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SABBATH-SCHOOL LESSON ..

An idea of the West Point standard of obedience and discipline is to be got from a story told by Mr. James Barnes in an article in the Outlook on "A Hundred years at West Point."

During the Civil War a young officer once reported to a volunteer brigade commander that he had orders from division headquarters to take a battery. It or county, become a part of a fund which held the top of a sweeping slope on the front of the Confederate | Every friend of Higher Education and of line, the shells from which were playing havoc with the Union infantry that were deploying through a wooded ravine.

"What!" exclaimed the volunteer briganer, "Are you going to try take those guns with cavalry? Impossible! You can't do it."

"Oh, yes, I can, sir," was the reply, "I've orders in my pock-

This West Pointer did not doubt in the least what he was going to do, nor his capacity, and, strange to say, he did it. Advancing at a charge suddenly from the wood across the openground, he took the battery in the flank before the enemy could change effectively the position of the guns, and he brought them back with him.

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

THE SABBATH VISITOR.

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

PLAINFIELD, NEW JERSEY. TERMS

Single copies per year..... Ten copies or upwards, per copy.... CORRESPONDENCE.

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

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

VOLUME 60. No. 14.

MARCH 28, 1904.

APRIL 4, 1904.

WHOLE No. 3084.

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? Is it in vain we fight to conquer And from defeat wrest victory Lest loftiest purpose fail Before the good we search for Can be gained?

It is not vain, such upward reaching. Though searching finger tips Find only vacancy elusive And naught to grasp or cling to. God hath ordained that striving Strength-begetting is, and comforting. Who reaches not nor climbs Dies empty handed.

suffering, but has been a message to one who experience. Every life needs them which at-

couch patiently awaiting the return of full for the world, anything worth undertaking. strength and physical soundness. In such ex- It is only those whose lives are overwhelmed periences and in all corresponding experi- with this-worldness and with selfishness; that ences, whether through physical or spiritual do not respond to such truths, and thank trial, there is no adequate comfort except that God for the hope which they awaken. But it the soul is upheld by this truth, "I do not is needful that we think of the truth expressed stand alone. The fight is not my own." Not as something more than beautiful poetry, infrequently God's children realize that little- and as something for us as individuals. We ness, as to strength, which makes them feel must believe that the scaffolds which threatthat the battle must be fought for them by en to end the work of righteousness, are but their friends, but most of all by that greatest | temporary. As the Cross of Christ was only of friends, the Father in heaven. He has or- a momentary feature in his history and work, dained that this faith, and the sweet con- and as from it the Crucified One went to the sciousness of his presence which come through | tomb, which was rent not many days later, such faith, shall be our greatest support in so the apparent overthrow of righteousness the hours of greatest need. From the first is only temporary. "Wrong forever on the conception which the human heart has of throne?" By no means. God does not stand God, to the last, his strength and helpfulness within the shadows in vain, "keeping watch are most prominent features. God as Deliv- above his own," and working out the larger erer, Protector, marks all ancient Hebrew results which we can never measure, but in poetry, and gives strength and life to all which we must believe. All just views of life Christian faith. Well may each child of God | include the truths in the foregoing stanza. In

"O God, the Strong, the Great, No soul is desolate That calls on Thee."

The RECORDER sends out these words of cheer to every one, however situated, whether walking in the strength of perfect health or waiting on the couch of pain for coming strength. No weakness or sorrow, no doubt or trouble, no temptation or trial, can overcome the heart whose trust is in the All-powerful, the All-loving, the Ever-living Father and Redeemer.

ing. That was the beginning of the struggle well as from the power of outward wrong. 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 One death-grapple in the darkness 'twixt old systems

Truth forever on the scaffold, Wrong forever on the Yet that scaffold sways the future, and, behind the dim

There are notes of comfort, calls to battle, need such notes of comfort, such warnings Among the letters written today | and such calls to battle with each succeeding has just passed through a sharp tempts to live worthily, and every heart ordeal, and lies upon a hospital needs them that has undertaken for itself, or 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 The Cure view he may sometimes wonder why God For Sin. waits so long. Our readers will recall that this stanza was a favorite one in connection | may be added that a change of words on a

concerning the slavery question was develop- men are saved from their own mistakes as

JEAN FRANCOIS MILLET is quoted Putting Things as saying, "I think things had better not be said at all than said Forcefully. weakly." This thought of Millet

was emphasized in the mind of the writer by

a late conversation concerning a man, of whom one said, "He has brains, excellent Standeth God within the shadow, keeping watch above 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 and promises of victory in that stanza. We 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

with the discussions of the slavery question man's lips will not cure sin. Neither are they half a century ago. What it seemed to prom- evidence that sin has departed from his heart. ise was not then in sight. The future of hu- Men are not converted from without. Life. man slavery was hidden by dark clouds in every form comes from within, and the evithat seemed impenetrable. They were far dence of its character is found in the outward more than shadows. But the hopefulness actions which it induces. We soon learn to dewhich said, "Sometime God will rise," was fer judgment when a man says I am converted Every thoughtful Christian loves not disappointed. God did arise, slavery did until fruits produced by repentance appear in to re-read the following lines die. Our nation was redeemed, and out of the his actions. This was the thrilling message from the pen of James Russell conflict was born full ground for larger faith John the Baptist gave to those who crowded Righteousness. Lowell. It is a stanza from the that God is always standing within the shad- to listen to his burning words. He told them Present Crisis, written in Decem- ows, keeping watch above his own. To-day, not to rely upon their ancient faith nor their ber, 1844, just when the earlier agitations our redeemed and united nation is proof that lineage from Abraham, but to bring forth fruits meet for repentance. In addition to all things which they would not think of doing Stanford, Jr., 1370; Johns Hopkins, 694.

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termines conversion, salvation, life and death. THERE is always an element of pathos connected with the expression. "A wasted life." We usually associate wrong doing, life turned to base and evil purposes, with the idea of wasted. While this is a just conception, life is scarcely less wasted when it is taken up with matters of small importance, or with such varied and conflicting efforts and tendencies as bring nothing valuable to pass. Such a life may be free from things that are absolutely wrong in themselves, while it fails to accomplish anything which is absolutely or permanently good. The first step toward attaining anything valuable, is thoughtful and earnest attempt to accomplish something worth the while. Experience has shown that nothing worth the while is accomplished without steadiness of purpose and constancy in endeavor. These are attained only when a worthy desire fills the heart, and an equally worthy end is sought. The combination of such worthy desire and worthy end, determines methods and incites to action. A life cannot be wasted if the purpose and the ends sought are right. These are mighty forces driving, drawing, and guiding the life and all its endeavors. A butterfly is a thing of beauty, but as compared with the accomplishment of any purpose, its flitting here and there in the sunlight is valueless. The indefinite flitting or drifting of aimless lives is neither useful nor beautiful. We can forgive the gaudy-winged butterfly for aimlessness which we cannot forgive in an immortal soul. No one outside yourself can furnish the purpose or choose the aim that will make your life valuable. Each man for himself, is the only one who can save himself from aimlessness and a wasted life. God waits to aid men, but he cannot aid the man who is purposeless, aimless, flabby-souled, and hence wasted. It is not necessary that you should walk in our Great paths positively evil, or go down to the depths of sin and impurity, to insure a wasted

and Individual Souls" suggests a great field of Minnesota, 3550; Cornell, 3438; Wisconsin, of personal conscience, and therefore, the cor- Pennsylvania, 2644; Nebraska, 2247; Syraas members of corporations men will do those 14; Missouri, 1540; Princeton, 1434; Leland | see.—Christian Endeavor World.

them. Conscientious action within that small opening of the present century. sphere has merit, but no man can meet the many demands in spiritual life and in the arger field of religious and of moral duties, who does not feel himself under direct and immediate obligations to take part and place in a constantly enlarging sphere of obligatoins and work. We are of the opinion that a careful census of any given church will illustrate the truth of which we here write. It is the misfortune of men thus hemmed in as to their field of action, rather than their crime. that they are kept from larger views and larger fields of effort in the Church of Christ and in behalf of the moral interests of the Dr. and Mrs. W.F. Church, Greeley, Col. world. But not the least among the evils of those forms of business—now almost universal. and constantly increasing -by which men are reduced to parts of a great business machine, is the reflex influence of such lessening of personal responsibility and narrowing of their field of action, upon religious and spiritual life. The theme is a prolific one for preachers and teachers, who have to deal with the problems of life which this most commercial of ages is constantly presenting. The value of individualism in spiritual things, and the development of individual life along moral and religious lines cannot be overestimated, and the problem of securing such development is first among the problems of these days.

THE Registrar of Columbia Col lege has just compiled statistics concerning the number of students attending in the leading universities of the country. He places them in the following order: Harvard, 6013: Co-Modern Bust- THE somewhat common saying lumbia, 4557; Chicago, 4146; Michigan, "corporations have no 3926; California, 3690; Illinois, 3661 thought touching the destruction | 3221; Yale, 2990; Northwestern, 2740;

the help which outward influences can give, as individuals. This phase of modern com- When the reader adds to the foregoing figures, including the work of the Spirit of God, con- mercialism is prominent, and much is said the number of pupils in our smaller colleges, version and regeneration must begin in the concerning it. That it is fraught with many and in the public schools of the country, the will and the heart of the individual. Sin and evils there can be no doubt. But we are im- army of those seeking intellectual culture alsalvation, life and death, center around this pressed that another evil, less noticeable but most surpasses belief. In this army is found truth. Among the many practical lessons it | not less serious, has come through modern | the antidote to the great mass of illiterate ones teaches is this: no man can escape from him- business methods. This evil is best illus- who come to our shores from foreign lands. self and no man can hope to be cured of sin, trated by great business enterprises in which or still remain uneducated in the less favored impurity or weakness by influences outside men are trained to fill a given and compara- portions of our country. It is a well-known himself. He may be helped by them, but the tively small place, as parts of a great busi- fact that institutions of learning in the West source and center of actual reform and of new | ness machine. Unconsciously to themselves, | are growing more rapidly than in the East. life is within himself. God calls, truth pleads, | men who are thus trained, lose in a greater | and that the universities of the Middle West mercy waits; he must listen, accept and wel- or less degree, the sense of personal responsi- show the most rapid development, so far as come these before life begins. That sweetest | bility, except as applied to a very narrow | the enrollment of students is concerned. of passages in sacred writ, "Behold, I stand | sphere. Given a single thing to do which re- | That many of these most flourishing instituat the door and knock. If any man will hear | quires constant repetition, there is more or | tions in the Middle West are supported by my voice and open the door I will come in less danger that men become narrow in their the State is one of the reasons for their and sup with him, and he with me," puts scope of observation and their field of effort. growth, but the facts taken as a whole show clearly before us the truth that the human | Every requirement of business demands that | that whatever may be the adverse features soul may bar the door against God himself. | they make the most of themselves, their time, | of commercialism in these years, the desire Not change of place, but change of soul, de- and their powers within that specific limit. for higher intellectual training and the efforts Having done that, their responsibility ceases. | to secure it are marked characteristics of the For the larger field the superintendent is re- times. The highest good to all interests insponsible, and for the still larger field and | volved demands that this wide-spread effort the outcome of their efforts the general su- to secure intellectual culture should be perintendent and the owners must bear the accompanied by corresponding efforts toresponsibility. We think it is not difficult to ward high spiritual development. The best see the probable, if not the actual, effect of attainments in character, are along moral such business training in lessening the sense and spiritual lines, and these alone, can propof personal responsibility and in the dwarf- erly guide the great tide of intellectual culing, if not the extinction, of conscience in ture which covers the land and marks the

### TRACT SOCIETY Treasurer's Receipts, March, 1904. Marie S. Stillman, Providence, R. I. . . \$ 10 00 Chase and Ona Loofboro, Welton, Iowa. J. F. Hubbard, Plainfield, N. J. . . . . 100 00 Rev. G. M. Cottrell, Topeka, Kan. . . . 10 00 Pawcatuck, Westerly, R.I., . . \$36 9f Adams Center, N. Y. . . . . . . . . 31 00 First Westerly, R. I. . . . . . . . . . . Utica, N. Y., Sabbath School . . . 5 00 \$ 608 43 Total contributions come/for bequests : Account sale Reuben D.Ayers farm, Unadilla Forks, N. Y. (one half)..... Publishing House Receipts: \$ 382 18 **\$ 1,102 69** Total . . . . . . . . . . . . . \$ 1740 62 E. & O. E. F. Plainfield, N. J., March 31, 1904. F. J. HUBBARD, Treasurer.

It is not success, but obedience, that is the measure and conditions of a Christian's joy. -Rev. James Millar.

God would show himself to us more often ruption of all life. It is well understood that cuse, 2207; Ohio State, 1710; Indiana, 16- and more wonderfully if we would get eyes to

#### Publisher's Corner.

APRIL 4, 1904.]

We seem to have reached our subscribers a last. From the returns already received, it is evident that we have their approval and their financial assistance. We had a right to expect this, for it is your Publishing House, and every dollar that goes into it will be to make it better fitted to do your work.

We are reaching the culmination of our ef forts to raise the money to pay for our Linotype equipment. We have ordered the electric motor, the metal pot, and the necessary metal, and expect the machine itself about the middle of the month. Then the office will be unusually busy—it has been busy for months.

One request we make—when you receive ou statement for the publication sent you, do it now. That is, mail us the amount called for by the statement. It will be placed to your credit on our books, and you won't have to think of the matter again. Then your promptness will give us the amount when it will be doubly welcome to us. You know just how it is, in your own experience.

We have promised to tell you what our Linotype is to be. It's quite a problem to tell in the space at our disposal, and tell it so you will understand. The printer could be easily satisfied by the use of technical terms, but we want our subscribers, not printers, to understand what we are asking for.

Most people know that all papers and books were once printed from movable typeindividual letters picked up one by one by the compositor, and arranged by lines and colums to form the desired page. It was slow, laborious work. The compositor picked the type up with his right hand, and deposited each one in a metal pan, called a stick, held in his left hand. An extra good compositor would pick up and arrange about 2,000 pieces of type, or 1,000 ems, of the size used on the RECORDER, in an hour. As the RECORDER contains close to 100,000 ems, it would take one man 100 hours to set up all the type used in one issue of the RECORDER. But a man can set type only eight hours a day, for he must replenish his type cases with type from the RECORDER of the previous week. So it would take one man twelve or thirteen days to set the type on one issue of the RECORDER.

Now the type composed by this man is cast piece by piece at a typefoundry, and costs fif ty or sixty cents a pound. The daily use of it wears down the part that prints so that in six or eight years it does not print clearly, and is sold for old type metal, at seven cents and no longer does passable work.

For years men racked their brains to invent a machine to take the place of this slow and costly means of setting type—one attempt cost \$2,000,000, and was a failure. Finally one Mergenthaler, an ingenius mechanic, devised the machine which was the first successful one in existence—the Linotype. The persons in this company put in more than a million dollars before one came back. Now 10,-

The machine that has done all this, at one

italics. By a little change he can set the poetry | hope to do it. and the Sabbath School Lesson in a smaller | What would you do under similar circumcial reports in a still smaller type.

But the RECORDER is only a small part of our work. Every week we get out the Visitor, what will you do now? monthly the Pulpit, quarterly the Helping Hand, yearly the Conference Minutes, besides school papers and general job work of ever increasing amount. We have already seen how long it would take one man to set the RECORDER. On the Linotype one man could set the RECORDER, working ten hours a day, in two days and a half, setting 4,000 ems an hour. Note the contrast.

The machine that does this does not occu py much more than a space three feet square, and six feet in height. A one quarter horse power will run it. It doesn't use type; instead it assembles the molds or matrices to form the several lines to go to make up a kept in separate channels in a magazine, are brought in position one after another by the operators touch on a keyboard, similar to that of a typewriter.

When a line is full, a lever sets the matrices moving toward the mouth-piece of a pot filled with molten type metal. The operator has separated his words in this line by wedges, which are pushed taut automatically. Bemold, which determines the length of the line and its thickness. A plunger works, and my manuscripts on a chair beside me. I metal is forced into the mold, and a line-oftype is cast. This operation gives the name to the machine. The mold, which is a part of a large disk, revolves, and knives trim off | blessings I do not enjoy on the other working any surplus metal from the slug thus formed, an injector pushes the line out of the mold, and it is now ready for printing.

the paper or magazine. When the casting is pervaded the room. My two little girls were proper places.

While all this casting of one line has been a pound. The depreciation is very marked, as going on, the operator has been assembling comes in, for the operator uses both hands make each line equal the width of the column, can do the work of four or five men.

With the new machine now being made, the careful pressman can print practically as

In the limited space at our disposal it is American novelist," when the door-bell rang

time was rather crude, setting only one size difficult to explain the workings in detail of type and only one width of column on a the machine that has revolutionized the prominent New York newspaper. On the printing business. We hope by its use to do machine ordered for the Recorder office, the better work for our subscribers and our paoperator, without moving from his chair, can | trons; to do it more promptly; and better set the reading matter of the Recorder, with still, to do a larger amount more cheaply capitals, small letters, small capitals, and than ever before. Others are doing it; we

type, and by a further change can set finan- stances in your business? If you are progressive, there is only one answer.

We are doing all we can in the matter

RACE SUICIDE. HOLT A. MILTON.

The author of the following article is, as he alleges, a real editor of a New York magazine. But as the story is true in its essentials he prefers to use a nom de plume. -Editor.1

I am the managing editor of one of the New York magazines. I live in a pretty New Jersey suburb with my wife, my two children and my library. Wednesday is the "red letter" week-day for me, for then I take a late breakfast and spend the day at home, reading without interruption the week's accumulation of manuscripts. I have no telephone in my house, and as I live three-quarters of an hour book or paper. These matrices are of brass, from the office, I can count on escaping that host of literary aspirants who frequent the sanctum of any editor having the reputation of being accessible to callers.

The incidents that I am about to relate occurred on one of the Wednesdays a year ago last February, just at the time the whole country was discussing President Roosevelt's pronunciamento on "race suicide." It was in the middle of the afternoon and I was comtween the matrices and the mouthpiece is a fortably ensconced in my Morris chair, with my feet on a stool, a blue pencil in my hand was in the best of humor, for I had just eaten a hot home-cooked luncheon, and, what is better still, had taken my time over it-two days of the week-and I was leisurely puffing one of my favorite cigars. A light wood fire burned gently on the hearth before me, and This operation is repeated for each line in its balsam fragrance and genial warmth over, a long arm descends, takes the matrices, out of doors with their nurse, playing in the and pushes them along a rod over the tops snow, which was still soft on the trees and of the channels in the magazine. As each fences, and my wife, who always saves her matrix has a system of nicks like a Yale lock | household sewing until Wednesday, so as to key, and the rod over the channels has cor-sit beside me while I work, had just been responding nicks, at the proper time the called upstairs on some household errand. nicks coincide, and the matrices fall into their | Everything considered, I was as satisfied with things in general as a sunned cat?

I had been at work all the morning, but still had about fifteen manuscripts to pass one can easily estimate. The Recorder type | the second line, so that each line is cast in | upon-a task which I calculated would require has been in constant use for nine or ten years, quick succession. This is where the speed another hour's work, not much of a feat for a seasoned editor. We seldom have to read as does a piano player, and not having to through one-fifth of the articles submitted to us, as those writers know who glue two of the inside pages of their manuscript together, and then, when it is "returned with thanks." find the leaves still stuck together! This well from the linotype slug as from regular | Wednesday afternoon I was especially jubitype. The use of matrices gives a new type lant, for I had just made a discovery, which face to each line; and 1,500 pounds of metal always sets the blood of any editor who will set as much or more than twice the knows his business a-tingle. I had chanced 000 machines are in use, the monthly output amount of type. This fact will be greatly ap- | upon what seemed to me to be a work of genis 100, more or less, and the minimum price preciated in this office, for we have not had lius from an unknown author. I had already of \$3,000 a machine has made the company type enough for any of our work except for begun to dream of the reflected glory I would one of the strongest, financially, in the coun- the RECORDER, and that is not used for any- soon enjoy as the editor who had bestowed upon the world the long expected "great

and a card was brought to me on which was engraved the following inscription: Mrs. Ida H. Jennings,

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The Gibson Studios, New York City.

the daily papers their editors are likely to a sensation.

gyric of President Roosevelt's attitude on vou good-by?" "race suicide," and among other things, it

"the sexless suffragists and bachelor maids, -those two new classes of women who are now to be observed for the first time in the lowed sanctity of the family."

I still held my visitor's card when the door opened and Mrs. Jennings walked in. I found before me an alert and prepossessing looking young woman about twenty-eight years of age. She waswell dressed, andher clothes expressed rather that undefinable individualism ionable. With that straightforwardness that advanced to greet me, and said:

not intruding, but I was told at your office | Charlotte Perkins Gilman. And, what is To be brief, I am one of the special writers of | life to the cause of woman." the Star, and when the advance sheets of the sensational articles by the prelate on "Race Suicide" came in this morning, I thought I | your name is unknown to the reading public, might be able to persuade you to let me an- | we'll make the article anonymous, or print it | nothing intellectually stimulating in the care swer it, for I knew the boast of your maga- under some such pseudonym as 'A Confessing zine to allow both sides of every question a Woman'—that will pique everybody's curiosfair bearing."

"We shall be only too glad to print the than if written by Mrs. Stubbs herself. Now, right article on the other side," said I; "but, a few words of advice. The article will make you will pardon me, I am not familiar with no stir unless you are plain spoken, candid, your work as a writer, and I do not know and if necessary, sensational. Moreover, you whether you have the-er-necessary quali- must seem to reveal the very shekinah of the fications."

"I do not mean that I would write the article | fessing, and not a mere man, will make people | under my own signature; I am well aware heed you; for your sex, and not ours, must that magazines nowadays will take nothing settle the 'race suicide' question. If you can signed by unknown names if they can help it. produce someting acceptable and publish-But the great suffragist, Mrs. Dido Stubbs, is able, not exceeding 3,000 words in length, I a moment, "you would not go to the exlecturing to-night at Cooper Union, and as I | will pay you \$75." know her views well and have already written four articles that she has subsequently in four days," said Mrs. Jennings. "Thank ers?" consented to have published under her own you for giving me the opportunity." She name. I thought I might possibly get her to arose to leave. sign this 'story' for you if you will only give me the order for it to-day. I know I could at my watch. "You still have twenty min- dent in their presence; I do not know what to prepare something that would completely an- utes to wait before your train leaves for town, say to them when they come to me. I supswer Bishop Clay, for no one else in the Epis- and you will be much more comfortable here pose I should love one of my own, but, as I copal church, save the bishop, is master of by the fire than in that little shivering rail- have said before, my whole sense of justice resuch grandiloquent invective, and I therefore | road station. Besides, there will be time for | volts when I hear such men as Bishop Clay assume that he is its author."

"Yes,"said I, ignoring the assumption as to ing to say in that epoch-making article." the authorship of the article, "it is true that

ists: I confess that we do so ourselves when simply brutal. When the country was young send out advance sheets of these articles to and not an old 'New Woman' to defend it."

"Of course." said Mrs. Jennings, somewhat send a reporter to interview me in regard to crestfallen, "you are the judge and jury, and paper experience has taught me to make as close the authorship of an anonymous article of, for I am almost sure to get assignments which we had just printed. It was a pane- nothing else I can do, is there? Shall I bid

"Wait a minute." said I. as a sudden took occasion to denounce in no mistakable | thought flashed upon me; "I have an idea that may perhaps come to something. But first tell me, are you really a stalwart anti-Rooseveltian on the 'race suicide' question? And, if so, have you any special experience or world's history—a dire menace to the hal- knowledge that would enable you to write on the subject with insight and illumination?"

"Well." said Mrs. Jennings, "before I married I was the private secretary of Mrs. Malthus-you know she is the president of the Federated Women's Clubs of America—and through her I became personally acquainted with all the leaders of the women's movement affected by artists than the modes of the fash- in America and England. Moreover, for years I have been an untiring student of the always comes from newspaper training she woman question, and my views are every bit as radical and sound as those of Susan B "Good afternoon, Mr. Milton; I trust I am Anthony, Ida Husted Harper, and even that you were not to be in town to-day, and | more, in order to put these views into prac-I could not wait until to-morrow to see you | tice I have sworn to consecrate the rest of my |

"Then write the article yourself," said "and confound the good prelate. But, as advanced woman's mind on 'race suicide.' "Oh, you misunderstand me," she broke in; The fact that you are a woman who is con-

even the best of magazines print articles minutes and then said slowly: "I think Pres- sary to ask them whether motherhood is sasigned by celebrities and written by journal- ident Roosevelt's theory of large families is cred if not preceded by wifehood! I tell you,

it cannot be avoided, but such articles are all and the population sparse there might have ways more or less perfunctory, and in this been some excuse for asking women to bear case Mrs. Stubbs' views are so well known and rear large families. The country needed and therefore trite, that I do not think she is | them. But now the population is dense, the The name was unknown to me, but I at the one to answer the prelate. Anyway, Mrs. struggle for existence is becoming keener once suspected it belonged to a reporter. It Stubbs now represents a bygone generation; every day and the cost of living is rising. happens that the magazine which I serve aims | she may know all the arguments for woman's | The conditions have entirely changed. What to print in every issue one or two timely ar- suffrage, but 'race suicide' is a new problem we want is better, not more individuals. Why ticles on controverted subjects, and when we and we ought to have a new 'New Woman,' should children be brought into the world by wholesale only to suffer, to toil and to die? Did they ask to come? Have they no rights? Why should fathers be expected to labor inthem, if the farticles seem destined to make if you don't want it you don't. But my news- cessantly for those who, in the majority of cases, will never repay the sacrifice? And I was rather expecting to be asked to dis- many suggestions to editors as I can think why, above all, should women give the larger part of their time from twenty to forty-five by a high prelate in the Episcopal church, on some of them. I suppose, then, there is -the best portion of a woman's life-to the rearing of children? To ask a woman to go through the perils of childbirth because the Bible says 'replenish the earth,' may be a sufficient reason to a bishop and the whole tribe of bigots who ever prate about woman's 'sphere,' but it is no reason to the woman who thinks with her brain. You see," Mrs. Jennings continued, "I get excited when I hear men like Bishop Clay tell women what their duties are. My husband, who is an artist, never tells me what are mine. We have been married five years; we have no children and do not want any. We are both fond of literature, art, the theatre and of self-culture. We married so as to enjoy these things in common. We each try to treat the other at a rational being, and I am proud to be able to say that since we were married I have entirely supported myself. I have never asked my husband for a cent. I am sure ours is the highest type of union; we are happy, and while we might be willing to have a child if we could bring one up without sacrificing our standard of life, we won't have any now; at any rate, not while we have to live in a flat.

> "Of course." she continued. "after infancy is past there is much that is sweet in the companionship of little children, but there is of them; and no woman who faithfully dis charges her duty can have sufficient time ity and make the article more talked about properly to cultivate her higher nature. I tell you, Mr. Milton, if men had to bring forth the children there would not be more than one child in a family; and if men had to undergo the drudgery of rearing them the male sex could never have produced an Aristotle. Shakespeare or Lincoln. It is this enforced burden of child-bearing and child rearing, and nothing else, that has prevented women from competing with men and becoming the geniuses of the world."

"I suppose," said I, as Mrs. Jennings paused treme of Tennyson's 'Princess Ida'-you "I will have the manuscript in your hands would allow husbands to exist, if not fath-

"Why, no," she replied, laughing, "I am not so absurd as all that! Personally, I like "Please sit down again," said I, as I looked | children, but I am one of those who feel diffiyou to tell me some of the things you are go- and President Roosevelt unctuously dilate on the innate sacredness of motherhood. To Mrs. Jennings sat down. She waited a few show how silly their talk is, it is only neces-

Mr. Milton, you, never hear a woman whose opinion is worth heeding arguing that-" "Father, I want to ties you."

APRIL 4, 1904.]

Mrs. Jennings stopped; we both turned toward the door. There stood, hand-in-hand, on the threshold, my two little girls, sunnycurled Eleanor, three years old, and chubby

Margaret, nearly two. Both were bundled up so warmly in their white caps, coats and leggings, that they looked as round and warm as stuffed snowbirds. They had just come in from their play

in the vard, and their pink-red cheeks glowed from exercise, while their four sweet baby eyes. looked saucer-big at the strange lady at my side. If I say it myself, it was as pretty a sight as you would care to see.

"Father, I want to tiss you," repeated Eleanor. But neither she nor Margaret moved.

"Well, come in and kiss father," said I "here I am."

Slowly and without a word, but all the time with their eyes fixed on Mrs. Jennings, they walked across the room, and each precious he is compelled to raise money for church little girl put up a cold warm face to be debts, it is a double trial he is called to face kissed. Then, with equal silence and without removing their gaze from Mrs. Jennings, they walked back hand-in-hand toward the door. There, having lost their constraint, they were about to scamper off to the nurse, when called: "Stop, little girls. Won't you say good-by to the lady before you run away and have your things taken off?"

Baby Margaret, as I must confess is her habit, paid not the slightest attention to this request, but Eleanor stopped, turned back and said: "Dood-by, pitty lady." Then, racing to the foot of the stairs, called up at the top of her voice: "Come, mother, come quick: A pitty lady's downstairs!"

Mrs. Jennings arose. She was evidently em barassed, and I thought I saw a trace of moisture in her eye, though I will not be sure about this, since my wife says I am apt to be sentimental on occasions. At any rate, Mrs. Jennings hesitated a moment, and then said

"Mr. Milton, will you pardon what I hav said? I-er-I did not realize that you had children."

She paused seemed about to say something further, but only added: "I must be going now, or I shall lose my

train. Good-by." She held out her hand, and then, withou another word, left.

I am still waiting for the article.—The Independent.

#### A HOUSE MOVING WORM.

The bag worm is a little smarter than his cousin, the caterpillar. Both make very snug and he finds that a prominent member pays cheer the secret of his victory, and he will little silken houses for themselves, but the bag worm lives in his and moves it around a giving to the cause of Christ, if he loves his from place to place. When he becomes tired of living in one neighborhood, he simply crawls half way out of his silken sac and holding on to it with his back feet, walks tle as not to place them above the animal away on his front ones, pulling his house along after him. Of course the house must be very strong to stand being dragged about like this, so he weaves in little twigs which make it very firm.

After a while the bag worm fastens itslittle changes itself into a pupa. Not satisfied with the church life? this the male worms crawls out again and becomes a moth. The poor female, meanwhile,

BEYOND THE RIVER. (Mrs. Ida F. Kenyon.) M. E. H. EVERETT.

No more an alien and no more a stranger. With all her loved ones vanished on before, Her boat swept past the reefs and shoals of danger To its safe anchor on the golden shore.

No taint of earth to mar its inspiration, Her voice is lifted up in glorious song With sacred praise and holy adoration To Him for whom her soul had waited long.

Her lonely watch is over: He who bought her Hath heard her prayer and bid the hot tears And with the guiding hand of mercy brought her Unto the longed-for haven of her peace. ROULETTE, Pa., March 21, 1904.

#### MONEY AND THE MINISTER.

Too much praise cannot be given to the article in a recent number of the Standard by Allan Hoben. I desire to follow but his pense for honest services and the kingdom of thought, not in relation to the student life. but in the more active life of the ministry.

If a student leaves his student life hampered by debts, in most cases his usefulness is impaired at the very outset of his career. If and overcome. Then the first question that comes up is "he single or married?" churches insist that a man must be married. The man nothing loath will find his true helpmeet, and enter upon the work of the ministry. Do churches consider the extra expenses attached to married life and make provision according? I know of a church in the middle west which rewarded the marriage of its minister by cutting \$100 from his salary, it never dawning upon its members how thoughtless and unkind the act was to their new pastor.

The financial side of a minister's life must not be thought of, or at least only whispered in the silence of some corner; yet every sane man and woman knows that a man's influence in the church is determined by the way he meets his obligations. The influence of a church in many a town has been lost completely from the simple fact that a former pastor could not possibly meet his obligations and was compelled to leave debts behind. Yet in spite of this fact a church will sometimes question a man's spirituality if when called to the pastorate, he asks about living expenses, salary and other things which will tell him if he can work for the Master without running into debt. Having passed through the experiences of a candidating preacher for the past several months, (for which I hope the Lord will forgive me.) I I think I know whereof I speak in relation to this matter.

When a church offers a man a small salary, wife and children as he should, can he see the a minister love his own flesh and blood so litcreation? When a church of over 300 wellto-do-people offers a man a salary about equal to another church of 100 members is it right or wrong for a man to encourage such small financial giving to God? How can

When a member of a church quotes to the vide." he makes a mistake, because the Lord | need not wait until then.—W. C. Gannett.

provides through the generous giving of his people and that alone. It is true that Elijah was fed by the ravens at one time, but such a miracle has never happened since, and never will in the life of the church. It is the tribute paying of every child of God which will lift the financial burdens and make the ministry

The minister who loves his wife and children and thinks nothing about their future in this world is not following closely the ideals of truest manhood. God gave us our loved ones to care for and we should do this to the best of our ability. I feel I am a lover of my Master and a servant in his kingdom when I know how as a man to care for my

Insist upon churches giving honest recon God will be exalted, the minister grow in spiritual power, and the churches feel the reflex influence which comes from a life of generosity.—The Standard.

LOOK ON THE SUNNY SIDE OF THINGS. Should some down-hearted friend suggest

that to try to see the good in his lot is like

trying to extract sunshine from cucumbers.

remind him that sunshine is just what makes cucumbers, and that accordingly it can be extracted from them. Few may know how to do it, but the lack is not in the vegetable. There is sun force in all things. Connection is direct between the light that pours in at the window and that which shines in eyes and smiles, in tones and manners and in thoughts. In all its transformations it is the heaven force. "Glorify the room!" was Sidney Smith's way of ordering the curtains up and the obedient glory brimmed his page with laughter punctuations. Dickens was another who wrote his stories with curtains up and sunshine streaming through the study. "Rejoice." was the old Greek's way of greeting a friend. "Laugh until I come back," was Father Taylor's good by to Dr. Bartol-parsons both. "How is the child?" called up another minister-father, forlornly, from the foot of the stairs, as he entered his home. "Peak as 'oo do when 'oo're laughing!" came back the voice of the sick child in reply. It was the baby who preached the gospel that time. Carlyle, in his dyspepsia, looking up at the stars, could groan, "It is a sad sight!" but the little girl looked up at the same sight and said, "Mama, if the wrong side of heaven is so fine, how very beautiful the right side must be!"

The habit of looking on the laugther side can be learned. Ask any person who has won his more for the care of her poodle dogs than she | quite likely tell you a story of some dark day when he vowed that he would see sunshine. Lydia Maria Child, a woman well acquainted with trial, has left it on record: "I seek hand of God in a call from that church? Can cheerfulness in every way: I read only chipper books; I hang prisms in my windows to fill the room with rainbows." member Emerson's mudpuddle:

> "But in the mud and scum of things There alway, alway something sings!"

Remember Luther on his sickbed. Between his groans he managed to preach on this wise: "These pains and troubles here are like spiritual blessings come when the financial the type which the printers set: as they look house to the limb of a tree, crawls inside and side is allowed to be so little thought of in now, we have to read them backwards, and they seem to have no sense or meaning in them; but up yonder, when the good Lord prints us off in the life to come, we shall find stays in her house, lays some eggs and then hesitating minister, "That the Lord will pro- that they make brave reading." Only we

it originated.

#### Missions.

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

FROM REV. D. H. DAVIS.

SHANGHAI, CHINA, Feb. 17, 1904. The following extracts from a budget letter by Rev. D. H. Davis, will be of interest to the readers of the RECORDER:

You will notice from the above date given that yesterday was China New Year, and this accounts for my having time to write. The schools are now dismissed for the New Year holiday and we shall have some relief from some of the regular duties of our missionary work; in my case, however, it will be a change of work in some directions. I am glad to say that the superintending of the work on the remains now the finishing of the painting. This I expect will be completed within another two weeks. It will take, however, about a month after the painting is done before the home will be fit for occupation.

Exchange is the worst it has been for two and Japan, giving an advance in the price of and 45 of them were colored women. silver. Should Japan's success continue as brilliant as it has been since the beginning of soon be over. It is to be feared, as it seems conquered on land as on sea. It is well that Russians would at once attack Pekin. I pre-Russia with all her promises has never intended to leave Manchuria, and will not unless she is compelled to do it.

For the last six months the relations have been so threatening that business has been greatly affected, especially so in Central and Northern China. The Chinese government to gratify the animal passion of their landno doubt but that order will be preserved.

to save her from dissolution. What she to promulgate this truth until the time comes needs more than anything else is a thorough | for me to leave this country for Africa. is slowly but surely working out in the hearts | who was once a Baptist minister has accepted of some, and this number is increasing year the Sabbath; he is working at his trade as by year.

since Mrs. Davis and Alfred left me. It is not | of his own now, he has resigned from being a | schoolhouse trustees are afraid to say anynecessary to tell you that I have felt the sep- pastor, but occasionally he holds Bible read- thing to encourage a preacher to come into aration a good deal, but I am getting on bet- ings in his house, and sometimes in the homes ter than I supposed I could.

dens we are called to carry. I feel that he has repeatedly made known God's ways to my you to come into our schoolhouse, but you been very gracious to me in this respect. I fellow students; and just about the close of can come and I'll be there to hear you. I trust it may be the Lord's will to restore Al- school, one of them accepted the Sabbath, will not invite you nor oppose you. I'll give fred to health and make him useful in the and was assisting me in testifying this truth out your appointment, and be present." And work of his kingdom in the world. I am sure to others. He is a Jamaican. He promised that same man has read on the subject our I shall have your united prayers in this mat- to go to Africa with me as a co-worker. Three best tracts, and our periodicals have been ter. I trust also that Mrs. Davis' return of the medical students will be going to Africa | welcomed in his family. And so I am welcomed. home will do much in arousing a little more beside myself, viz; two Jamaicans and one also whenever I go among them.

ly we need to be zealous in this as in all other | cided to go and practice in the same place to Christian work. May the Lord abundantly which I shall be going, though I have done bless us in the work upon which we have al- two years in the study of medicine, I have deready entered for the year 1904.

THE SABBATH RECORDER.

FROM J. C. DAWES.

Your kind favor of the 10th inst., is duly received. I have made several journeys in the States, and have seen the condition of things that exist among the people. As for the people of my race I have taken peculiar notice of their social and religious life; I have witnessed their good and evil conduct, and fear that the evil outweighs the good. Aside from my books my time has been spent, and is being spent, in devising plans by which new mission house is nearly over, there only | they may be made a better people religiously, intellectually, socially and financially. As opportunity affords, I let my voice be heard in their churches, schools and prisons. I am sorry to say and actually ashamed to say that through idleness and bad conduct the prisons are crowded with men and women of or three years. The cause is unquestionably my race. In one of the prisons in which the beginning of hostilities between Russia preached there were 48 women as convicts, I don't confine my visit to cities and town

only, but also to villages and plantations the war, we may expect that hostilities will On the plantations, the colored people are almost like slaves. They haven't their own to me, that the Russians will not be so easily | homes; they are tenants on the lands of those who were once slaveholders. The miserable China has declared herself neutral, or else the log huts in which some of them live are incomnot remain neutral. It is very evident that how they manage to exist; for night after night they inhale the carbonic acid gas that each exhales. The money they earn, they spend all on their backs and in their stomach. While the daughters of their landlords are being protected by the impregnable bulwark of lynch law, their daughters are being used church.

shoemaker; his wife and son have also acof his friends. His name is E. C. Jones. While The Lord always prepares us for the bur-studying in the Medical College in Nashville, I leading trustee said to me, "I cannot ask

interest in the foreign mission work, for sure- African; finding that these gentlemen have decided to take some other studies. I am now studying the art of printing in this seat of learning. While in Nashville, I spent seven dollars in printing tracts, for making known God's truth to my people; so I deem it fit to study the art of printing, that when I return to Africa I may use both the pulpit and the press in promulgating the truth. While in this seat of learning, on Sabbath days I get one of the students to go with me in the plantations to make known God's ways to the people. I have decided to spend three years more in this country before I return to Africa. D. V. I shall be in Washington, D. C., by next fall.

FROM REV. GEORGE SEELEY.

PETITCODIAC, NEW BRUNSWICK, CANADA.

In these days there is a growing unrest in the minds of many persons regarding the observance of Sunday as the true Sabbath of the Bible, and hence this appeal to their pastors to deliver sermons on the subject in order to set the matter at rest in these minds and give them some assurance they were doing right to observe it. I judge this from the | number of discourses which appear in various periodicals from time to time, and the common newspapers of the day are glad to publish them in order to make sale for themselves and create a sensation in favor of the Sunday. modious; fathers, mothers, and children are which they keep and their forefathers have sume Russia would prefer that China should packed up in these huts—really, I don't know kept for ages past. Some years ago, and not country on the subject of how Sunday came into use, and all people of all denominations never for a moment thought otherwise than that it was the Sabbath of the Creation week and of Sinai and of Christ and the Apostolic

Anything else would have been the farthest has issued proclamations strictly command- lords. They must either endure these insults from their thoughts, and indeed heresy of a ing the people to maintain order, and I have or quit their lands, and having no homes of serious nature, so much so that if they dared their own they cannot quit. These things to say so, their exclusion from the commun-I think the experience of 1900 has taught | have become great burdens on my mind. So | ion of the church would be the result. Our China that it will not do to rise up against I feel better to keep silence while I labor. Protestant denominations will not suffer any the foreigners. The lesson then learned is not | Again, the religion that is being taught them | to remain within their ranks who dare to to be easily forgotten. China is coming more | by their ministers is so erroneous, that it is | talk such sentiments to others, out they must and more to see the need of reform in some exceedingly hard to undo what they have go, they may be allowed to remain in fellowdirections, especially in her system of educa- done. The plain teachings of God's word, ship by keeping their tongues silent. But it haption. She feels her weakness in this particu- which is perfect obedience to the command- pens that those who can trace Sabbath truth lar, but she doubtless makes the mistake in ments of God and faith in our Lord Jesus cannot keep their mouths shut on so importsupposing that reform in this particular is Christ is a strange doctrine to them; I find ant a subject, involving so much as the Saball that she needs. We all know that she that their teachers and ministers oppose this bath law of the Fourth Commandment reneeds something more than western education | truth. Still by God's help I have determined | quires at their hands. And since Canada began to be stirred by the distribution of Sabbath literature, and the agitation made by regeneration of life which the gospel of Christ | In the city of Nashville, a colored brother some over-zealous person in the neighborhoods where Seventh-day doctrine is preached in schoolhouses, to shut the doors against all such intruders and troublers of peaceful com-It has now been two and a half months cepted the Sabbath. He hasn't a church of munities so far as Sabbath truth is concerned, their communities to preach.

Here is an instance I know to be true. A

#### Another plan of deriving information on the subject of Sunday is that of enquiring through their favorite secular newspapers the origin of Sunday, as these preachers are shy to tell where the thing comes from and how

Our tracts tell of its Pagan-Romanized origin, but that does not fully satisfy their half awakened minds, that is sectarian, and hence their enquiries to newspaper editors whom they suppose know every thing. The following was published in perhaps the most widely circulated and amongst the largest of Canadian periodicals—"The Montreal Herald and Weekly Star"—which is a most excellent family journal on nearly all subjects. The issue of the 16th inst. has the following:

Sunday—T. J. B.—There is no definite information as to when the observance of the first day of the week was substituted by the Christians for that of the seventh day, the ancient Jewish Sabbath. It undoubtedly arose among the earlier practices of the Christian church, and was regarded as the fittest day to be held as sacred, because in the words of one of the Fathers, "it is the first day in which God changed darkness and matter, and made the world; and on the same day, also, Jesus Christ, our Saviour rose from the dead." Various additional reasons taken from the Old Testament were advanced by others of the early Fathers in support of the observance of this day. The first law, either ecclesiastical or civil, by which the Sabbatical observance of Sunday is known to have been ordained, is an edict of the Roman Emperor, Constantine, A. D. 321, forbidding all work but necessary husbandry on the "venerable Sunday." In the Theodosian Code, it is enjoined that "on the Sunday, rightfully designated by our ancestors as the Lord's day, all lawsuits and public business shall cease." Since the ninth century, Sunday has been a thoroughly established institution of the Christian church as a day of rest and religious exercises, and one exempt from any occupations of a purely secular character, except such as were necessary.

The editor as you see very clearly does not attempt to give any scriptural ground for it. as he may know better than to do so. The article tells its own story and shows how truth is finding its way through piles of rub-

#### "LIVE" WIRES.

"Don't touch that wire!" was the warning given a young man who was standing on a ladder, forty feet from the ground, painting a house. The caution was given in the best of faith, and his friend standing on the ground called out as earnestly as though his own life depended upon it. Again he said: "Rob, don't touch that wire, it's-'

He doubtless meant to say the wire was "live," for it was an electric wire, but before the words were out of his mouth, the young man, attempting to reach over the wire to paint a spot beyond, let his wrist come in contact with it. He uttered a faint ejaculation, as though about to cry from pain or to call for help; then he reeled, evidently in an attempt to free himself, when he lost his balance and fell heavily, head foremost to the ground His friend rushed to his side, as did a policeman and others, but too late—the young fellow was dead.

Young men and women are constantly being warned by parents, pastors, and friends not to touch the many "live" wire of sin, which are everywhere to be seen. Be on the lookout, keep always far away from temptation.

#### Woman's Work.

Mrs. Henry M. Maxson, Editor, Plainfield, N. J.

#### THE PALATINE.

Leagues north, as fly the gull and auk, Point Judith watches with eye of hawk; Leagues south, thy beacon flames, Montauk!

Lonely and wind-shorn, wood-forsaken. With never a tree for Spring to waken, For tryst of lovers or farewells taken.

Circled by waters that never freeze. Beaten by billow and swept by breeze, Lieth the island of Manisees.

Set at the mouth of the Sound to hold The coast lights up on its turret old, Yellow with moss and sea-fog mould.

Dreary the land when gust and sleet At its doors and windows howl and beat And winter laughs at its fires of peat?

But in summer time, when pool and pond, Held in the laps of valleys fond, Are blue as the glimpses of sea beyond;

When the hills are sweet with the brier-rose And, hid in the warm, soft dells, unclose Flowers the main-land rarely knows:

When boats to their morning fishing go, And, held to the wind and slanting low, Whitening and darkening the small sails show.-

Then is that lonely island fair: And the pale health-seeker findeth there The wine of life in its pleasant air.

No greener valleys the sun invite. On smoother beaches no sea-birds light, No blue waves shatter to foam more white!

There, circling ever their narrow range, Quaint tradition and legend etrange Live on unchallenged, and know no change Old wives spinning their webs of tow,

In and out of the peat's dull glow, And old men mending their nets of twine, Talk together of dream and sign, Talk of the lost ship Palatine.—

Or rocking weirdly to and fro

The ship that, a hundred years before. Freighted deep with its goodly store, In the gales of the equinox went ashore.

The eager islanders one by one Counted the shots of her signal gun, And heard the crash when she drove right on! Into the teeth of death she sped: (May God forgive the hands that fed

The false light over the rocky Head!) O men and brothers! what sights were there! White up-turned faces, hands stretched in prayer! Where waves had pity, could ye not spare?

Down swooped the wreckers, like birds of prey Tearing the heart of the ship away, And the dead had never a word to say.

And then, with ghastly shimmer and shine Over the rocks and the seething brine, They burned the wreck of the Palatine.

In their cruel hearts, as they homeward sped, "The sea and the rocks are dumb," they said: "There'll be no reckoning with the dead."

But the year went round, and when once more Along their foam-white curves of shore They heard the line-storm rave and roar, Behold! again with shimmer and shine, Over the rocks and the seething brine,

So, haply in fitter words than these, Mending their nets on their patient knees They tell the legend of Manices.

The flaming wreck of the Palatine!

Nor looks nor tones a doubt betray; "It is known to us all," they quietly say; "We too have seen it in our day."

Is there, then, no death for a word once spoken? Was never a deed but left its token Written on tables never broken?

Do the elements subtle reflections give? Do pictures of all the ages live On Nature's infinite negative.

Which, half in sport, in malice half, She shows at times with shudder or laugh, Phantom and shadow in photograph?

For still, on many a moonless night, From Kingston Head and from Montauk light The spectre kindles and burns in sight.

Now low and dim, now clear and higher, Leaps up the terrible Ghost of Fire, Then, slowly sinking, the flames expire.

And the wise Sound skippers, though skies be Reef their sails when they see the sign Of the blazing wreck of the Palatine!

WHEREVER the hand of famine or pestilence has brought disease or the ravages of war have carried in their train accident and death, the Red Cross Society is known for its noble, efficient service. Faithful women bearing the sign of the red cross on their arms have always been quick to obey the call to go where and when they were most needed. A party of young women, under the direction of Dr. Anita Newcomb M'Gee, have gone to Japan from Washington to aid the Japanese branch of the same society in the care of soldiers wounded in the war now in progress. A new line of work has been inaugurated in Philadelphia by the Red Cross Society, whereby young women of New Jersey, Delaware. Maryland and Pennsylvania will be given free a nurse's training. The expense of this enterprise will be defrayed by interested and wealthy people in the states mentioned. The school is particularly designed to benefit young women in small towns and villages. These young women, when trained, will be ready to respond to the call of the Red Cross Society in case of war or national calamity. Another important branch of this work has been organized in Boston, by the formation of classes where instruction will be given in First Aid to the Injured. The students will receive practical lessons in bandaging and dressing of wounds and the general care of accident cases.

#### RED CROSS IN FOREIGN COUNTRIES.

In Great Britain no financial support is given to the society by the government. In France no financial support is given, but in time of war an indemnity of 20 cents a day is allowed to the society for each sick or wounded soldier cared for. In Germany the society is allowed to establish lotteries, but no direct government aid is given. The Netherlands pays the salary of the society's secretary and makes an allowance for certain expenses. Belgium gives support in time of war; Denmark contributes \$1.000 annually; Austria, \$2,400; Switzerland, \$5,000; Japan, \$1,250, from the Emperor and Empress. Russia gives no fixed sum, but a small tax is allowed on the sale of certain railroad tickets. In time of war the government pays for the care of the wounded by the society. It appears from the report that the organization has large funds in most of the important European countries, and it is said that since 1868 it has rendered aid in seventeen wars, and since 1872 in over twenty great calamities. The greater part of the funds used is from voluntary contributions. It is also said that in all countries of which inquiry was made the society has the confidence of "the leading people."—New York Tribune.

#### A SEA SHELL SOCIABLE.

A sociable not only unique but profitable was held at Brookfield at the home of Mr. and Mrs. Erastus Maxson on February 18, under the auspices of the Woman's Missionary Aid Society.

Mr. Elmore C. Hibbard, to show his interest in the Society, had sent them a short time previous to this date a barrel of shells from the Bermuda Islands. Beautiful they were in form and color. "Conch shells, rough in ex-

terior but rosy pink and exquisitely polished by Nature's hand upon the inside; king conche, shading from warm dark brown to rich cream color; brain corals and great white fan corals of wonderful construction and sea fans, of vegetable lace, stained with head?" veins of royal purple."

The Society wanted to put this gift to some | me." use whereby these beautiful sea treasures would be not only a source of pleasure but a means of enriching the treasury and so cannot be caught." broadening their work.

was presented:

Piano Solo .The Sea Shell ...... What are the Wild Waves Saying ....The Wreck of the Palatine ..Shells of Ocean A Legend of the Sea—Illustrated

of the Sea, was a story written by Mrs. T. J. ject; the other appeals to men's consciences. letter. Van Horn and illustrated with charcoal | One is ruled by the methods, analysis, or arsketches by Clarence Beebe. The scene was gument; the other is guided by the desire to school has ninety scholars and is doing Palatine.

supper, no less interesting, that so far as pos- | who preaches seeks power from on high. One | sion fee was charged, many of the shells carefully prepared in the study and carefully drifts ten and twelve feet deep. found ready purchasers and these, with the delivered from the pulpit pass for fine serproceeds of the supper brought into the mons, but it will often be said of the most treasury a goodly sum, and was a source of effective preacher that he is no sermonizer. enjoyment to all.

THE first seven years of a child's life are the most important in his entire existence as far as his future mental development is con-fully to move men in obedience to God's church, at which many parishioners and cerned. The normal child not only gains Word, is the grandest and most effective of others assembled to express their appreciaphysically, in this time, one half his adult all preaching. Such union of sermonizing tion of the good work these worthy people height and one third his adult weight, but and preaching is rare. A good sermonizer have done in this community and their rehas gained more knowledge of the external, may be a poor preacher; a good preacher a poor grets at parting with them as they go to anmaterial world than he will gain at any sermonizer. The preacher must have a purlother field. The best wishes of the commuother period of his existence. This is a de- pose, and that purpose must be to save men nity are extended for their future welfare and structive as well as a constructive age, with | from sin and death. He who is most successinstincts which nature has provided for the purpose of coming in contact with the material world. The intelligent, sympathetic mother and father can do more in the way of intellectual awakening at this period in nature's school, than all the teachers in the negroes, the Rev. D J. Sanders, the negro common schools in later years. In fact the president of the Biddle University of Charteacher is handicapped unless the child has lotte, North Carolina, related the following been trained to observation before school incident to some members of the Presbyterian age. Thus instructed the childish instincts General Assembly at a recent meeting. The have had their day, and he has stored away story is reported by the New York Times. a host of sense of impressions for future use. -E. M. Barrett in The School Journal.

#### OPPORTUNITIES.

ago a statue. Every trace of it has vanished | fluence as a church if their pastor could append | knit—fancy stitches and patterns, perhaps, now, as is the case with most of these old the initials D. D. to his name. masterpieces of genius; but there is in existence an epigram which gives us an excellent we can discover the lesson which those wise old Greeks meant that the statue should teach to every passer-by.

The epigram is in the form of a conversation between a traveler and the statue.

- "What is thy name, O statue?"
- "I am called Opportunity." "Who made thee?"
- "Lysippus."

- "Why art thou standing on thy toes?"
- "To show that I stay but a moment."
- "Why hast thou wings on thy feet?" "To show how quickly I pass by."
- "But why is thy hair so long on thy fore-
- "That men may seize me when they meet
- "Why, then, is thy head so bald behind?" "To show that when I have once passed I

We do not see statues standing on the high-A Sea Shell Sociable was the result of much | ways to remind us of our opportunities for | in December. thought and was held at the time and place doing good and being of service to others, above mentioned. The following program but we know that they come to us. They the death of his father-in-law, not long since. are ours but for a moment. If we let them | The Rev. Mr. Jackson, of West Edmeston, pass, they are gone forever.—Boys and Girls.

#### SERMONIZING AND PREACHING.

There is a vast difference between sermonwho sermonizes seeks to embellish his ful in this work is the greatest preacher.-Arkansas Methodist.

#### ALL THEY COULD AFFORD. \*

As an illustration of the nature of Southern

Negroes are great lovers of pomp and cermembers of a large but ignorant negro congregation in North Carolina conceived the no-

One of the brethren learned that a certain institution in the North would confer such a description of it, and as we read the words | degree for a price. He wrote, and got a letter | to listen, tender patience to answer the unfrom this institution, stating that fifty dollars would secure the desired honor.

Meantime the members of the congregation went to work to raise this fifty dollars, but a word of sympathy and comfort for the their utmost efforts failed to secure more than ones who were busy and harassed with the twenty-five dollars.

The committeemen put their heads together and it was finally decided to send the money. with this message, to the Northern institution:

"Please send our pastor one 'D.' as we are not able to pay for the other at this time."

#### Our Reading Room.

LEONARDSVILLE, N. Y.—Leonardsville has been very quiet the past few weeks. owing to the bad condition of the roads and the prevailing disease, "grip." Few have escaped, and in many families the whole household has had it.

The series of musicals, planned by Mrs. Fred Bahcock for the benefit of the Women's Benevolent Society, has been postponed twice on account of sickness. One was held

Pastor Cottrell was called to Richburg by occupied the desk in his absence. The Sabbath following his return, Mr. Powell, of Adams Centre, gave us a good sermon. Next Sabbath is the annual roll-call of the church. izing and preaching. One respects the theme; The pastor has sent out over a hundred let-The last number on the program, A Legend | the other an audience. One discusses a sub- ters, and more than fifty have responded by

Our Home Department of the Sabbath-

laid on Block Island and is the story of a move men to resolve and to do. He who good work. Absent members write cheering vessel wrecked by means of false signals that sermonizes has his library before him; he who letters of their interest in Sabbath school was told by Whittier in his Wreck of the preaches has his audience before him. One work and their enjoyment of the Quarterlies. The winter has been extremely cold and Following this interesting program came a discourses with the graces of rhetoric; one snowy. Roads have been blocked, but the warm sun of the last few days is fast melting sible carried out the idea of the sea in the who sermonizes expects compliments; one the ice and snow, and bare ground is seen in food and manner of service. A small admis- who preaches expects conversions. Speeches some places, though in the country there are

MARCH 24, 1904.

Brookfield, N. Y.-Rev. T. J. VanHorn Nevertheless a sermon well arranged, well preached his farewell sermon from the Sevprepared, strong in thought, polished in dic-enth-day Baptist pulpit Sabbath morning. tion, fervently delivered, if it be on a great and On Saturday evening a farewell reception opportune gospel theme, and aimed prayer- was tendered Rev. and Mrs. Van Horn at the happiness. Mr. VanHorn and family left for Ashaway, R. I., Monday, where they will remain for about a month before going to their future home at Albion, Wis. — Brookfield Courier, March 30, 1904.

#### GRANDMOTHERS.

Where are the grandmothers? Once they were plentiful, and wholly delightful. One had no difficulty in finding them, for they wore white caps or pats of lace bowed with lavender ribbon on their soft, silver-tinted emony, of titles and decorations, and the hair. They wore gold-rimmed spectacles, and white lawn aprons in the mornings and black silk ones in the afternoons, and had In one of the Greek cities there stood long tion that it would add very much to their in- pockets in their gowns. They knew how to but always the baby's socks, the boy's long stockings, and mittens for every one.

They were people of leisure, and had time ending questions of the children, to croon a fullaby to the weary baby; and had always stress of the day and its cares.

They could tell such fascinating stories these grandmothers; stories of their own childhood, and Bible stories, and fairy lore; and they could sing. To the critical ear the charity.

always knew on the instant where to find the discouraged, the call makes no exceptions; it books of James and Corinthians, and Hosea | does not read, "Come ye discouraged Chris- | world as sunny people, and the old are hungriand Esther; but the book they loved the tians," or "Come ye faithful disciples;" it's a er for love than for bread, and the oil of joy best and read the most was Revelation, be- broader call than that; the invitation in- is very cheap, and if you can help the poor on cause they were drawing so near to its won- cludes you. derful mysteries and blisses. Years have Or perhaps health has failed and you have for them than blankets.—Henry Drummond. passed since they went out into the glory of become disqualified for work; you cannot its revealment—these sweet, saintly grand- | dig, and you are, of course, ashamed to beg. mothers whom we remember with such love | Possibly you have almost reached the point | and longing;—and rarely do we see their when you feel it is better for you to die than like; but when we do, we crave to touch even | to live. You "have never subscribed to any | the hem of their garments and ask of them a | creed," you say; well, none the less, the invi- one of the biggest ocean greyhounds down to benediction.—The Interior.

#### A SERMON FOR TO-DAY.

Like the silver tones of an evening Angelus sounding the hour when work shall give place to prayer falls this restful call on the ears of the world's workers, telling them that the time for struggle and toil has passed and the time for prayer and peace has come. From the minaret of his own experience the Divine Watcher sees a world engaged in labors from whose dreary monotony there is no release. "Come unto me all such," is the invitation. "and I will give you rest."

How urgently the world of to-day, with its mad hurry and haste and superficial rest. needs to heed this call! It is repeated in Scripture in many forms, but the burden of its cry is always "Come." Here is no vague invitation, "come now" is the plain meaning, and rest is immediately given. No one can doubt the sincerity of such an invitation. there is a constraining power in its tenderness that appeals to the "weary and heavy laden," to whom it is extended. "Tired and overweighted" is another meaning of these words, and while physical troubles are not alone or even chiefly intended it would be a mistake to suppose them to be excluded. Our difficulties are often complex in their origin and we do not always know from what source they arise. There is a form of soul weariness which arises from a deep sense of failure. No matter what a man's religious creed, provided it is a creed and not a mere catalogue of opinions, he will find it no easy matter to live up to it.

To many this is a discouraging fact and the conviction of failure is one of the hardest row. burdens to carry. But that is not the hardest form of religion which makes us satisfied with ourselves; indeed, a certain self-dissatisfaction will alone furnish us with incentive to | right of way.-Dr. Noble. attempt to better our past. The creed that a man can live up to, and that without half | duty of a faithful soul.—H. Clay Trumbull. trying, is not worth the having. It is not ideal." that gives us peace, but the thought | Henderson. "I am nearer to it than I was a while ago." The knowledge that in spite of mistakes we and penances, but begins in the love of God. are making progress means tranquility. "I -Luther. will give you rest" means "I will teach you to diagnose our disease, we are always suffi. what thou wouldst do.—Thomas a Kempis. tired and overweighted we may not always plishment. All the books of etiquette that have world.

have sweet, unending echoes. Their rooms | weather, you have struggled hard to support | ed life is impossible. came to seem like no other rooms; they were your families, and have worked as faithfully strife and envy had no place, for their owners | may be many or few; perhaps you have never | rule of life and you build your house upon a They were familiar with the Bible, and regard to this invitation. It is this: You are enter it.—Canning.

> Many hear this Angelus who do not ruined. will be your rest."—I. F. Berg.

#### SUGAR BUBBLES.

Most boys and girls have played Soap Bubbles, but I suppose many have never heard of Sugar Bubbles. That sport is reserved for the children of maple sugar makers. When the syrup is being boiled down to the faster for the delay. sugar, one of the primitive ways to find when it is boiled enough to grain well is to see if it will blow into bubbles. A loop of they fall and burst they leave a sticky spot, but never mind, it is fun for the children.

#### GREAT THOUGHTS IN FEW WORDS.

One moment's sin may cost a lifetime's sor-

Reverence is the chief joy and power of life. —John Ruskin. Facts in religion and in science have the

wavering, untrained voices might not have know, but we are never in doubt as to the been written cannot make a person refined. made melody, but the ballads of romance fact. Perhaps times have been hard and True refinement springs from a gentle, unand the hymns of the faith which they sang, work is scarce, whether due to strikes or cold | selfish heart. Without a fine spirit a refin-

The precepts of Jesus are the essential elepeaceful havens where bustle and fret and as you know how. Your religious beliefs ments of his religion. Regard these as your were tender of heart and pitiful, and of large formulated them clearly in your own mind; rock. Live them out, indeed, and you have that is not, however, the important point in entered the kingdom of heaven-you even now

Christianity wants nothing so much in the with the garment of praise, it will be better

#### FAILURES THAT PROMISED WELL

In New York harbor, not long ago, a pilot only twenty-one years old, and not long in possession of his license, was assigned to take tation is for you. Often death visits the the sea on a foggy day. It was his first ashome. The son is trying to supply the place signment of such importance. In his agitaof the father or the daughter of the mother. tion and anxiety, after passing the most diffi-Duties are many and onerous, vexations fre- cult points in that tortuous and narrow quent and not always trivial; the burden is channel, he ran the steamer fast aground heavy on your young shoulders; it within sight of Sandy Hook. Thus at the is certain the invitation is for you. very outset his career is blighted, perhaps

stop their work to pray. Perhaps you think 'Why? Because he undertook a responsibiyou have no time. Try it. See if he will not lity before he was fit for it. Sometimes men give you rest. After all, it is not so much have the misfortune of being cornered by fate what God gives you as what he is to you and forced into untimely responsibility. But that means rest to the discouraged heart. more often they permit their vanity, or their In its fullest meaning the Angelus is this: eagerness to get on, to silence that still small "Come unto me all ye discouraged ones and voice which says at such times to all but outand-out fools: "You know you arn't fit for this yet." And the worst of it is that most of the careers that are thus ruined are careers that promised well.

> If a man of the right quality gets on too slowly, that need not trouble him. His order to advance will come, and he will go ahead

#### BABY'S CRACKERS.

No one noticed baby as he toddled quietly wire is dipped into the boiling syrup and then out of the room, leaving his blocks scattered placed near the mouth and blown. If boiled over the floor. When I missed him, I enough, the sugar adhering to the loop will searched in all his favorite hiding places, unbe blown off in small bubbles, which are al- der the dining-room table, in the linen closet, most as light as soap bubbles, and so hot and even in the coal bin. Then I began at that they float about and drop on the floor, the top of the house and worked my way sometimes without bursting, and when down, looking in every room until I came to stepped upon break with a pop. Wherever | the pantry. There I found him sitting before a new box of crackers. Piled up around him, like a wall of fortifications, were those he had already taken from the box. I stooped to pick them up, and found that a bite had been taken out of the corner of each, leaving a little circle of his month and the print of his teeth. There were just eight whole crackers in the box.—Christian Register.

Jesus is the light of the world. He is the Patient waiting is in its time the highest Sun of righteousness. Other great and wise men have lived, but they were inferior lights. You can never do more than you ought to They gave light to a few. An artificial light the satisfied conviction, "I have reached my | do. If you do you commit a wrong.—C. R. | sends its rays out for a little way. The electric light held aloft in the hand of the Statue Repentence does not consist in austerities of Liberty in the harbor of New York can only be seen a few miles away. But the sun shines for all the world. As the earth turns It is thy duty often times to do what thou round day by day the sun pours his rays on how to succeed." However unable we may be wouldst not; thy duty, too, to leave undone every continent and every shore. So Jesus shines for all people. He is the light that ciently aware of the symptoms. Why we are Refinement is more a spirit than an accom- lighteth every man that cometh into the

#### Children's Page.

#### MY TEMPER.

I have a little temper, 'Tis like my pony gray,-Unless I watch it closely, It tries to get away,

And rear and kick and trample On all who near it stand; And so I try to curb it, And hold it well in hand.

No good to use a snaffle; I keep a tight curb-rein, And speak to it quite gently,— Yet sometimes all in vain.

It is so much the stronger.

It gets away from me; But I will be its master Some day, as you shall see -Cleveland Plaindealer

#### NOT A BEAR STORY.

It was our first summer in the mountains Grandma, mama, the baby and I were staying in the little cottage at the edge of the great woods. The second morning after we arrived mama, who had slept downstairs with the baby, said that she heard the heavy footsteps of some animal on the porch during the night, and that she thought it must have been a bear. Mr. Landsdowne, who lived on the nearest farm a quarter of a mile away, laughed at the idea when we told him, and said no bears had been seen in that county for fifty years. We were not entirely very doors two forest clad mountains which might harbor any kind of wild beasts? As we heard nothing more for sometime we con-

One evening I was invited down to Mr. away." Landsdowne's house to play games with his children, and mama went with me. Baby was asleep in the front room and grandma was writing letters in the sitting-room across the hall. Suddenly through the open door she heard the sound of heavy footsteps on the porch, followed by a scratching on the wire screen. "Oh, the bear is between me and the baby!" she thought, and her heart | were quiet, and deep was the hush over the defenseless condition. She seized the lighted | broke the silence by a call to his mate; then lamp and started for the door. There she all was still again until nearer and nearer saw-not a bear-but a clumsy animal all came the cautious footsteps of an old man. covered with bristles and spines, slowly He entered the wood and peered carefully in climbing up the netting door. At the sight every direction; no one was in sight, and he of the light he jumped down and disappeared went further into the wood. With every step in the darkness. His body was no bigger dry leaves rustled, and every now and then a than that of a cat, but the quills with which it was covered made him look as big as a sure, but the noises terrified him. He was peck measure, and his slow, clumsy footfalls startled each time a twig snapped, and he had deceived us as to his size.

He was one of a family of hedgehogs that lived in a nearby field. They afterwards made us frequent visits at night, searching I suppose for salt, of which they are very fond. They sometimes serenaded us, too, with their peculiar whining cry, which sounded as if they were trying to sing a musical scale. Then they would creep through the open underpinning of the kitchea and gnaw on the floor with their sharp teeth until it seemed as if they would gnaw the house down. One of them did finally gnaw a hole in the floor big enough to creep through, and | noon before a shower had washed old nature that night he tipped over and broke our bright, and it seemed this fair morning as if milk pitcher and spilled all of the baby's milk. some of the beautiful rainbow tints still lin-

evening he pushed it aside and came into the kitchen before we had retired. We all were proudly at the shade it cast-for the thick anxious to see our prickly guest, and we Trees in Proce and Poetry." Gian & Company, Boston

woodshed as he led us! The clumsy creat-goddess of the rainbow. ure finally hid his head (ostrich fashion) unthat he would stay until morning so that we thing of it? could take his picture. Perhaps he did not at any rate before morning he had squeezed through a crack and gone back to his hole in the ground.

THE SABBATH RECORDER.

That summer we were surrounded by wild and the anger of the universe was kindled. creatures: a chipmunk lived in the wall opposite us, a deer left its dainty footprints be- | ter," he said, and straightway the eyes of side our brook, a whipporwill often sang on Jupiter were turned from the sights of Olymour doorstep and a phœbe bird built its nest pus to those of earth. under our rafters, but none of our visitors disturbed us in the least except the hedge-hog, when we thought he was a bear. Boston, March 25, 1904.

#### BETTER WHISTLE THAN WHINE.

Two little boys were on their way to school. The smaller one tumbled and though not hurt he began to whine in a boyish way—a little cross whine.

"Oh, never mind, Jimmy; don't whine; it is a great deal better to whistle." And he began in the merriest way a cheerful boywhistle. Jimmy tried to join in the whistle. convinced however, for were there not at our | "I can't whistle as nice as you, Charlie," said he; my lips won't pucker up good."

"Oh, that's because you haven't got all the whine out yet," said Charlie: "but you try a cluded our visitor must have been a big dog. | minute and the whistle will drive the whine

So he did. and the last I saw or heard of the little fellows they were whistling away as earnestly as though that was the chief end of life.—Junior Christian Endeavor World.

#### THE LEGEND OF THE POPLAR.\*

The forest trees slept. The leaves were still. Even the quivering, shimmering poplar leaves nearly stopped beating as she realized their whole forest. Once a sleeping little bird twig crackled. He could see nobody, to be kept looking nervously over his shoulder. Still he saw no one, but his courage rapidly loozed away and soon was entirely gone. Another noise, and he thrust among the thick branches of a poplar tree a heavy round object that he had hugged tight under his cloak. Then he turned and hurried out of the wood as fast as his stiff old limbs would lience. carry him. Not a tree woke, and only the old man himself knew what was hidden in the poplar tree.

The next morning the trees awoke to see a most beautiful day dawning. Only the after- to eat?" We put a board over the hole, but the next | gered in the air. The poplar was shaking a few last drops from its leaves and looking

found him much more afraid of us when we branches of the poplar were straight in those went out with the light, than we were of him. days—when a cry went ringing through the Such a chase around the kitchen and forest. It was the voice of Iris, beautiful

"The pot of gold at the foot of the rainbow der the stairs, and there we left him, hoping has been stolen! Stolen! Know you any-

The trees shook their heads in denial. Who want to look pleasant for the photographer; would be so base as to steal the pot of gold from Iris? Not they.

> On sped Iris in her rainbow colors to seek Father Jupiter. She told him the calamity.

"We will find its hiding place, my daugh-

"Who knows the hiding place of the pot of gold?" thundered Jupiter.

"Not I, not I, not I!" chorused the trees.

"Lift up your branches to show you speak the truth," commanded the mighty Jupiter: and lo! to the surprise of every tree and to the poplar most of all, from the branches of the poplar tree fell the treasure. Scornfully all the other trees looked on the poplar, and the poor poplar shivered and trembled. Soon, The older boy took his hand in a fatherly however, the poplar straightened and stif-

> "Never again," it solemnly said, "shall my thick branches shelter the stolen goods others: always, hereafter, shall my branches point straight to heaven to declare my innocence and signify my truthfulness.' Long, long ago this happened but the arms of the poplar are upraised to this day.

#### THE TROUT-BROOK.

CARE WARING.

You see it first near the dusty road, Where the farmer stops with his heavy load. At the foot of a weary hill: There the mossy trough it overflows, Then away, with a leap and a laugh, it goes At its own sweet, wandering will

It flows through an orchard gnarled and old, Where in spring the dainty buds unfold Their petals pink and white;

The apple-blossoms, so sweet and pure, The streamlet's smiles and songs allure To float off on its ripples bright.

It winds through the meadow, scarcely seen, For o'er it the flowers and grasses lean To salute its smiling face. And thus, half hidden, it ripples along, The whole way singing its summer song,

Making glad each arid place. Just there, where the water, dark and cool, Lingers a moment in yonder pool, The dainty trout are at play: And now and then one leaps in sight, With sides aglow in the golden light

Of the long, sweet summer day. Oh, back to their shelves those books consign, And look to your rod and reel and line, Make fast the feathered hook; Then away from the town with its hum of life, Where the air with worry and work is rife,

To the charms of the meadow brook.

#### A FORMAL INVITATION.

It was high noon on Monday, when a knock was heard at the door. The Chinese servant opened the door, says the New York Times, and found a tramp of long and varied exper-

"I've been travelling," he said, "and am in mighty hard luck. I've lost all my money and I'm hungry; very, very hungry. Can't you please give me a little bite of something

The Chinaman comprehended the situation at once. A benevolent, placid smile spread itself over his entire countenance.

"You like flish?" he asked of the tramp. "Yes, I like fish first-rate. That will do as well as anything."

"Come Fliday," said the hospitable heathen as he quietly closed the door.

#### Young People's Work.

APRIL 4, 1904.

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

#### All For Jesus.

MARTHA M. WILLIAMS.

"All for Jesus, all for Jesus," oft repeated words and To the heart that longs to serve Him, who hath borne

our sine and fears, How they vanish like the white frost, as it meets the sun's warm ray, When the smiling face of Jesus greets us in the onward

Tho' our all may be but little, if 'tis given cheerfully, Mites will be approved in heaven, sowing for eternity.

"All for Jesus, all for Jesus," may I consecrate my all To the God of my salvation, who can save from sin's

May I ever love and trust Him, who has bent a listen-To the many long petitions, begging Him to quickly

And to answer the entreaties, that were oft in silence Trusting in the God of mercy, who is merciful to save.

When we sought for grace and pardon, so to read our "title clear.'

How we prayed for strength and courage to fight onward, faltering not,

world's dark blots: Praying that our faith be strengthened, that the battle we may win. Putting on God's needful armour to protect from blows

"All for Jesus, all for Jesus," who has taught us all to To the one from whom is given all to us, that we may

There is one who has with patience, pointing to the Said, "Stand fast, and ever trust me!" He who is the

tempest tossed

Hears Him saying, "Anchor quickly; you must hasten or be lost.

"All for Jesus, all for Jesus," may this ever be our cry "Onward, upward," be our motto, as the days go

May we emulate our Saviour, on whose face fore'er did The resplendence of his nature, filled with heavenly

love, divine, May the radiance of that glory be reflected in each one, So that when our toil is ended, we may hear the glad

WEST EDMESTON, N. Y.

#### Extracts From Dr. Palmborg's Last Letter.

"I intended to write to you by the last mail but was very busy just then holding examinations and closing the school for the New Year's holidays (Chinese). The war is a great subject of thought just now, having started in with great noise. No Japanese steamers are running between China and Japan, consequently our mail is sometimes delayed a good while. We have been having it so often lately that it seems rather hard to go back to once in two weeks as it sometimes is and will be even longer I suppose, unless some other steamers are put on to replace resent the ideal in art is greater than the the Japanese. I have been quite busy since power of imitating nature, no matter how school closed doing little odds and ends that have been waiting for this time, making calls spiritual in literature. that I have no time for when school is in session and now I have had three days of a delightful visit to Mrs. Fitch, of Ningpo. This itual and intellectual ways, a means which help in the work of the Juniors. morning we walked out to see the new Chinese | Christ used very largely when he taught by college building, a very large building, not parables. quite finished. Mr. Fitch is to be president of the college. He has already bought \$2,000 imagination. This does not mean of course just met two Europeans who are employed in up horrible creations to startle them from superintendent may wish. a Chinese college in Shansi. One of them is a sleep or make their waking hours a nighta lady in the Presbyterian mission whose mits a crime-against the child's rights. If fer a prayer. home is in Plainfield, N. J. The world is not | you know only horrible stories of ogres and | That is the corner where one of this comso big after all."

The Use of the Imagination in Everyday Life.

ture." But it is entirely possible to teach subsequent ages." the highest truth and principles of right living | The sense of humor has been called a saving by means of the fairy story. For example, grace. The nonsense rhymes of Mother Goose. Miss Muloch's "Little Lame Prince," is a though teaching no moral lesson perhaps, wonderful story. "It means more than it contribute to this kind of education and may says, it is as full of interest as if it had not be used like a fairy wand to change a cross a moral." The edition published by D. C. | child into a happy one. "Imaginative work Heath & Co., Boston, with its fine introduc- does much to vivify ideals, to inculcate high "All for Jesus, all for Jesus," we have felt thy presence | tion, is a good, inexpensive one. The same | standards of conduct, to bring sweetness and publishers have also Ingelow's "Three Fairy light into the many lives that otherwise Stories," "Six Nursery Classics" and Rus-would have been dull and gray." Fiction is kin's "The King of the Golden River." With useful to rest the brain worker, prevent nerv-That the shield of fate might ever save us from the | these and many others the child may be | ous exhaustion and insanity. before he is able to read for himself.

M. V. O'Shea says, "How easily the art of reading would be acquired if children could get their practice upon such gems as "The King of the Golden River." The content is so enticing that no effort will be spared by And the weary soul when pleading, faint, and sick, and that conceals it! The story is so concrete and realistic, its lessons are not obtruded, the reader easily conceives that he might be one of the actors. And this it is that fashions conduct, to have presented to one an ideal of action in such a way that it seems entirely possible in his everyday life and is at the same time exceedingly attractive."

From literature the child unconsciously gains an ideal for himself. Certain lines of conduct are represented as very desirable, while he gains a distaste for other ways of doing. He needs concrete embodiments of his ideals, yet if we hold up as examples peo ple of his acquaintance or even historical characters, his confidence is liable to be rudely shaken by the discovery of imperfections. The fairy ideal is one which will never disappoint him and if rightly presented he will realize the truth of the spiritual world. Let him understand that Santa Claus is real. He is the spirit of good-will and love for each other. He himself may be one of Santa Claus' helpers. Always deny the charge that there is no Santa Claus. Just as the power to repperfectly, so is the power to represent the

a valuable means of education in moral, spir-

Do not be afraid of over stimulating the meeting each week.

the children are too old to be injured. But Some object to fairy tales, fables and all | there are many helpful children's stories, such fiction and compel their children to read only as Alice in Wonderland, Through the Looktrue stories. This is as great a mistake as to ing Glass. Miss Muloch's Adventures of a compel them to read only fiction, and per- Brownie, Charles Kingsley's Greek Heroes, haps greater. It shuts them out of a world Hawthorne's Wonder Book and Tanglewood which children naturally enjoy and thus takes Tales and those found in the Heart of Oak away one of the chief incentives to reading. books, Remember that many of these tales Mrs. Elizabeth Stuart Phelps Ward says, were once the common belief of the people. "The fairy story need own no graver aim Sir Walter Scott says, "The mythology of one than to give a happy hour to the young period would appear to passinto the romance readers who love and crave this kind of litera- of the next and that into the nursery tales of

amused, while at the same time his literary | It is by the aid of the imagination that taste and imagination may be rightly trained | students can picture to themselves the events of history and thus aid their memory. The imagination helps them to learn mathematics and thus cultivate their reason. What a sad time it is when one without imagination tries to learn geometry. It is sometimes lack of imagination that makes people stupid the little reader to penetrate the covering and uninteresting in conversation; no one can write real poetry without imagination. It is by means of the imagination that we

> are enabled to sympathize with each other. In her farewell address to the British Woman's Temperance Association, Lady Henry Somerset said, "The habit of judging is a failing peculiar to those who try to give their lives to the highest. The reason lies in the fact that we have so little power to place ourselves in the position of others, that we cultivate so little that 'angel of the mind,' that we call imagination, that we tramp through life upon the tender blades of other people's aspirations and that we are so apt to undervalue the difficulties and intricacies of other souls. What is an overwhelming temptation to me may be none to you; what you have fought fiercely in battles that none but your own conscience know, may never have touched my life, and it is this many sidedness of our wonderful existence which we have often failed to comprehend and which has led to much of the careless judgment that is passed on oth-

### The Junior Committee.

There is no good reason why the Junior Committee should not be one of the busiest committees in the Christian Endeavor Soci-We say then that imaginative literature is ety, for there are certainly many ways in which such a committee can give valuable

> First. The committee can arrange to have one or more of its members attend the Junior

Let them be on the watch for places to help worth of scientific apparatus for it. I have that we should frighten children by calling and ready to assist in any way that the

Perhaps there is some corner where there is Swede who has studied in the University in | mare or give them a dread of the dark or of | not much interest in the singing, or where it Upsula, where I was born. In Ningpo I met being alone. Whoever does these things com- would be difficult for a diffident Junior to of-

hobgoblins and Bluebeards, save them until mittee is needed. Once in that corner, she

has been hidden in the heart so long.

older people show a real interest in the work with those in the older society. that the children are asked to do. I do not mean an interest in seeing the Juniors do the Juniors in their work.

Sometimes you sit down and watch children playing a game. Notice how they enjoy having you watch them. Then ask to join them in the game and see their faces brighten, and notice how the interest in that game grows more intense at once.

You will never fail to find this true, and it applies to work as well as to play. How many Junior Societies might be helped out of difficulties by just such "joining in the game" as this!

Second. Work with the Juniors; sing with them; pray with them; hunt Bible verses with them; enter into their work in every way possible with all of your interest and enthusiasm.

Third. Let this committee be ready to take some of the work off of the superintendent's hands if she desires. In large societies made up of children of varying ages, a part of the hour may be very profitably spent in work in divisions or classes. This committee can be very useful in helping to conduct this classwork.

 Fourth, Great help can be given by gathering material for the preparation and presentation of the lessons. Look over the list of topics and then be on the watch for pictures, descriptive articles, anecdotes or items that can be used in teaching these topics. There are missionary and temperance topics, often in the preparation of which such material is needed very much, and a busy superintendent often has not the time to gather it all alone. Pictures or descriptions of places in Palestine can be used to great advantag in teaching many Bible lessons, and a com mittee can gather from papers and maga zines a great deal of valuable and helpful ma terial.

Fifth, The Junior Committee can help by being a reference or information committee. If the Juniors have work to do between the meetings, such as preparing upon some subiect, be ready to give them suggestions or to show them where to look for information.

Sixth. Another valuable work that this committee can do is in calling upon the Juniors, especially upon those who have been absent from the meetings on account of sickness or other reasons. The superintendent will be glad to divide this work with you, each one taking a share in the calling.

This committee should be the superintendent's "cabinet" and as helpful and valuable as that of the President of the United States.

a connecting link between the two societies, a bond that shall bring them into such close relation to each other that the Juniors shall feel that they are really Endeavorers soon to take up their work in the older Society, and that the Seniors shall realize their responsibility for the welfare of the Juniors.

conversation, and by the reports which this pew?"

can, by entering heartily into the music her- committee shall give. The older Society self, make it hard for the children to keep should be kept thoroughly alive to the inter- Why, I drove him to the village yesterday in from singing. By offering a very simple sen- ests of the Juniors, and awake to every call my dogcart, and called him a rascal, and extence prayer she may give to the timid Junior for help or support. At the same time the coriated him in all the moods and tenses, and near by the courage to offer the prayer that Juniors can be helped to realize the necessity he never said a word. I must go and apoloof faithful work on their part, that they may | gise at once." It is a great help in Junior work to have be fitted to take their places in the future

If the Junior Committee can help these two societies to feel their dependence upon each these things, but a pleasure in joining with other, they will have accomplished a great

NILE, N. Y.

#### WHILE WE MAY.

SUSAN COOLIDGE.

The hands are such dear hands; They are so full; they turn at our demands So often; they reach out, With trifles scarcely thought about So many times; they do So many things for me, for you-If their fond wills mistake, We well may bend, not break.

They are such fond, frail lips That speak to us. Pray, if love strips Them of discretion many times, Or if they speak too slow, or quick, such crimes We may pass by; for we may see Days not far off when those small words may be Held not as slow, or quick, or out of place, but Because the lips are no more here.

They are such dear familiar feet, that go Along the path with ours,—feet fast or slow, And trying to keep pace,—if they mistake, Or tread upon some flower that we would take Upon our breast, or bruise some reed, Or crush poor Hope until it bleed.

We may be mute, Not turning quickly to impute Grave fault;—for they and we Have such a little way to go,—can be Together such a little while along the way, We will be patient while we may.

So many little faults we find, We see them; for not blind Is Love. We see them, but if you and I Perhaps remember them some by and by, They will not be Faults then—grave faults to you and me. But just odd ways,-mistakes, or even less.-Remembrances to bless. Days change so many things,—yes, hours, We see so differently in sun and showers. Mistaken words to-night May be so cherished by to-morrow's light. We may be patient; for we know There's such a little way to go.

#### THE POWER OF KEEPING SILENCE.

John Bright went into an agricultual district one day, and had to walk from the station a long way into the village. A c'ergyman who was driving in a dogcart overtook him, and, learning his destination, offered to drive him there.

he clergyman when the famous tribune had taken a seat.

"No; what is in them?"

"That rascal John Bright has been making another speech."

"And what was it about?"

The clergyman explained the subject. "Well," said the stranger, "after all, Mr. Bright may be right, you know."

him here, I would feel like shooting him!"

Before they separated Mr. Bright had promised to attend his acquaintance's church the to the habit but the firmer grip. How comnext day. The theme of the sermon was Mr. Seventh, The Junior Committee should be Bright's speech, and at the conclusion, Mr. at last definitely broke with evil, "Lord help Bright thanked him for his sermon. As the me-but not yet." But a deliberate purpose rector was going home, a friend stopped him to repent in the future is a deliberate purpose

> "You have been preaching under distin- | sin waxes through all that present, and how guished patronage this morning."

"How is that?" "You had John Bright among the congre-This work can be done by means of personal gation. Didn't you notice him in the front

"What!" exclaimed the rector, "that man

#### PUTTING OFF.

And while they went to buy the bridegroom came; and they that were ready went in with him to the marriage—and the door was shut. -Matthew 25: 10.

So there were shut out virgins, and the shut out virgins were the unready virgins. They were unready because they had been putting off the getting ready. They had lamps and fitting robes and all else needful for share in the wedding feast; but the oil—the essential thing which could change their lamps from dullness to brightness—they did not have. And they did not have it because they had been putting off the getting it.

Is not such putting off one of our common failings? And one of our commonest and even daily dooms is to be shut out from many a great and gracious opportunity because of this putting off. How apt we are to put off the noblest use of our time. "Do noble things, not dream them all day long," sings Charles Kingsley. But how apt we are to dream instead of do. True is the Spanish proverb, "By the street of By and By one arrives at the town of-Never.'

"The moments we forego, Eternity itself cannot retrieve.' "Are you in earnest? Seize this very minute, What you can do, or think you can, begin it."

How apt we are to put off doing our best work. Work has two sides—the side external, and the side internal. On the external side there is the job you have done. On the internal side there are the reactive effects of the things you have done. If you have done your piece of work nobly and thoroughly you have garnered into yourself such reactive effects as these—vou have gotten for yourself ability to do still better work, and you have the further trained yourself into distaste for and despising of shabby work. You have so far forth achieved nobler character. "Character," says Novalis, "is a completely fashioned will." And if you will not do mean work you have fastened yourself into the character of willing to do work shining and worthy. But we are "Have you seen the papers to-day?" asked | tired, or the work is uninteresting, or we think it lowly and we put off doing with our might what is given us to do, do only what we must and in slurring fashion, and we have not only turned out poor work, but we have shut ourselves out from the habit of aspiring toward the best. "It will do," "it is well enough" such thought, word, habit, means not alone meager doing, but debased being.

How apt we are to put off doing the courte-"Oh,no," said the irate clergyman, "If I had | ous, kindly, helpful, thing toward others. How apt we are to put off grappling with an evil habit. But each moment of putting off gives mon that prayer of St. Augustine's before be to sin in the present. And how the power of that present shuts the door against a nobler future. Listen instantly to the imperial "ought" of righteousness. Only thus can you get mortgage on that future for a nobler life.—Wayland Hoyt.

#### WHEN MY SHIP COMES IN.

Somewhere out on the blue seas sailing.

ARRIL 4,71904. | \*

ROBERT J. BURDETTE

Where the winds dance and spin: Beyond the reach of my eager hailing, Over the breakers' din Out where the dark storm-clouds are lifting. Out where the blinding for is drifting. Out where the treacherous sand is shifting. My ship is coming in.

Oh, I have watched till my eyes were aching, Day after weary day: Oh, I have hoped till my heart was breaking. While the long nights ebbed away; Could I but know where the waves had tossed her. Could I but know what storms had crossed her, Could I but know where the winds had lost her, Out in the twilight gray!

But though the storms her course have altered,

Surely the port she'll win; Never my faith in my ship has faltered. I know she is coming in. For through the restless ways of her roaming. Through the mad rush of the wild waves foaming, Through the white crest of the billows combing, My ship is coming in.

Breasting the tides where the gulls are flying, Swiftly she's coming in; Shallows and deeps and rocks defying, Bravely she's coming in; Precious the love she will bring to bless me, Snowy the arms she will bring to caress me. In the proud purple of kings she will dress me. My ship that is coming in.

White in the sunshine her sails will be gleaming, See, where my ship comes in: At mast-head and peak her colors streaming. Proudly she's sailing in; Love, hope, and joy on her decks are cheering, Music will welcome her glad appearing, And my heart will sing at her stately nearing, When my ship comes in.

#### OUR LORD'S EXALTATION.

I think I hear the song, "Lift up your heads O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.'

The bars of massy light are all unloaded; the pearly gates are all wide open flung; and as He passes through, mark you, the highest joy which swells His soul is that He has opened those gates, not for Himself-for they were never shut on Him-but that He has opened them for sinners. It was for this, indeed, He died; and it is for that He ascends on high, and He may "open the kingdom of rides through heaven's streets! "Thou hast ascended up on high; Thou hast led captivity captive; Thou hast received gifts from men. Ah! but hear the refrain—for this is the sweet est note of all the hymn—"Yea, for the rebellious also-yea, for the rebellious, also, that the Lord God might dwell among them.'

The scattered gifts of His coronation, the lavish bounties of His ascension, are still for sinners. He is exalted on high—for what? To give repentance and remission of sins. He stills wears upon His breastplate the names of sinners; upon His hands and upon His heart does He still bear the remembrance of those sinners; and every day for the sinbrought safely home.—Charles H. Spurgeon.

#### Literary Notes.

The April number of McClure's Magazine is at hand. It contains two very strong articles touching Trusts. Bribery in Politics, etc. One is entitled. "The Enemies of the Republic," by Lincoln Steffins, in which he reveals the alarming character of political debauchery in the state of Missouri. The essence of Mr. Steffins' claim is that "the successful business man and captain of industry is the man to catch," i. e., successful business is accustomed to purchase exemption from just legal requirements by the use of money. Ida M. Tarbell contributes another article entitled "The Breaking Up of the Trust." In her "History of the Standard Oil Company" she shows how legislative investigation forced the reorganisation of the company, etc. McClure's improves McClure Co., New York City.

#### MARRIAGES.

Green, both of New London, N. Y.

HURLEY—MUNCY.—At the home of the bride's parents. Alonzo Hurley, and Miss Matie C. Muncy, all of Nor-

SMITH—HACKETT.—At the home of Ralph W. Babcock, D. D. S., New York City, March 22, 1904, by Rev. E. F. Loofboro, Mr. J. Sherman Smith and Mrs. Carri L. Hackett.

#### DEATHS.

Burdick,—Rev. Hiram Palmer Burdick, E. M., M. was born in the town of Alfred, Allegany county. ville Hill. March 28, 1804. Further notice hereafter.

Burdick —In Wakefield, R. I., March 19, 1904, Albert S Burdick, in the seventy-second year of his age.

The deceased had been a resident of Ashaway, R. I. for nearly sixty years until about a year ago, when he went first to Providence and then to Wakefield, to reside with his daughter. When young he married Mary A. Wells, who died many years ago, leaving him with two daughters. He afterwards married Saiah I. Gray; sbe'also has been dead some years. Mr. Burdick was genial, quiet man, fond of home, a man who is remem bered for many acts of kindness and who showed by the manner of his death that he was one who trusted in the Son of God. Besides relatives at West Edmeston, N. Y. and other places, he is survived by his two daughters above referred to, Mrs. Fannie E. White of Providence. and Mrs. Roanna J. Griffin, of Wakefield.

BENNETT.-In New London, N. Y., Feb. 20, 1904, Mrs Deborah R Bennett, widow of Alfred Bennett.

She was born in West Moreland, March 1, 1819. Her parents. George and Mercy Williams, were among the early poincers of the town of West Moreland. She was a member of the first Verona Seventh-day Baptist church from early childhood. She had been in poor health and a great sufferer for many years, but a devoted, faithfu Christian.

CAMP.—At Plainfield, N. J., March 23, 1904, Eliza Ann. year of her age.

She is best known to the readers of the RECORDER as the mother of Mrs. Anna C. Randolph, in whose home moved to Almond, N. Y. Her health, having been someshe died, and where, during the trying years of extreme heaven for all believers." See Him as He old age, she had every care that loving sacrifice could decided to prepare for teaching rather than to depend on provide. She was a Christian woman and died in the manual labor for a living. She entered Alfred Academy triumphs of faith. The farewell service was held at the in 1854 and graduated with the class of 1856. She then home of her daughter on March 25. The interment was | taught for a number of years in Eric county and Bucks at the family home in Flemington, N. J.

> FRINK.—Nancy M. (Barber) Frink was born in Scott. N. Y., March 5, 1822, and died at her home in Scott March 24, 1904.

She was the daughter of John and Pallina Barber. They had eleven children, ten of whom grew up to ma ture age. It has not fallen to the lot of many to have such a large circle of relatives. She was married to Martin Fink, Oct. 7, 1846. She has a sister living in Minnesota and a brother in Scott. She was the mather of five children, four of whom are living in this vicinity. She was baptized September 4, 1841, and joined this church of which she has been a member ever since. For ner's sake He doth not hold His peace. and | sixty-one years she has been one of our number inchurch for the sinner's sake He doth not rest, but | membership. Eighty-two years and nineteen days are cries unto Gol until every sinner shall be | time enough to build a strong character for eternity. She was said to be a good mother, which is a very important qualification for usefulness. It is thought by some to be the position of greatest usefulness in the world. She added to this the quality of being a good neighbor and a kind friend. She expressed the sentiment that she was ready for her last and great change. It was a great comfort to her as well as to her children that they all could be with her in her last sickness. We trust that what is their loss is her gain.

GAVITT.—In Westerly, R. I., March 19, 1904, of measles, Evelyne Nelson Gavitt, daughter of Horace and Frances Nelson Gavitt, in the sixth year of her age.

HAKES.—In Edlestein, Ill., Feb. 18, 1904, Dea. Daniel Hakes. At the same place and date, Mary, wife of Dea. Daniel Hakes.

Deacon Hakes was the son of Renssalaer and Lana Eymer Hakes, and was born in Berlin, N. Y., Aug. 20, be came to Peoria county, Ill., and settled on a farm in

Hallock. He was married in 1842 to Dorcas Saunders with whom he lived until her death in 1848. One son. Zebulon Peter, was born to them, who survives. On HERRIG-GREEN.—At the Seventh-day Baptist Parson-age, Verona Mills, N. Y., Feb. 28, 1904, by the Rev. L. D. Burdick, Mr. John Herrig, and Miss Emma Zebulon Peter, was born to them, who survives. On May 9, 1849, he was again married to Mary Dennis, daughter of Joseph and Rachael (McClellan) Dennis. She was born December 14, 1824. To them three children were born, Alongo and Albert (both deceased) and Nellie by the Rev. G-o. W. Hills, March 27, 1904, Mr. Albert (Mrs. Simpson) of Edlestein, Ill. Brother and Sister Hakes were both constituent members of the West Hal lock Seventh-day Baptist church, and were always faithful and deeply interested supporters of the cause of Christ. In 1879 Brother Hakes was appointed deacon of the church, in which office he served until his death. For many years he held the office of secretary of the Peoria county Sabbath-school Association, and devoted much of his time to that most useful work. It was a most remarkable and beautiful fact, and blessing from the Father's hand, that these two should have walked hand Y., Dec. 12, 1819, and died at his residence on Harts- in hand for over fifty years in life and in the service of God, and then upon the same day, within only a few -hours, and each knowing the other's near approach to the end, both to enter together the promised rest. 'Lovely and pleasant were they in their lives, and in their death they were not divided." Funeral services were held from the home and at the West Hallock church. Sunday morning, Feb. 21, conducted by their partor.

> Hiscox -In Westerly, R. I., March 24, 1904, Susan Elizabeth Hiscox, wife of J. Morton Hiscox, aged 61 years and 25 days.

> Mrs. Hiscox had been an invalid for a number of years. She was tenderly and devotedly cared for by her only laughter, who because of this care will the more miss her. Death was a release and an entrance to the heaven. ly home where there is no sickness and suffering. Mrs. Hiscox was a worthy member at her death of the Pawcatuck Seventh-day Baptist church. She leaves a husband, three sons and a daughter, three brothers and a sister, and many friends to mourn their loss. o. u. w.

KENYON.—Ida F. Sallan Kenyon, widow of the late President William C. Kenyon, was born in Forst, Province of Brandernburg, Prussia, Feb. 18, 1830, and died at Alfred, N. Y., March 16, 1904.

She look both her parents and her brothers and sisters before she was eleven years of age. Being left without any nearer relatives, she came into the home of a maternal aunt and shared the privileges of home and education with her numerous family. In consequence of polit-Camp, the widow of Eli Camp, in the ninety-first | ical troubles, the family decided to emigrate to America and arrived in this country in 1852.

They lived for a time on Staten Island and then rewhat enfeebled from the effects of a serious illness, she county. Pennsylvania, and afterward for two years in Milton College, Wisconsin. In 1862 she was married to Reuben Long of West Virginia, who died a few months later, leaving her a widow in less than a year. In September, 1864, she was married to President William C. Kenyon and acted as his assistant in teaching Latin until failing health compelled him to withdraw from active teaching.

In 1866 she started with her husband on a trip to Europe in the hope of recruiting his health. They spent the winter with friends in Forst, then travelled slowly through Germany, Switzerland, France. Holland and so to England where President Kenyon did and was buried in London in June, 1867.

After her return to this country in the fall of 1867 she was engaged by the Trustees of Alfred University as the regular Professor of Modern Languages and Literature. 🛦 She held this position until the spring of 1894, when loss of sight and general breakdown of health forced her to abandon teaching.

She was thus connected with Alfred University for about forty years, and during all this time rendered a most efficient and self-sacrificing service to the University. She was loyal to the memory and the work of her late distinguished husband, the founder and first President of Alfred University. She loved Alfred University and sought in every possible way to promote its interests. She was scholarly, thorough and energetic in her work, and possessed a deep religious earnestness and devout piety. She was greatly beloved by her colleagues in the University faculty and her many students.

In her death Alfred University has lost not only a loyal self-sacrificing friend, but a connecting link between the early days of the University and the present time. Her memory will be cherished and her name upon itself in the value of its leading articles. The S. S. | 1821, where he spent the early part of his life. In 1848 | honored while Alfred University shall continue to exist.

Absolutely Pure

THERE IS NO SUBSTITUTE

capacity for suffering or happiness in these

little ones? How early they learn the desper-

ate ways of older ones. MagistrateFlammer

states that in a single precinct, centered by

East One Hundred and Fourth street station.

there have been fourteen murders since last

June. Ninety thousand Italians are in that

precinct, and the Magistrate said he believed

half of them were armed. If excited or on

strike what a menace to the peace and safety

I passed the Tombs recently. Nowhere else

in the whole world is the power of sin more

clearly seen than in that prison. A great

army of fallen men have reached that

"Wreckage Pool" through home neglect.

Bleared eyes, sunken cheeks, fearful marks of

woe! Boys of sixteen years, of one it was

said, his unbridled passion for the theatre

brought him there. A young man of twenty-

four is from a prominent family; burglary is

his crime. To the city missionary he said, "I

have no character. I am lost." Crime among

women increases. They say it is the result of

"our social conditions." Many are brought

up in bad homes and many more are lured by

the tinsel and show of city life, by promises of

employment which are not fulfilled, by char-

acter-ruinning wages. Two thousand female

"rounders" spend months every year in pris-

on. Women are there for murder, robbery,

forgery, grand larceny. These are not illiter-

ate foreigners. Many are persons of culture

who have seen better days. These are refined

and cultured girls who could be loved by vir-

tuous men and would adorn beautiful homes

and make the world better for living in it, if

they chose to be respectable and virtuous.

Human monsters lure the young and beauti-

ful and leave them deceived, ruined and

abandoned. The most of them take to strong

drink. Thousands are from country homes.

Opium flends, victims of wine, and victims of

the card mania. Crime among boys is increas-

ing greatly, say our magistrates. Refined

men professing Christianity smoke cigars, the

boys smoke cigarettes, and that is ruin in a

short time. The cigarette is not a cigar feed.

er. Boys would never want a cigarette if men

Our next company of children is now being

made up, not all in New York city. We have

three from Rochester, two from Utica, and

two from Hornellsville. Some may be sent

from Binghamton. Some homes in the west

are to have sunshine as soon as we get there.

did not smoke cigars.

of the city.

#### Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD. Edited by

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

#### INTERNATIONAL LESSONS, 1904.

	IN LEMMY INMYE PESSONS!	1307,
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LESSON III.—JESUS TRANSFIGURED

LESSON TEXT.-Mark 9: 2-13.

For Sabbath-day, April 16, 1904.

Golden Text.-A voice came out of the cloud saying, This is m beloved Son, hear him.-Mark 9:7.

#### INTRODUCTION.

There has been much dispute in regard to the interpretation of the one verse that intervenes between last week's lesson and this. Some have thought that when Jesus said, "see the kingdom of God come with power," he was referring to his transfiguration; and that is why this verse is put into the ninth chapter. This reference is however very unlikely, especially as the phrase "not taste death" would not be appropriate since the time was only a week. We are probably to understand that Jesus meant the establishment of his kingdom in the next generation after his death, in the life time of many of his disciples. Peter's preaching at the day of Pentecost and the wonderful results of that preaching may be a definite fulfillment of this prophecy, or perhaps we should look to the destruction of Jeru salem, which may be regarded as the symbol of the sweeping away of the old dispensation to make room for the new.

Our present lesson is closely connected with that of last week. Just when the faith of the disciples was put to a severe test in that they must continue to believe in Jesus as the Messiah although he was not to reign as they expected, but was to suffer at the hands of the representatives of the nation, just at this time Jesus appeared in the unspeakable glory which was his by right. It is probable that we should not think of this transfiguration as an event that Jesus planned. He went up into the mountain to pray, and took the three disciples for their companionship. There as he was praying the vision of glory was manifest to them.

TIME.—About a week after last week's lesson. Very likely the transfiguration occurred in the night.

PLACE.—Upon a mountain in the region of Casarea Philippi: probably Mt. Hermon. The tradition that the transfiguration occurred upon Mt. Tabor in Galilee cannot be correct.

PERSONS.—Jesus and the three disciples which were nearest him, Peter, James, and John. OUTLINE:

- 1. Jesus is Transfigured. v. 2-5.
- 2. A Voice from the Cloud Testifies of Jesus. v.
- 3. The Disciples Wonder about the Resurrection. v.
- 4. The Disciples Ask about Elijah. v. 11-13.

2. And after six days. Lukesays "about eight days." The time of our last lesson is therefore "about" a week after the discourse to the disciples and others at the end of our last week's lesson. Peter, and James, and John. These are the three whom he chose to be with him when he raised the daughter of Jairus from the dead, and when he retired to pray in the garden of Gethsemane. We may infer that they came nearer to understanding him than any of the others, and could therefore have a deeper sympathy with him than the others. Into a high come to earth. mountain. They climbed the mountain so as to be far garments of Jesus. It was for them a glimpse of the great work of spiritual preparation to be done and this the responsibility lie? Who can measure the

foundation of the world.

THE SABBATH RECORDER:

brightness of Jesus' garments by saying that no earthly process of cleaning could possibly make them as white.

4. And there appeared unto them Elijah with Moses. Why just these two and no others appeared is not evi- dently referring to Isa. 53: The disciples and others of dent. Some have thought that these two were chosen | that age who had studied Messianic prophecy gave atbecause of their mysterious disappearance from the earth as recorded in the Old Testament. But more like ly Elijah was present because he was according to the word of Malachi to be the forerunner of the Messiah, and Moses because he spoke of the prophet to come like unto himself. And they were talking with Jesus. Mark does not tell us of the subject of their conversation, but Luke | Jesus was referring to John the Baptist, and that the says it was concerning his decease (departure) that he disciples understood his reference. And they have also was to accomplish at Jerusalem. And this is evidently the done unto him whatsoever they would. Jesus would key to the whole incident. The transfiguration is to | have them notice that contrary to the common expectateach not only that Jesus has a glory in spite of his rejection by the nation of the Jews and his shameful death. has been put to shame, and has suffered a cruel death. but really that his glory is in the path of dishonor in | The word "also" serves to connect this statement with which he is walking. Moses and Elijah came not to speak of the crowning of Jesus as a prince of this world. | Messiah will also be set at nought and suffer death at

ply that any question had been addressed to Peter. He | was not fulfilled in this case, but may in a general way spoke what he thought appropriate in view of the situa- | be said to be fulfilled in the case of John the Baptist. 1 tion. Rabbi. My great one, a title by which Jews usual- King 19:1, 2. ly addressed their teachers. It is good for us to be here. He recognized that the three had a great blessing and privilege, and therefore proposed that three booths might be made for the three heavenly personages in order that their stay might be prolonged.

6. For he knew not what to answer. Mark explains how Peter came to make this foolish suggestion. From their very nature such visions must be brief. Jesus and his disciples must return to their work.

7. And there came a cloud overshadowing them. The cloud symbolizing the divine presence so often referred to in the Old Testament. Compare Exod. 40 388 and elsewhere. It is possible that the cloud overshadowed the disciples as well as the others, but it is probable that they were not included under the cloud as the voice came out of the cloud. This is my beloved Son. Compare the testimony of Jesus at his baptism, and again near the end of his ministry when he was speaking in the temple. John 12:28. The title "beloved Son" does not refer to the relation of Father and Son as Persons of the Trinity, but rather to the fact that God has accepted Jesus in relations of loving intimacy since he does that which is well pleasing in his sight. Hear ye him. With such an assurance as this, there could be no longer the possibility that Peter should take Jesus aside and begin to remonstrate with him because his teaching did not seem to be fitting.

8. They saw no one any more, save Jesus only. Their vision was at an end, but Jesus was with them.

reason for this prohibition is plain. Those who had no spiritual insight into Jesus' character would think of this event as a confirmation of their view that he was a Messiah according to their own ideals, that is, a prince of this world who by his miraculous powers would lead them to victory against all their enemies. The result | said we had sixty applications. Probably that would be that Jesus would be still further hindered in his work. Save when the Son of man should have arisen again from the dead. Then it would of course be appropriate to refer to this event.

again from the dead should mean. This was something | way up to thirteen years. that they could not understand then, and did not understand till after Jesus' resurrection was actually accomplished They knew of course of the general doctrine of the resurrection at the end of the world, but they did not understand the reference to Jesus, and especially they could not see how the Messiah could die.

11. How is it that the scribes say that Elijah must first come? The appearance of Elijah upon the mountain suggests to them another question. The scribes taught that Elijah was to come again as the forerunner of the Messiah, basing their teaching no doubt upon the men and women is appalling. I walked words of Malachi. Upon the mountain the disciples had through Mulberry street the other day when seen Elijah, and it was evident to them that he had thus come after and not before Jesus the Messiah had

12. Elijah indeed cometh first. The coming of Elijah | were huddled together and filled the sidewalks. away from the dwelling places of men. Jesus wished is as they say. It is not as you think a mere vision, for opportunity for prayer alone with God. And he was lasting but for a few minutes. He lives as among men. transfigured before them. Literally changed into an- And restoreth all things. Thus does Jesus summarize these people? Yes, if we come to them. other form. By this word the Evangelist tells us of the | the prophecy of Malachi 4: 5, 6, about turning the shining forth of the inner glory through the face and the hearts of the fathers to the children, etc. There was a

real heavenly glory, that belonged to him from the had been done in the preaching of repentance. And how is it written of the Son of man that he should suffer 3. And his garments became glistering. They shone | many things, etc. The disciples give heed to the quotawith light from his person. So as no fuller on earth can | tion from the Old Testament which the scribes make whiten them. Mark emphasizes his description of the about Elijah; why should they not give heed to another passage which refers to the suffering and rejection of the Messiah? The fulfillment of the one prophecy at least suggests that the other may be fulfilled. Jesus is evitention to the predictions in regard to the king and ignored those about the Suffering Servant.

13. But I say unto you that Elijah has come. Jesus continues his argument. The prophecy which the scribes prize has been fulfilled: Elijah has come. The added explanation in Matthew's Gospel leaves no doubt that tion that God would save his prophet from harm John the argument that it will not be impossible that the the hands of men. As it was written of him. This 5. And Peter answereth, etc. These words do not im- | probably refers to what Jezebel said about Elijah, which

#### HOMELESS CHILDREN

H. D. CLARKE.

" Father, we thank thee for the night For the blessings of morning light; For rest and food and loving care, And all that makes the day so fair.

It is the morning prayer of our little ones here at the Babies' Mission as they seat themselves at the table near us. This prayer is sung. At noon in concert the sweet voices

"We thank thee for this food, and all thy mercies. Keep us from harm, and make us good children. Amen."

And who will doubt that the prayer goes up as sweet incense unto God? No praver was ever so real to us as "Now I lay me down to sleep," oft repeated at our mother's knee. The light of heaven comes streaming down as I see in memory that mother's sweet face as she looked fondly upon her only boy. I wonder if any mothers are robbing their little ones of such blessed memories for the future?

We had sixteen bright and promising chil-9. He charged them that they should tell no man. The dren in our company at Dunlap, Iowa, with perhaps one exception; one boy was taken sick and we returned him to the hospital in New York. Large crowds greeted us at two meetings in the opera house, and the papers was a mistake, but there was over thirty. We have promised to take more there as soon as may be. The fifteen are now in pleasant 10. Questionign among themselves what the rising homes. Three babies, and the rest all the

> Such are the multitudes of helpless, homeless ones in the cities that we can do no less than try to rescue them, regardless of race or creed. Through no fault of theirs, they are left exposed to a life of sorrow, sin and helplessness, unless someone helps them to a chance of becoming useful members of society. The shame and degradation of great swarms of immense crowds of foreigners, especially Italians and Jews, men, women and children, Marks of distress, poverty and crime could be seen on their faces. Will Jesus ever come to Probably not, if we do not. And where will

before us a dozen tine girls of from four to fif- scarcely distinguishable from ey in the Eng-IT IS A NATTER OF HEALTH teen years, and wants us to get them homes. lish they. We expect to make a selection from among them. O mothers, pray for these girls. Where shall we take them to save them for Jesus and to good society? We have twenty-two applications for girls and twenty for boys in Iowa and Nebraska, that we have not yet been able to supply. The writer could not pen this article without a desire for the prayers of our people. NEW YORK CITY, March 31, 1904.

#### FROM "IN MEMORIAM."

ALFRED TENNYSON.

O, yet we trust that somehow good Will be the final goal of ill, To pange of nature, eine of will, Defects of doubt, and taints of blood

That nothing walks with aimless feet: That not one life shall be destroyed, Or cast as rubbish to the void, When God hath made the pile complete;

That not a worm is cloven in vain. That not a moth with vain desire Is shriveled in a fruitless fire, Or but subserves another's gain. So runs my dréam: But what am I?

An infant crying in the night: An infant crying for the light; And with no language but a cry. The wish that of the living whole No life may fail beyond the grave,

The likest God within the soul? Are God and Nature then at strife, That Nature lends such evil dreams So careful of the type she seems, So careless of the single life;

Derives it not from what we have

That I, considering everywhere Her secret meaning in her deeds, And finding that of fifty seeds She often brings but one to bear

I falter where I firmly trod. And falling with my weight of cares Upon the great world's altar stairs That slope thro' darkness up to God.

I stretch lame hands of faith, and grope, And gather dust and chaff, and call To what I feel is Lord of all, And faintly trust the larger hope.

#### PLACE NAMES IN EASTERN ASIA.

The breaking out of the war between Russia and Japan is bringing trouble to every Korea and Manchuria are spelled differently by different newspapers and on different maps. These names in the native tongue are written in characters different from those which we employ, and have been transliterated into Roman characters by different persons in 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting different ways; hence the widely varying the preceding evening. An invitation is extended to all forms which are seen. It is not generally known that a system of transliteration of such names has been adopted by most European nations, by Canada, and by this country—a system which is simple, easy of application, and which, if generally followed. reduces these variations of spelling to a minimum. This plan is published in the report of the United States Board on Geographic Names, and is here republished for ready ref-

RULES FOR TRANSLITERATION.

e has the sound of e in men. i has the sound of i in ravine or of ee in

o has the sound of o in mote. u has the sound of oo in boot. ai has the sound of i in ice.

a has the sound of a in father.

au has the sound of ow in how. ao is slightly different from above. ei has the sound of the two Italian vowels The "Five Points" superintendent brought but is frequently slurred over, when it is

c is always soft and has nearly the sound of s. Hard c is given by k.

ch is always soft, as in church. fas in Euglish; ph should not be used for this sound.

g is always hard. Soft g is given by j. h is always pronounced when inserted.

j as in English; dj should never be put in for this sound

k as in English; it should always be used for hard  $oldsymbol{c}$ .

kh has the sound of the oriental guttural. gh is another guttural, as in the Turkish.

ng has two slightly different sounds, as in finger, singer. -q-should-never-be-employed; qu-is-given

by kw. y is always a consonant, as in vard, and

should not be used for the vowel i.

The United States Board on Geographic Names has passed upon only a few of these names of Eastern Asia. Among them are Amur, Chemulpo, Korea, Seoul, Manchuria and Tokyo. Of the names already in common use in connection with the seat of war. the following forms should be employed in accordance with the rules above quoted Mukden, Yalu, Sungari, Chefu and Fusan.-Natinal Geographic Magazine.

#### 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 Bibleclass alternates with the various Sabbath-keepers in the city. All are cordially invited.

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

> THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in their new church, cor West Genesee Street and Preston Avenue. Preaching at and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.

> THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P.M. Strangers are most cordiall W. D. WILCOX, Pastor, 516 W. Monroe St.

> THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist church. Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A.M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

ELI FORSYTHE LOOFBORO, Pastor. 321 W. 28th Street.

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MRS. E. E. WHITFORD. 471 Tompkins Ave., Brooklyn, N. Y. TABLE OF CONTENTS.

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SABBATH-SCHOOL LESSON.

Homeless Children.

When My Ship Comes in, Poetry .....

From "In Memoriam," Poetry.....

Place Names in Eastern Asia....

autting it Off ..

The following story is told of azealous parson and a shepherd who was not a regular church-

"Well. John. I have missed vour face in church." "I dinna doot that."

"And have you not been to church all this time?" was the parsons's next question.

"O't ave have I; I've been many times in the kirk over the

"Well," said the parson, "I'm a shepherd myself and do not like to see my sheep wandering into other folds and among other pasturage.

"Well," said John, "that's a difference, ve ken: I never mind where they gang if they get better grass.'

## The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor. John Hiscox, Business Manager.

TERMS OF SUBSCRIPTIONS.

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 ADDRESS. All communications, whether on business or for

publication, should be addressed to THE SAB-BATH RECORDER, Plainfield, N. J.



THE SABBATH VISITOR.

Published weekly, under the auspices of the labbath School Board, by the American Sabbath PLAINFIELD, NEW JERSEY.

dingle copies per year...... Ten copies or upwards, per copy....

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

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

VOLUME 60. No. 15.

APRIL 11, 1904.

WHOLE No. 3085.

THE SWEETEST LIVES. ELIZABETH BARRETT BROWNING.

The sweetest lives are those to duty wed. Whose deeds, both great and small Are close knit strands of an unbroken thread, Where love ennobles all.

The world may sound no trumpets, ring no bells The Book of Life the shining record tells.

Thy love shall chant its own beatitudes After its own life working. A child's kiss Set on thy singing lips shall make thee glad; A poor man served by thee shall make thee rice A sick man helped by thee shall make thee strong; Thou shalt be served thyself by every sense Of service which thou renderest.

\*\*\*

pain in the nerves, if the experience be repeat-

THE use of anæsthetics in surgery and in extreme cases of suffering, is a physical blessing: but as a Character whole, whatever dulls the sense of Building and

ed, is likely to increase disease and, finally, to destroy the nerves. This result is appar- | their preparatory and higher studies. In do- | Westerly Sun of March 28 contains the folent in the use of popular stimulants and ing this they strike somewhat directly at the lowing: "A conference to stimulate interest narcotics. Nevertheless, the drug business is work of the smaller colleges. Whatever may in the Christian ministry as a profession' has one of the most flourishing, while the use of be the results upon the attendance in the been held in New York the past week. Young intoxicating drinks and tobacco are among smaller colleges, no one can thoughtfully men will not enter the ministry as they enter the most powerful and prevalent of habits. consider the relation between such colleges other professions, 'for the money there is in it,' A similar state of things exists in the moral and the great universities without seeing but solely 'for the love of it.' We hope the and religious world, in the matter of con- that the one great value of training in the conference took into consideration that science. The conscience-benumbing habit is smaller college is found in its ability to de- fact." The fact which is stated by the Sun widely prevalent and is the more deleterious | velop character on the part of the student. | suggests many important conclusions which because the results do not appear as promi- In the university little or no immediate con- we have not space to enumerate at this time. nently as do the symptoms of physical pain. | tact is possible between the student and the | In view of all the facts, it is clear that the As in the case of the opium eater, indulgence | teacher. The training which the university | men who do enter the ministry are men of in conscience-benumbing agencies is likely to gives is a sort of wholesale system of educa- great devotion, men who have a much higher be a personal matter which is carefully hid- tion in which the individual factor is too sense of their duty to the world and the den from other eyes. Perhaps one of the nearly lost. The exact opposite is found in Truth than the average man has. On the reasons why men indulge so much in opiates | the smaller schools, and since the men and other hand, it is clear that these men have for the conscience is the dimness with which women who make up the teaching force in the not, by inheritance or otherwise, much of they apprehend the fact that punishment at- smaller college are certain to be those who worldly possessions or of money. The strugtends such indulgence, and that the gradual have a high appreciation of the value of their | gle through which they must necessarily pass benumbing of conscience means spiritual decay | personal relation to the student, the develop- | to secure such intellectual training as will and final death. As the thoughtless youth ment of character in the student must become make them efficient in the ministry is ineviputs the hour of death far away, so men are an increasingly important item. It is all tably great. That they must expect only the likely to consider that evil results touching ready an established fact that, in general, the barest living, by way of salary, after they spiritual life do not come immediately, and intellectual training gained in the smaller have struggled to secure preparation, is an that in some way they can be avoided. The college is quite equal in practical value to important factor which the Church of Christ exact opposite is true. Such results, though that secured in the larger university. On the ought to consider for the sake of its own they seem slight, come with each succeeding other hand, the higher moral and religious tone sufety and as a matter of justice to such effort to silence the voice of conscience or which is likely to obtain in the smaller col- men. That those who have thus devoted quiet that anxiety which always attends dis- lege, and the actual breadth of view in regard | themselves to the higher interests of the obedience, at first. Those long periods of to life and its work which is developed, places | world, in the midst of years which tempt into argument and indulgence, during which men such colleges in the front ranks as character other lines of action, ought to secure for their struggle to overcome their better aspirations, builders. When we consider the superior work a larger recognition of the real value or, half willingly yield to their baser tempta- value of character on the part of the edu- of such services from the standpoint of tions, are not merely preparatory stages for cated, and, on the other hand, the great money, than has yet been given to them. death. They are the development of spirit- evils which result when the higher type of Those who look with anxiety and alarm in ual disease and the beginning of dying. As character is lacking, the value of the small view of the present situation as to the supply the patient under the surgeon's knife feels no college, which is likely to be more or less a of ministers ought to consider with equal

the possibility, and in many cases the proba- tem of education. bility, that these attempts to recover will be as futile as the hopeless efforts of the opium eater are to shake off the chains of that death-bringing habit. He who indulges in either physical or spiritual opiates has already entered upon the way of death.

pain for the time, but must struggle through denominational college, as a character anxiety whether the church is not failing in a days of suffering and darkness before the builder and, therefore, as a conservative and vital point touching the financial value of normal course of life again can be restored, even uplifting influence in the world, takes highest the ministry, and whether that failure is not

at the best, so spiritual narcotics give tem- place. While it remains true that character porary oblivion to evil results upon the soul. is the most important element in life, and Soon or late, however, each soul must notably in the lives of educated men and womawaken and pass through the inevitable and en who are to be leaders, the mission of the greatly increased suffering which attends all small college will remain an important, if not attempts toward recovery. Worst of all is the most important factor in our whole sys-

Scarcely a week passes but that The Dearth of evidence appears in our exchanges that in all Protestant denomina-Ministers. tions there is a more or less acute

consciousness that the supply of ministers is decreasing. The Congregationalist of The larger universities are mak- | March 26 declares that the disparity between ing several changes and re-adjust- the number of ministers going forth from ments as to courses of study, Congregational theological seminaries and combining and shortening courses | the increase in the number of Congregational so as to hold men through both churches "grows wider year by year." The