer, "this jargon is utterly unintelligible to the court. You must be more explicit. Was not the night on which you saw the prisoner a particularly stormy one?"

"O, well," replied Jack, "you could have carried your topsails easily enough, and your courses, too, but it would hardly have been safe to bet your topgallants without a double reef in each of 'em. You might have carried the spanker with one reef, but she would have steered better if you had put on a couple."

"This is not answering my question," cried the lawyer. "About what time was it on the night on which you saw the prisoner?"

"About two bells in the second dogwatch."

"It is only waste of time dealing with such stupidity," said the judge, in despair; "You can stand down."

"I can what?" asked Jack.

"Stand down, sir," cried the lawyer.

"Been at sea thirty years, and never heard such an order all the time. What do you mean?"

"Think he means you to trip your anchor, Jack," cried a voice in court.

"Well, why didn't he say so?" muttered Jack, as he was leaving the courtroom. "Blest if I ever saw such a lot of lubbers; they don't know as much as the cook's boy."

AN INDIAN TEACHER.

A white woman, Miss Estelle Reel, is doing splendid work in civilizing the Indians on the reservations. She is superintendent of Indian schools for the United States, and her duties send her into the loneliest and wildest parts of the country. The most perilous journey she takes, says the Detroit Free Press, is up the Colorado River. There she boards a barge for a two days' trip on the river, accompanied by two Indians. But they are her friends. She has no fear of them.

Indian life seems to her very pathetic. The squaws are hard-worked, and often the braves are tyrannical.

"Once," she says, "I saw a poor squaw with a baby in her arms, looking on and crying, while her lord and master, a fine-looking brave, devoured every particle of food."

One of Miss Reel's aims, beyond that of a general kindness to the Indians, is to bring their handicrafts into notice. In New York, among the curio stores, more goods are at present handled from the Indian reservations than from the Orient. Rich families frequently buy a thousand dollars' worth at a time, to decorate an Indian room.

The hour has passed when such curios can be bought cheaply. The Indian has learned the value of his wares. He has even begun to substitute aniline dyes for vegetable ones. The tendency to scamp work is what Miss Reel is striving to counteract. Not long ago she found an old squaw, who had finished a basket, about to decorate it with common red ink. Miss Reel took the bottle away from her, and then, as a lesson, turned aside and bought an old basket made of native grasses and vegetable dyes.

The present purpose of the Indian school is to make young Indians practical citizens. They are to be taught all kinds of industrial occupations, including blacksmiths' work, carpentry, and sewing.

IT IS A MATTER OF HEALTH



ROYAL BAKING POWDER
Absolutely Pure
THERE IS NO SUBSTITUTE

WOMAN THE OPTIMIST.

Woman is the optimist of the race. Men are optimistic by spells and in patches. When their political party is triumphant or their business going well, they take a rosy view of matters. But a party defeat gives them a sinking spell. There have been few Presidential elections which did not turn large numbers of disappointed voters into prophets of evil who saw the country going rapidly to ruin. When Henry Clay was defeated, men took to their beds and lay there for a week. A bad turn in business drives the optimism right out of men and gives them rheumatism in all their joints. Many more men than women commit suicide. They cannot stand disappointment and disaster. It is a remarkable day when some leading man does not stand up and declare that the labor unions, or something else, are going to smash the country.

Women's optimism runs deep, and holds on. It began far back, with the promise that her seed should have the best of it in the conflict with the devil. She does not believe that victory belongs to the wicked one, or that evil is here to stay. She sees light ahead. She looks for the triumph of righteousness, for an oncoming and overflow of goodness which will fill future years. And looking for better things she is naturally drawn toward whatever is moving in that direction. For this reason she is drawn toward the church. In its Founder she sees that victorious one for whom womankind had been looking through all the generations, that seed of hers who was to bruise satan's head. And in the church itself she finds that embodiment of aspirations and activities which will bring in a kingdom of love and blessing. Men may run off after fascinating philosophies, but woman knows in her heart what helps to make her life sweeter and purer, her home safer and happier, the world better for all, and heaven surer.

When skeptics prophesy the passing of Christianity they forget that they must reckon with the optimism of woman. Her hopes mount too high and her heart beats too true to the loving plan of Redemption to let Christianity fall from its sphere of power. Men may doubt—she will believe. Men may scoff—she will pray. The boy whom she sent to college may come back an infidel, but she will hold fast to her Bible. Her very weakness is strength to Christianity. She wants the good to triumph over

the evil, and she knows that in the religion of Jesus Christ is her only hope of victory.—The Advance.

WHEN SCOT MEETS SCOT.

A Scotchman is proverbially noted for his ability to "hedge," but it is not often that he furnishes so remarkable an example of that propensity as in the following conversation:

"Guid mornin', Donald."
"Guid mornin', Sandy."
"Hoo air ye the morn, Donald?"
"Aw, I'm nae sae well."
"That's bad."
"Aw, nae sae bad. I got marrit."
"That's guid."
"Aw, nae sae guid, She's got an awfu' temper."
"That's bad."
"Aw, nae sae bad. She's got siller."
"That's guid."
"Aw, nae sae guid. She willna gie me ony."
"That's bad."
"Aw, nae sae bad. She bought a horse wi' it."
"That's guid."
"Aw, nae sae guid. House is burnt."
"That's bad."
"Aw, nae sae bad. She wor in it."
"That's guid."
"Guid mornin', Sandy."
"Guid mordin', Donald."

MY BEDFELLOW.

I'm not afraid to go to bed—
Although I'd like to stay;
I go to sleep in all the dark
The same as if 'twas day.

The stars come out, and wink and blink,
The friendly moon shines bright;
A little child who loves them all
Is not afraid at night.

I might be just a wee bit scared
And lonesome, but, you see,
Dear dolly is my bedfellow,
And snuggles down with me!

—Harper's Bazar.

MARRIAGES.

COON—LANG.—At the home of the bride's uncle in Boulder, Colo., March 7, 1904, by Dr. F. O. Burdick, Mr. Jay S. Coon and Miss Emma L. Lang, all of Boulder, Colo.

SATTERLEE—WELLS.—At the home of the bride's parents, Nortonville, Kan., March 9, 1904, by Rev. Geo. W. Hills, Mr. Alfred H. Satterlee and Miss Jennie F. Wells, all of Nortonville, Kan.

DEATHS.

BARBER.—In the issue of March 14 read Martin V. Barber instead of Martin V. Baker.

BROWN.—In Milton, Wis., March 16, 1904, Alva Archibald Brown, aged 80 years, 4 months and 15 days.

Mr. Brown was the third son of Fitch and Ruth Babcock Brown, and was born in Scott, Cortland Co., N. Y. Of the six sons and three daughters born to this family, only one now remains—Mrs. George Huffman, of Gentry, Ark., who is nearly or quite helpless from the effects of a stroke of paralysis, suffered a year or more ago. Mr. Fitch Brown brought his family to Wisconsin about 1844, and settled upon a farm in the town of Lima, three miles east of the village of Milton. A little later the subject of this notice, and two older brothers, went to the town of Berlin and took up lands. The Seventh-day Baptist meeting-house in that place stands upon a beautiful plot given by him for that purpose. In the early 50s, he came back to a farm in Lima adjoining that of his father, where he has spent the greater part of his life. His last days were spent in the village of Milton. He was twice married, leaving one son by each marriage. For several years prior to his death his house had been kept by the widow of an older brother, from whom and her sons he received the tenderest care in his last sickness. One son whose home is in North Dakota was with him for a little time before his death and again at the funeral. Mr. Brown was a man of somewhat rough exterior, but to those who knew him best he was kind and generous hearted. He had no

sympathy with stunts and pretenses, and for this reason rarely made himself appear at his best. A large number of neighbors and acquaintances gathered at the funeral to pay their last tribute of respect to the memory of one they had known so long and so well.

L. A. P.

CRANDALL.—Emma Elizabeth Sisson Crandall, daughter of George and Huldah Sisson, was born in Rhode Island Aug. 5, 1828, and died at Alfred, N. Y., of pneumonia, March 17, 1904, in the 76th year of her age.

She was the second of ten children, and is survived by two brothers and one sister. She was married to Almond E. Crandall Jan. 22, 1852. To them were born two children—Jessie Weil, and Herbert L. Crandall—who are left to mourn the loss of a fondly-loved mother. Sister Crandall was converted to Christ in early life and baptized into the fellowship of the First Alfred Seventh-day Baptist church, in which she remained a loyal and consistent member until called to her reward on high. She was a woman of great sweetness of life, a kind, sympathizing friend to all who came within the circle of her influence, and manifested special interest in the comfort and welfare of students who were away from their homes to avail themselves of the educational advantages afforded by Alfred University. She seemed to be possessed with a very strong feeling, which had almost the weight of a presentment, that she had not long to wait for a reunion with her husband who passed to the better land in December last; she would say to her friends when they would attempt to comfort her, "Oh, it will not be long to wait; our separation will be brief." She was always a great lover of the Bible, but since her husband's death it had seemed to become doubly precious to her. For several years, because of infirmities, she had been unable to move freely in society, yet she will be sadly missed by all, but especially so by her children who have been so fondly cared for by a loving mother. Her funeral was held at her late residence March 20, 1904, conducted by Rev. B. F. Rogers, assisted by Dr. A. E. Main, and her dust was laid to rest in the Alfred Rural Cemetery.

B. F. R.

DYE.—J. Philetus Dye was born at Lincklaen, N. Y., Oct. 22, 1824, and died at Richburg, N. Y., March 2, 1904.

While quite young he experienced religion and joined the Lincklaen Seventh-day Baptist church, of which he was a faithful member until he moved into the western part of the state. When about twenty-one years old he came to Allegheny county, working at cabinet-making in and around Portville, Little Genesee and Richburg. He was married to Miss Susan Crandall June 20, 1846, and located at Richburg. Since that time he has been a faithful member of the Richburg Seventh-day Baptist church. Brother Dye made Christian work his first business; was always in his place in the prayer-meeting and other services of the church. He loved to talk to the young about salvation, urging them to a higher and better life. To Mr. and Mrs. Dye was born one daughter, the deceased wife of the Rev. Ira Lee Cottrell, of Leonardsville, N. Y. A funeral sermon was preached by the writer on the theme, "The Overcoming Life," from the text Rev. 3: 21, selected by the deceased some months before his death. An aged wife, a son-in-law, four grandsons, and many other relatives and friends remain to mourn their loss.

H. C. V. H.

STILLMAN.—At his home in DeRuyter, N. Y., Feb. 24, 1904, Barton G. Stillman, in his ninetieth year.

See page 197.

L. R. S.

WALTERS.—Lavina Dowse Walters, daughter of John and Eleanor Williams Dowse, was born in December, 1827, at South Brookfield, Madison county, N. Y., and died in Elkhorn, Wis., Feb. 14, 1904, being past 76 years of age.

While she was yet a child, her father died, and she went with her mother to live in Sherburne, N. Y. After the death of her mother, she went back to Brookfield and made her home with her half-brother, R. P. Dowse. She came to Wisconsin in 1861, and was married to Thomas Walters in 1864. Since that time she had her home in Walworth. Funeral service in the Walworth Seventh-day Baptist church, conducted by Pastor M. G. Stillman. Burial at Cobblestone Cemetery.

M. G. S.

FOR SALE.

In Milton Junction, Wis., two adjacent lots, beautifully located. Will sell one or both cheap. Enquire of MRS. H. HULL, Milton Junction, Wis. (13).

FOR SALE.

In Alfred, N. Y., twenty-two acres of meadow land with barn. Ten minutes' walk from University Chapel. Address, P. O. Box 187, Alfred, N. Y. (87).

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.

SECOND QUARTER.	
April 2. Jesus Visits Tyre and Sidon.....	Mark 7: 24-37
April 9. Peter Confesses the Christ.....	Mark 8: 27-38
April 16. Jesus Transfigured.....	Mark 9: 2-13
April 23. The Mission of the Seventy.....	Luke 10: 1-16
April 30. Prayer and Praise.....	Luke 11: 1-13
May 7. Watchfulness.....	Luke 12: 35-48
May 14. The Prodigal Son.....	Luke 15: 11-24
May 21. Jesus Teaches Humility.....	Mark 10: 35-45
May 28. The Emissary.....	Matt. 26: 17-30
June 4. Christ's Trial Before Pilate.....	Mark 15: 1-15
June 11. Christ Crucified.....	Matt. 27: 1-50
June 18. Christ Risen.....	Matt. 28: 1-10
June 25. Review.....	

LESSON II.—PETER CONFESSES THE CHRIST.

LESSON TEXT.—Mark 8: 27-38.

For Sabbath-day, April 9, 1904.

Golden Text.—Thou art the Christ, the Son of the Living God.—
Matt. 16: 16.

INTRODUCTION.

Soon after the incidents of our last week's lesson Jesus again fed the multitudes by the miraculous multiplying of a few loaves and fishes. Many writers have thought that Matthew and Mark have given us another account of the previous miracle with the trifling difference that there are four thousand instead of five. But we have plainly another miracle, for the place is different, and both miracles are distinctly alluded to afterwards. Our Lord did miracles not for show, but to provide for some need. If the same need for food recurred there is no difficulty in believing that Jesus would again provide for that want.

After this miracle Jesus crossed the lake to Dalmanutha, which was probably on the western shore not far from the southern end of the lake. Here his enemies, the Pharisees, came demanding a sign from him. This demand was of course refused, not only because they would not have believed in a sign if he gave it, but also because his manner of life and his teachings were already a sign sufficient for any one that was willing to accept them.

Jesus crossed the lake again and after a few days came to Bethsaida where he performed another cure in private. This miracle of restoring sight to the blind man is remarkable from the fact that it is the only miracle of healing done by our Lord that seemed to be gradual in its operation.

Our present lesson tells of another withdrawal of Jesus from Galilee and of the test question that he put to his disciples.

TIME.—In the summer of the year 29, shortly after our last week's lesson.

PLACE.—In the region of Caesarea Philippi.

PERSONS.—Jesus and his disciples. Peter is mentioned in particular. The multitudes also were present to hear the teachings in the latter part of our lesson.

OUTLINE:

1. Peter Makes the Great Confession. v. 27-30.
2. Jesus Rebukes Peter. v. 31-33.
3. Jesus Teaches in Regard to What is of the Most Value. v. 34-38.

NOTES.

27. *And his disciples.* That is, the twelve. *Into the villages of Caesarea Philippi.* The region is named from its principal city which was situated about twenty-five miles north of the Sea of Galilee. It belonged to the Tetrarchy of Trachonitis which was under the dominion of Philip, a son of Herod the Great. Jesus doubtless did not stop long in a place; but was going about from village to village. We are to infer that Jesus withdrew from Galilee for the purpose of being alone with his disciples that he might talk about his future work and theirs. *Who do men say that I am?* As recorded by the Synoptists, Jesus' teaching had been very little about himself. He had, to be sure, called himself, the Son of Man; but that title which for us is plainly an allusion to his Messiahship seems not to have been definitely understood. His teachings and his miracles were also a plain testimony to any one who might be disposed to believe.

28. *John the Baptist . . . Elijah . . . one of the prophets.* The crowd recognized him as a prophet; but they thought of him as one preparing the way for the Messiah rather than as the Messiah himself. Their

minds were set on a Messiah who should be a prince of this world, and Jesus did not meet their expectations. Herod was the one who started the theory that Jesus was John the Baptist. See notes of Lesson II. of last quarter. Malachi had prophesied that Elijah would be the forerunner of the Messiah.

29. *But who say ye that I am?* The "ye" is very emphatic. Jesus asks now for their own opinion of him. From the narrative of the Synoptists alone we would not know that the disciples had ever before this declared their belief in Jesus as the Messiah. They were his followers just as others (and some of these indeed) were the disciples of John. From John 1: 41 it would seem that they had already, at the beginning of their discipleship, recognized who their Master was. But it matters little whether this best question now came to them for the first time or whether it was a renewed test; for this was a time when many of Jesus' disciples were leaving him, and it might easily be possible that some of the twelve would no longer believe that he was the Messiah.

29. *Peter answereth.* He takes the place of spokesman for the others. *Thou art the Christ.* That is, the Messiah, the Anointed One whose coming had been promised for so long. The word "Christ" is used as a title rather than as a proper name. In the Epistles it begins to be used as a proper name in connection with the name Jesus. The high commendation of Peter which we have in this connection in Matthew's Gospel is evidently in praise of him as showing a character appropriate to his name, Peter (Rock), and belongs indeed to the rest of the twelve or to the other disciples who make the same confession, as Peter certainly spoke not for himself alone, but as the spokesman for all who were addressed. The power of binding and loosing was given to the others as well as to him.

30. *And he charged them that they should tell no man of him.* That is, who he was. He would not allow his disciples to proclaim him as the Christ; for the people would certainly think that he was such a Messiah as they longed for, and would be insisting that he take the responsibilities of an earthly king and lead them in insurrection against the Romans. They must first be led to understand that the kingdom of God is a spiritual kingdom, before that it will be of any use for them to know that the Christ is living right among them. When at length Jesus did proclaim himself the Jews were so disappointed and angry that they put him to death.

31. *The Son of Man.* Jesus often spoke of himself by this title. It serves to emphasize his humanity, and at the same time allude to his Messiahship. In Daniel 7: 13ff it is evidently a Messianic title. Compare the references to that passage in Matt. 24: 30 and 26: 64. *Must suffer many things.* His persecutions arose precisely from the fact that he was the Messiah. It is appropriate now just as the disciples have declared that they recognize their Master as the expected Messiah, that he should begin to tell them of the fate that awaited him, just because he was the Christ. *Be rejected, etc.* The first of the many things that he must suffer is to be disowned by the representatives of the nation. *The elders and the chief priests, and the scribes.* These were the three classes of which the Sanhedrin was composed. The Sanhedrin had legislative, judicial and executive functions, and was the chief court and high council of the nation. *And after three days rise again.* Jesus does not leave the picture altogether sad. It is noticeable that in eight out of the nine passages in the Synoptic Gospels in which Jesus foretells his death he predicts also his resurrection. It is apparent however that his disciples did not get any perception of what he meant by these words.

32. *And he spake the saying openly.* That is, he told his disciples without any reserve. *And Peter took him and began to rebuke him.* Peter thought that what Jesus said was a virtual confession of defeat in his work, and as prominent followers of Jesus he took it upon himself to remonstrate with his Master for his apparent readiness to yield to defeat rather than to take by force the position which belonged to him.

33. *Rebuked Peter.* Not so much because he presumed to tell Jesus what was appropriate and what was not appropriate for him, as because he failed to apprehend the character of Jesus and of his life work. For Jesus to triumph by force or by scheming would be no triumph at all. He was bound to win by drawing men into his kingdom by his teaching and his life, or falling in that, to win them by his death. We may guess that Jesus' rebuke of Peter was especially severe because he saw that Peter's words were having a great influence on the other disciples. *Get thee behind me, Satan.* Compare Matt. 4: 10. Of course Jesus would

not actually say that Peter was Satan. We may understand that Jesus would imply that the devil himself is using these words to present a strong temptation. *Thou mindest not the things of God.* More literally, Thou thinkest not. He was thinking as the world thinks about the kingdom of God. It would be man's way to reject the cross and strive to win followers in some other way; but a spiritual kingdom could be established only by the way in which Jesus was going.

34. *Let him deny himself.* The real character of Jesus' kingdom is shown by the requirements that are made of his followers. To deny oneself is to renounce allegiance to selfish interests. The follower of Christ must follow him unreservedly. *And take up his cross.* This does not mean to do some disagreeable duty. The figure is much stronger. A man takes up his cross and carries it to the place of his execution. So the one who would follow Jesus must give himself unto death; so far as other interests are concerned he must die.

35. *For whosoever would save his life, etc.* This expression seems to be a paradox. Jesus would teach that the man who would really save his life, that is, obtain for himself what is really best out of his existence, must renounce those things which seem of the greatest importance from a worldly point of view. A man of this world would conclude that a true follower of Jesus had lost all that was worth living for in this life.]

36. *For what doth it profit, etc.* An argument to show that the man who attempts to save his life according to earthly standards really loses it. If he gains all that this world can possibly offer still he is unquestionably a loser if by so doing he forfeits all that is highest and best in his own nature. King James' Version has "soul" instead of "life" in this verse and in the next; but it is much better to use the word "life" throughout the passage, for the same word is used in two different senses in v. 35, and "soul" cannot have both of these meanings.

37. *For what should a man give in exchange for his life?* That is, his real life. One might buy from a brigand for a certain price in money his physical life; but with all the riches of this world he could not redeem his real life when once that has been forfeited.

38. *For whosoever shall be ashamed of me.* The connection is not closely with the preceding verse, but with the whole paragraph. Those who reject Jesus and his teachings since he is not a prince of this world and are ashamed of him as a leader because he is meek and humble, will find some day that the tables are turned and that he must necessarily reject them, because they have chosen the things of this life and neglected that which pertains to true life.

PROGRESS IN RELIGIOUS EDUCATION.

President Charles Cuthbert Hall, of Union Theological Seminary, New York, the new President of the Religious Education Association, delivered at the Philadelphia convention, March 4, a notable annual survey of progress in religious and moral education, of which the following is an abstract:

Six distinct impressions have registered themselves upon my mind in the process of analyzing and arranging the body of details collected as the basis of the annual survey of the field of religious and moral education in this country. The first of this address shall consist in the enumeration and interpretation of these six impressions. Stated concisely, they are these:

1. The vastness of the field of religious and moral education in this country and of the forces operating within it.
2. The lack of co-ordination between the constructive forces in this field, a deficiency somewhat counterbalanced by the underlying homogeneity of ideal and of purpose beneath those forces.
3. The presence of certain inimical conditions that must be reckoned with.
4. The prevalence of unorganized sentiment in favor of the better things.
5. The timeliness of the Religious Education Association as a possible agent of an adequate co-ordination of principles and methods.

6. The conviction that the association records progress in recording at this early stage in its life an intelligent perception of the need of progress.

1. The range and magnitude of the matters distinctly bearing upon the religious and moral aspects of education are now, for the first time, to be massed in bulk and classified for investigation. The indirect relation to character sustained by all educational subjects and methods and the unwisdom of introducing arbitrary lines of division may be assumed, but this assumption does not reduce the demand for an organization charged with special duty toward institutions and subjects directly affecting moral culture and religious conviction. The democratic spirit of American life not only brings the people at large into contact with such institutions and subjects; but evolves such institutions and subjects out of the common thinking and common living of the people themselves, upon an impressive scale of numerical strength and ethical significance. The field covered by these primary ideas is as broad as the continent itself. The methods chosen to express them exhibit every gradation from weakness to strength and call for all emotions, from admiration to compassion and concern.

2. The first annual survey of his vast field brings to the mind of the observer a striking impression of lack of co-ordination between the constructive forces at present operating in our country with a view to moral and religious education. The energy is almost unbounded; but, through lack of co-ordination, much of its effect, relatively, is wasted. One is reminded of St. Paul's words concerning Israel: "I bear them record that they have a zeal of God, but not according to knowledge." Some of these constructive forces are working at cross purposes with others—there is much duplication; much mis-applied or non-applied energy; much beating of the air. There is a striking need of oversight, not of mandatory authority, but of that higher type of authority born of friendly counsel among large-minded men. This association, for its convenience, has divided the field of religious and moral education into fourteen departments. Into whatsoever of these departments we look, penetrating beneath the mass of concrete facts in search of principles, we find relative lack of co-ordination between the constructive forces working in that section of the field. We obtain evidence that opportunities are emerging in advance of the capacity of institutions to assimilate them, or that men are groping after principles by the flickering light of experimental methods, rather than using methods that are natural or come from settled principles. It is but just to say that, in my opinion, one of the fourteen departments which exhibits the least loss of power through indirection, or imperfect self-realization, or duplication, is the Department of Christian Association. Except for our community of purpose and ideal this association could not have come into being. It is because our hopes and our aims are one that we have organized, designing, with God's blessing, to co-ordinate our methods and to conserve all energy for the advancement of our common work.

3. Evidence is not lacking that the Religious Education Association must prepare itself to deal wisely, patiently and sympathetically with opinions and practices that represent active or passive resistance of its policy and purpose. I refer especially to three conditions more or less inimical to the broad purpose of the founders of this association—the restlessness of young minds in a period of general intellectual transition; the tendency on the part of old, established usages in churches and Sunday-schools towards the passive resistance of educational progress; the apparent tendency in American life to underestimate the importance of religious conviction as an element of education for citizenship.

With regard to the second of these instances—the tendency on the part of old, established usages in churches and Sunday-schools towards the passive resistance of educational progress—it may be said that nowhere in the vast field is there need of more patience and consideration than at the points where passive resistance of educational progress represents attachment to cherished inheritances.

A careful survey of the situation suggests the fear that in American life in general too little appreciation exists of the obligation to surround our youth with religious ideals and influences officially associated with the institutions that provide opportunities for training on other lines. It is my conviction, based upon material gathered at first hand for this annual survey, that by reason of a tendency toward tolerant non-religion, which is growing in American life, this association is challenged to devote its best endeavors to awaken and to educate a public sense of religion as a vital of education for good citizenship.

4. I have been impressed with the prevalence of unorganized sentiment in favor of the better things. The country is filled with unclassified aspirations. The tendency toward tolerant non-religion, to which I have referred, is counteracted by an earnestness which even now is in the process of self-adjustment to new religious conditions and only imperfectly understands itself. And it is a beautiful fact that this aspiration for a greater and better use of life is the force that is drawing together those who differ in their sectarian affiliations, their theological convictions, or their political opinions. It is a part of the new spirit of desire for the better things that these differences, which are the proper result of independence and intelligence, are less and less regarded as involving personal alienation or mutual distrust. We are loving and honoring those who differ from us in matters of opinion because we are finding out that, in our aspirations for the triumph of righteousness and the spread of religion, we are thinking the same thoughts and praying the same prayer, "Thy kingdom come; thy will be done on earth as it is in Heaven."

A calm review of the situation, following a careful analysis of extensive data, suggests the hope that the moral forces of the country, stimulated by large recent advances in psychological and social thinking, are in a state of aspiration, if not of expectancy, waiting for some directive agency, sufficiently broad, comprehensive, non-partisan, and wise to organize and apply these glorious energies upon a basis of systematic co-operation.

5. Apparently the psychological moment has arrived, in the moral and religious evolution of our country, when many mighty forces, working in the same field, for the same

high end, need a medium of intercommunication. They need this medium for mutual self-realization and for practical, systematic co-operation. The Religious Education Association appears to have come in the Providence of God, to afford relief from the segregation of interests that exist for a common end. The need of such relief is seen in the tendency toward closer relations between certain of the forces in the field of religious education. Theological seminaries are tending toward closer relations with universities; Christian associations with universities; colleges, seminaries and secondary school-teachers training, and libraries are drawing closer to Sunday-schools. These are examples of involuntary reciprocity of influences, brought about by advance in the science of education. The Religious Education Association stands for the scientific recognition of the principles of reciprocal influence between forces working for a common end in a common field.

6. The association records progress in recording at this early stage in its life an intelligent perception of the need of progress and the opportunity for it. It is to be borne in mind that the association stands for a larger synthesis than heretofore has been attempted in the field of moral and religious education. The first step toward the attainment of this larger synthesis is the collection of evidence showing that a need exists for such synthesis effort. When the proceedings of this convention shall be published, it will appear that a large part of the evidence required has been obtained. Through the study of this evidence, the association shall gain a clearer knowledge of the problem with which it proposes to deal, and shall be in a position to take up methods of procedure in view of the existing opportunity. A new brotherhood of moral and religious effort seems to be developing wherein conscientious differences in matters of belief and of practice no longer impede, but rather add freedom and comprehensiveness to the common eagerness of all good men to work together for the advancement of the nation in righteousness and reverence.

Never was a nation more blessed than ours in the possession of right-minded educational leaders, both men and women. To bring these leaders into systematic co-operation, so that their individual earnestness and excellence shall become a cumulative force for the making and guiding of right-minded public opinion, this, in the largest sense of non-partisan devotion to the country's good, is the aim of the Religious Education Association.

Special Notices.

The Treasurer of the General Conference would like to call the especial 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 8 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.

TABLE OF CONTENTS.

EDITORIALS—The Easter of Everlasting Life; The Everlastingness of Life; Damned With the Crowd; In Denominationalism; Self-induced Danger; Corea, the Bone of Contention; China as Related to Herself; Chinese Diplomacy; Train de Luxe into the Heart of Africa. 193-194
Meeting of the Sabbath-school Board. 195
LOWER LIGHTS. 196
Words, Poetry. 195
PUBLISHER'S CORNER. 196
An Untimely Thought, Poetry. 196
Abraham Lincoln—A Reminiscence. 196
Religion and Life. 196
Barton G. Stillman. 197
The Parables of Christ's Passion the Talents. 197
No Rest in Idleness. 197
MISCELLANEOUS—A Creed, Poetry; Paragraphs; Can Christianity Still Draw Men. 198
WOMAN'S WORK—We Forget, Poetry; Child Labor Laws; Safety in Time of Fire; Trouble, Poetry; The Power of the Ballot. 199
YOUNG PEOPLE'S WORK—Paragraphs. 200
OUR MIRROR—Paragraphs. 200
OUR READING ROOM—Paragraphs. 200-201
Judge Not, Poetry. 201
Faithful to Death. 201
The Mormon Church. 201
CHILDREN'S PAGE—Fairy Newspapers, Poetry; Norah's Medicine. 202
The Song of the Shirt, Poetry. 203
Tithing—Its Financial and Spiritual Benefits to the Church and Denomination. 203
Lucy, Poetry. 204
Strange Tongues. 204
An Indian Teacher. 204
Woman the Optimist. 205
MARRIAGES. 205
DEATHS. 205
SABBATH-SCHOOL LESSON. 206
Progress in Religious Education. 206-207

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at PLAINFIELD, NEW JERSEY. TERMS. Single copies per year. \$1.00 Ten copies or upwards, per copy. 75c

THE SEVENTH-DAY BAPTIST PULPIT. Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. This publication will contain a sermon for each Sabbath in the year by ministers living and departed.

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund. Alfred University was founded in 1836, and from the beginning its constant and earnest aim has been to place within the reach of the deserving, educational advantages of the highest type, and in every part of the country there may be found many whom it has materially assisted to go out into the world to broaden lives of useful and honored citizenship.

Spring Term Milton College.

This Term opens TUESDAY, APRIL 5, 1904, and continues twelve weeks, closing Thursday, June 30, 1904. Instruction is given to both young men and young women in three principal courses, as follows: The Ancient Classical, the Modern Classical, and the Scientific.

The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor. JOHN HINCOX, Business Manager. TERMS OF SUBSCRIPTIONS. Per Year. \$2.00 Papers to foreign countries will be charged 50 cents additional, on account of postage.

Salem College.

Situated in the thriving town of SALEM, 14 miles west of Clarksburg, on the B. & O. Ry. This school takes FRONT RANK among West Virginia schools, and its graduates stand among the foremost teachers of the state. SUPERIOR MORAL INFLUENCES prevail. Three College Courses, besides the Regular State Normal Course.

Seventh-day Baptist Bureau of Employment and Correspondence.

President—C. B. HULL, 271 66th St., Chicago, Ill. Vice-President—W. H. GREENMAN, Milton Junction, Wis. Secretary—M. DAVIS, 511 West 63d Street, Chicago, Ill.; MURRAY MAXSON, 517 West Monroe St., Chicago, Ill.

Business Directory.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. J. F. HUBBARD, Pres., F. J. HUBBARD, Treas. A. L. THREWORTH, Sec., Rev. A. H. LEWIS, Cor. Sec., Plainfield, N. J.

Sabbath School Board.

George B. Shaw, President, 511 Central Avenue, Plainfield, N. J. Frank L. Greene, Treasurer, 490 Vanderbilt Ave., Brooklyn, N. Y. Corlies F. Randolph, Rec. Sec., 185 North Ninth St., Newark, N. J.

Herbert G. Whipple, Counselor at Law.

C. C. Chipman, Attorney.

H. W. Prentice, D. D. S.

Alfred Carlisle Prentice, M. D.

ORA S. ROGERS, Special Agent. MUTUAL BENEFIT LIFE INS. CO. of Newark, N. J. 137 Broadway. Utica, N. Y.

R. S. C. MAXSON, Office 235 Genesee Street, Alfred, N. Y.

ALFRED UNIVERSITY. Second Semester, 68th Year, Begins Feb. 3, 1904.

ALFRED ACADEMY. PREPARATION FOR COLLEGE. TEACHERS TRAINING CLASS. Earl F. Saunders, A. M., Prin.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. E. M. TOMLINSON, President, Alfred, N. Y. W. L. BURGESS, Corresponding Secretary, Independence, N. Y.

VAIN? A. H. L. Is it in vain we long for higher things And seek to know and do, and seeking Still do long yet more and more?

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. WM. L. CLARKE, President, WESTERLY, R. I. A. B. BABCOCK, Recording Secretary, Rockville, R. I.

BOARD OF PULPIT SUPPLY AND MINISTRIAL EMPLOYMENT. IRA B. CRANDALL, President, WESTERLY, R. I. O. U. WHITFORD, Corresponding Secretary, WESTERLY, R. I.

FRANK HILL, Recording Secretary, Ashaway, R. I. ASSOCIATIONAL SECRETARIES: Stephen Babcock, Eastern, 344 W. 33d Street, New York City; Dr. A. C. Davis, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, North-Western, Nortonville, Kans.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.

THE BOARD will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

HELPING HAND IN BIBLE SCHOOL WORK. A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 25 cents a copy per year; seven cents a quarter.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE. Next Session to be held at Nortonville, Kans., August 24-29, 1904.

Milton Wis. WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE. President, Mrs. S. J. CLARKE, Milton, Wis. Vice-Pres., Mrs. J. B. MOFFAT, Milton, Wis.

Benjamin F. Langworthy, Attorney and Counselor at Law. Room 711 Continental Nat'l Bank Bldg., 218 LaSalle St. Tel. Main 2940. Chicago, Ill.

YOUNG PEOPLE'S PERMANENT COMMITTEE. M. R. Kelly, President, Milton, Wis. Miss Minnah Sherburne, Secretary, 301 Oakley Boulevard, Chicago, Ill.

EVERY thoughtful Christian loves to re-read the following lines from the pen of James Russell Lowell. It is a stanza from the Present Crisis, written in December, 1844, just when the earlier agitations

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J. VOLUME 60, No. 14. APRIL 4, 1904. WHOLE No. 3084.

concerning the slavery question was developing. That was the beginning of the struggle which culminated in the Civil War. In the uncertainties and shadows of that hour Lowell said: "Careless seems the great Avenger; history's pages but record One death-grapple in the darkness 'twixt old systems and the Word; Truth forever on the scaffold, Wrong forever on the throne.— Yet that scaffold sways the future, and behind the dim unknown Standeth God within the shadow, keeping watch above his own."

There are notes of comfort, calls to battle, and promises of victory in that stanza. We need such notes of comfort, such warnings and such calls to battle with each succeeding experience. Every life needs them which attempts to live worthily, and every heart needs them that has undertaken for itself, or for the world, anything worth undertaking. It is only those whose lives are overwhelmed with this—worldliness and with selfishness; that do not respond to such truths, and thank God for the hope which they awaken. But it is needful that we think of the truth expressed as something more than beautiful poetry, and as something for us as individuals. We must believe that the scaffolds which threaten to end the work of righteousness, are but temporary. As the Cross of Christ was only a momentary feature in his history and work, and as from it the Crucified One went to the tomb, which was rent not many days later, so the apparent overthrow of righteousness is only temporary. "Wrong forever on the throne?" By no means. God does not stand within the shadows in vain, "keeping watch above his own," and working out the larger results which we can never measure, but in which we must believe. All just views of life include the truths in the foregoing stanza. In so far as those truths find a place in the life of the reader he will be strong, brave, and as a whole, patient, although in his imperfect view he may sometimes wonder why God waits so long. Our readers will recall that this stanza was a favorite one in connection with the discussions of the slavery question half a century ago. What it seemed to promise was not then in sight. The future of human slavery was hidden by dark clouds that seemed impenetrable. They were far more than shadows. But the hopefulness which said, "Sometime God will rise," was not disappointed. God did arise, slavery did die. Our nation was redeemed, and out of the conflict was born full ground for larger faith that God is always standing within the shadows, keeping watch above his own. To-day, our redeemed and united nation is proof that

men are saved from their own mistakes as well as from the power of outward wrong. JEAN FRANCOIS MILLET is quoted as saying, "I think things had better not be said at all than said weakly." This thought of Millet was emphasized in the mind of the writer by a late conversation concerning a map, of whom one said, "He has brains, excellent purposes, and an unstained character, but as a public man he has no power to put things." We think the main element in that man's want of power in saying things, may be described best by the word, weakness. Preachers, reformers, all men and women who seek to lift the world up, need to learn the value of putting things powerfully. The greater the truth one has to deal with, and the more important the issue about which one speaks, the greater should be the power with which things are put. That Millet was right is often illustrated by the best of men. That which should be said with force and put with power had better remain unsaid than be put weakly. Truth is discounted when it is thus put, and the best of purposes are made powerless if they are not expressed with such strength as their nature demands. While these thoughts do not justify unnecessary sharpness, and while they never justify bitterness in attack, they do demand that every truth and every attempt to enforce or defend truth should be put with such strength, clearness and vigor as the value of the truth and its importance to the world require. Preachers and public teachers, of all others, should give heed to this suggestion and study the deeper meaning of Millet's words, "I think things had better not be said at all than said weakly."

A CHANGE of surroundings will not insure a change of heart. Enshrined in this truth is the essence of what we call conversion. It may be added that a change of words on a man's lips will not cure sin. Neither are they evidence that sin has departed from his heart. Men are not converted from without. Life, in every form comes from within, and the evidence of its character is found in the outward actions which it induces. We soon learn to defer judgment when a man says I am converted, until fruits produced by repentance appear in his actions. This was the thrilling message John the Baptist gave to those who crowded to listen to his burning words. He told them not to rely upon their ancient faith nor their lineage from Abraham, but to bring forth

EVERY thoughtful Christian loves to re-read the following lines from the pen of James Russell Lowell. It is a stanza from the Present Crisis, written in December, 1844, just when the earlier agitations

concerning the slavery question was developing. That was the beginning of the struggle which culminated in the Civil War. In the uncertainties and shadows of that hour Lowell said: "Careless seems the great Avenger; history's pages but record One death-grapple in the darkness 'twixt old systems and the Word; Truth forever on the scaffold, Wrong forever on the throne.— Yet that scaffold sways the future, and behind the dim unknown Standeth God within the shadow, keeping watch above his own."

concerning the slavery question was developing. That was the beginning of the struggle which culminated in the Civil War. In the uncertainties and shadows of that hour Lowell said: "Careless seems the great Avenger; history's pages but record One death-grapple in the darkness 'twixt old systems and the Word; Truth forever on the scaffold, Wrong forever on the throne.— Yet that scaffold sways the future, and behind the dim unknown Standeth God within the shadow, keeping watch above his own."