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A CHANGE FOR THE BETTER. The following story is told of a zealous parson and a shepherd who was not a regular church-goer.
" Well, John, I have missed your face in church. "
" I dinna doot that. "
" And have you not been to church all this time? " was the parson's next question.
" O't ay'e have I; I've been many times in the kirk over the hill. "
" 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, ye ken; I never mind where they gang if they get better grass. "

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Proposed Centennial Fund.....\$100,000 00 Amount needed, June 1, 1904.....\$96,554 00
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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 rich. A sick man helped by thee shall make thee strong; Thou shalt be served thyself by every sense Of service which thou renderest.

THE USE OF ANAESTHETICS IN SURGERY AND IN EXTREME CASES OF SUFFERING, IS A PHYSICAL BLESSING; BUT AS A WHOLE, WHATEVER DULLS THE SENSE OF PAIN IN THE NERVES, IF THE EXPERIENCE BE REPEATED, IS LIKELY TO INCREASE DISEASE AND, FINALLY, TO DESTROY THE NERVES. This result is apparent in the use of popular stimulants and narcotics. Nevertheless, the drug business is one of the most flourishing, while the use of intoxicating drinks and tobacco are among the most powerful and prevalent of habits. A similar state of things exists in the moral and religious world, in the matter of conscience. The conscience-benumbing habit is widely prevalent and is the more deleterious because the results do not appear as prominently as do the symptoms of physical pain. As in the case of the opium eater, indulgence in conscience-benumbing agencies is likely to be a personal matter which is carefully hidden from other eyes. Perhaps one of the reasons why men indulge so much in opiates for the conscience is the dimness with which they apprehend the fact that punishment attends such indulgence, and that the gradual benumbing of conscience means spiritual decay and final death. As the thoughtless youth puts the hour of death far away, so men are likely to consider that evil results touching spiritual life do not come immediately, and that in some way they can be avoided. The exact opposite is true. Such results, though they seem slight, come with each succeeding effort to silence the voice of conscience or quiet that anxiety which always attends disobedience, at first. Those long periods of argument and indulgence, during which men struggle to overcome their better aspirations, or, half willingly yield to their baser temptations, are not merely preparatory stages for death. They are the development of spiritual disease and the beginning of dying. As the patient under the surgeon's knife feels no pain for the time, but must struggle through days of suffering and darkness before the normal course of life again can be restored, even

at the best, so spiritual narcotics give temporary oblivion to evil results upon the soul. Soon or late, however, each soul must awaken and pass through the inevitable and greatly increased suffering which attends all attempts toward recovery. Worst of all is the possibility, and in many cases the probability, 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.

SCARCELY A week passes but that the dearth of evidence appears in our exchanges. Ministers that in all Protestant denominations there is a more or less acute consciousness that the supply of ministers is decreasing. The Congregationalist of March 26 declares that the disparity between the number of ministers going forth from Congregational theological seminaries and the increase in the number of Congregational churches " grows wider year by year. " The Westley Sun of March 28 contains the following: " A conference to stimulate interest in the Christian ministry as a profession " has been held in New York the past week. Young men will not enter the ministry as they enter other professions, ' for the money there is in it, ' but solely ' for the love of it. ' We hope the conference took into consideration that fact. " The fact which is stated by the Sun suggests many important conclusions which we have not space to enumerate at this time. In view of all the facts, it is clear that the men who do enter the ministry are men of great devotion, men who have a much higher sense of their duty to the world and the Truth than the average man has. On the other hand, it is clear that these men have not, by inheritance or otherwise, much of worldly possessions or of money. The struggle through which they must necessarily pass to secure such intellectual training as will make them efficient in the ministry is inevitably great. That they must expect only the barest living, by way of salary, after they have struggled to secure preparation, is an important factor which the Church of Christ ought to consider for the sake of its own safety and as a matter of justice to such men. That those who have thus devoted themselves to the higher interests of the world, in the midst of years which tempt into other lines of action, ought to secure for their work a larger recognition of the real value of such services from the standpoint of money, than has yet been given to them. Those who look with anxiety and alarm in view of the present situation as to the supply of ministers ought to consider with equal anxiety whether the church is not failing in a vital point touching the financial value of the ministry, and whether that failure is not

THE LARGER UNIVERSITIES ARE MAKING SEVERAL CHANGES AND RE-ADJUSTMENTS AS TO COURSES OF STUDY, COMBINING AND SHORTENING COURSES SO AS TO HOLD MEN THROUGH BOTH THEIR PREPARATORY AND HIGHER STUDIES. In doing this they strike somewhat directly at the work of the smaller colleges. Whatever may be the results upon the attendance in the smaller colleges, no one can thoughtfully consider the relation between such colleges and the great universities without seeing that the one great value of training in the smaller college is found in its ability to develop character on the part of the student. In the university little or no immediate contact is possible between the student and the teacher. The training which the university gives is a sort of wholesale system of education in which the individual factor is too nearly lost. The exact opposite is found in the smaller schools, and since the men and women who make up the teaching force in the smaller college are certain to be those who have a high appreciation of the value of their personal relation to the student, the development of character in the student must become an increasingly important item. It is already an established fact that, in general, the intellectual training gained in the smaller college is quite equal in practical value to that secured in the larger university. On the other hand, the higher moral and religious tone which is likely to obtain in the smaller college, and the actual breadth of view in regard to life and its work which is developed, places such colleges in the front ranks as character builders. When we consider the superior value of character on the part of the educated, and, on the other hand, the great evils which result when the higher type of character is lacking, the value of the small college, which is likely to be more or less a denominational college, as a character builder and, therefore, as a conservative and uplifting influence in the world, takes highest

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self-destructive to the higher interests of the church.

SAMUEL GOMPERS, President of the American Federation of Labor, writing in a late number of the Congregationalist enumerates some things which laboring men ask of the church of Christ. That expression, laboring men, is not a very good one, but the common definition may be sufficient in this connection. First of all Mr. Gompers declares that whatever has been gained within the last few years touching the matter of labor on Sunday "is due to the organization of labor more than to any other one feature." He insists that the masses of men who labor demand of the church that the laborer's side of the industrial question should be better understood and more clearly presented from the pulpit. He asserts that laboring men are filled with bitterness toward the church because they think that the pulpit defends the employer and his interests and neglects the interests of the employed. He also declares that working men do not seek help in the sense of charity, as though they were poor, but that they demand a more charitable attitude on the part of Christians and law makers toward their interests. The best that Mr. Gompers says is expressed in the following paragraph: "The working men want the church to preach the gospel of the right of man to life, liberty and the pursuit of happiness—the right not merely to maintain that life, but the opportunity for better homes, better surroundings, higher education, higher aspirations, nobler thoughts, more humane feelings, and all the human instincts that go to make up a manhood that would be free and independent, loving and noble, and true and sympathetic." It is probably true that the average preacher has not studied as closely as he ought, especially in the cities, the problems connected with the labor questions. On the other hand, not a little of the feeling which exists among employed persons toward the church and the pulpit arises from the lack of knowledge on their part. Nevertheless, what Mr. Gompers says is worthy of careful consideration and the duty of the church to-day in the solution of the various phases of the labor problem is a prominent and imperative one.

SINCE writing the foregoing, two days ago, there come to hand, in the Public Ledger of Philadelphia, some statements made by Carroll D. Wright, United States Commissioner of Labor, in an address before the League for Political Education, on April 2. The words of Mr. Wright carry deep meaning because he is the most able, thoughtful, and best informed writer upon the higher phases of the labor question, of any man in the United States. In what he said is seen the result of many years of careful investigation. The substance of his statements is that while arbitration is of value in the settlement of labor troubles, and while Socialism is "the most ambitious remedy offered" neither of these reach the source of the difficulty. Arbitration is but a temporary adjustment, while Socialism, in the words of Mr. Wright, "may be stretched until it seems to compass the whole society, but finally it reaches a point

where the strain is too great, and it gives way altogether." Therefore does Mr. Wright declare that "the Decalogue is as good a labor platform as any. In right action or in practical religion we find the highest forms of solution yet offered." We are glad to repeat this thought of Mr. Wright's in this connection, and to call the attention of the reader again to the fact that in thus speaking Mr. Wright represents the logical conclusions of the best sociological science. He does not speak as a representative of Christianity, nor as a special advocate of the Decalogue, but as a man who finds in the Decalogue and its unfolding in Christianity the supreme remedy for labor troubles. Such conclusions carry us forward to the original divine principles in-wrought in human society, to which principles human experience must come, if best results are attained. It is worth much from the moral and religious standpoint when conclusions like these of Mr. Wright are announced. In proportion as the business world and the church of Christ come to realize these truths, and act accordingly, those problems which threaten gravest of evils to society and business will be more nearly solved. The RECORDER again announces its faith in the Decalogue and the Sermon on the Mount as the great solvents, not of religious questions alone, but of industrial and social problems as well.

It will interest our older readers, and benefit our younger ones, to know that one of the most indispensable things in modern life, sewing cotton, was developed as a result of certain great political and commercial revolutions. At the beginning of the nineteenth century, in equipping looms for making cloth, a large amount of silk was required for manufacturing twine, out of which "heddles" were made. The silk used for this purpose, especially in England and Scotland, came from Hamburg, Germany. About 1803, when Napoleon conquered Northern Germany and occupied Hamburg, he sought to cripple British industries by burning the stock of silk found there. This interfered much with the business of weaving at Paisley, Scotland. One James Clark of that place, who was a manufacturer of "heddle twine," was driven to find some new material in place of the silk twine which they could no longer manufacture. James and Peter Clark substituted cotton warp for silk, and developed the plan of twisting it into a thread strong enough to serve the purpose for which silk had been used. Up to this time linen had been the thread for sewing purposes. At the best, that was comparatively rough and uneven, and the Clarks suggested to their friends that a smooth cotton thread would be better than the rough linen which they were accustomed to use. This cotton thread, when first made, was sold in "hanks" or skeins. The writer remembers well such hanks of thread, both linen and cotton, in his mother's home. As the use of cotton thread increased the Clarks developed the idea of winding it upon a bobbin or spool, and at first the bobbin was returned to the manufacturer for re-use. Thus cotton thread was born early in the last century. The extent and importance of the place it now fills is a fine illustration of the rapidity with which humanity utilizes new and better things in

ordinary life. Another suggestion which is here pertinent, is that the ambition of Napoleon Bonaparte to rule the world was a prime factor in the production of cotton thread.

We heard a story the other day of a man who passed a criticism upon a sermon by facetiously asking at the close of the service that the penny he had put in the collection be returned, since he had not secured the worth of his money. Whatever point there may have been in that story it is only necessary to note what occurs in connection with the average "collection" at a religious service, to see that men are more likely to give the Lord the least thing they can find at hand, rather than the greatest or than anything adequate to the circumstances. Many a man with a roll of bills in his pocket hunts about for a nickel that he may seem to give the Lord something, or may appear to pay for what he secures in connection with the church service. The amount thus given is often less than the "tip" which the same man would give to a waiter who serves him at dinner, and not greater than the amount he pays a street boy for polishing his shoes. The barber who shaves his face and cuts his hair is likely to get more than the Lord does at church service. It must be that such men have so little acquaintance with God and righteousness, and with the purpose of the Church of Christ and its mission in the world, that they are practically strangers to all larger and better conceptions. If they were not they could not search for a nickel, putting aside the dollar which comes to their hand first, in making gifts to the Lord. Men always invest money in proportion to their desires for any given thing, or in proportion to the value of the investment because of what it may return to them. If the truth were known, all forms of business owe an immense debt to the Church of Christ because of its conservative influence in the matter of moral character, commercial honesty, social purity, and the general well-being of society. Imperfect as the Church of Christ is—because all human organizations are marked by human limitations and imperfections—it is the representative of God and righteousness among men, in a far greater degree than any other organization. As such, it has the right to ask for liberal support, and the men who receive its benefits are under obligations to grant that support. The man who refuses to pay just taxes on his property when the city in which he lives has given protection to him, and by good order and general improvements has increased the commercial value of his property, is looked upon as niggardly and mean. If Christianity and its influence in the world be considered from the standpoint of business alone, it has the right to demand far more liberal support from men outside the church than it receives. Those who put a nickel upon the plate at church service when they ought to put \$5, are men who deliberately appropriate the benefits which come from the existence of the church, without recognizing their value by courteous thanks, or corresponding financial support. If such men's estimate of God and righteousness is to be judged by the amount of their contributions to the Church of Christ, they must hold him and his church in very low esteem.

EACH new development concerning popular tendencies, and especially concerning the saloon, shows how completely politics, social interests and Sunday observance have become practically entangled. The most acute form of this experience is now found in New York. On a late Sunday, leading pastors in that city spoke in protest against certain bills which propose to legalize the sale of liquors upon Sunday. Such sale is already legalized, by indirection, to a large extent, but the friends of the saloon are seeking to secure absolute legalization, so that all places where liquor is sold may be free from interruption on a part, or all of Sunday. The point to which we call attention is that these men, ablest among the pastors of New York, dealt with the question as a political issue. They asserted that the Republican party now in power will commit suicide if it allows the passage of certain bills. Dr. Mac Arthur of the Baptist Church said: "The passage of that bill would instantly alienate from the Republican party 50,000 God-fearing and Sabbath-keeping churchmen who long have been loyal Republicans." This remark of Dr. Mac Arthur was repeated in various forms, and the idea therein expressed is the most prominent feature in the struggle now going forward. In one way or another the liquor power and disregard for Sunday are steadily gaining in that great city and elsewhere. The lesson which this situation teaches is plain. If any permanent reform is secured for Sabbath observance whether in connection with Sunday or any other day it must be gained upon religious grounds. The most important step toward securing a clear field for Sabbath Reform is to separate the whole question from politics. This involves a radical change of base concerning what is called Sunday legislation; and also the entire separation of the liquor traffic from all other forms of business in connection with such legislation. At present, all that the friends of true Sabbath Reform can do is to re-state this truth and call attention to the better way. As in all similar cases, the interests involved must find their way through experience, bitter and continual, toward larger conceptions of the true position which Sabbath Reform involves. If the pastors in the city of New York would cease to treat the question as a political one, and fall back upon the Word of God and the essentially religious character of the whole Sabbath question, much would be gained. It is without question true that they hesitate thus to make the question a religious one because they know that Sunday observance cannot be sustained by an appeal to the Scripture and the example of Christ. Actual Sabbath Reform means revolution, not only concerning the sale of liquor on Sunday, but concerning the opinions and practices of Christian men themselves. Though long delayed, to that fact Sabbath Reform must come, at last.

THE power of this political issue in the State of New York is commented upon by the Christian Advocate of March 24 in an editorial entitled, "The Sappers and Miners of the Sabbath." The Advocate is a careful observer of the trend of things and declares that the Republican party, "having an im-

mense constituency in the State, many of whom are opposed to Sunday saloons" has hitherto resisted the effort to legalize saloons on Sunday. The Advocate adds that "now they waver, being afraid for the next gubernatorial and Presidential elections, and for the next Municipal election in this city." It also calls attention to the Citizen's Union and other organizations which are moving for the legalizing of the Sunday saloon, and to "certain ministers who are either idealists without practical wisdom or sympathetic with the relaxed morality of city life. These politicians appear to be banking upon the apathy and imbecility of Christians." Beyond the statements here quoted the Advocate discusses the question as to other phases, recognizing the fact that many Christian men who will pass resolutions in their churches, will not stand firm at the ballot box when the political phase of the issue is in test. Our readers are familiar with the lines of history upon this and similar questions. We are only anxious here to emphasize yet more the fact that when great religious and moral reforms become thus closely identified with political and party issues, the true basis of Reform is lost sight of, and those Christians who would gladly secure better things are rendered comparatively powerless through political complications. As we have already said, the only hope is in making Sabbath Reform a clear-cut religious issue based upon the Bible, the example of Christ, and the Ten Commandments.

THE Associations for 1904 will come in the following order: The South Eastern, at Berea, W. Va., opening May 19, 1904; The Eastern at Marlboro (Shiloh) N. J., May 26; The Central, at Brookfield, N. Y., June 2; The Western, at Independence, N. Y., June 9, and the North Western at Milton Junction, Wis., June 16.

SALEM COLLEGE. The spring term of the College opened with a good attendance. More than a fourth of the present enrollment is made up of new students. The time is not far distant when it will be all but impossible to accommodate the increased number of our students. One of the most serious drawbacks we have to encounter at the present time is the crowded condition of classrooms. In view of the fact that every available space is filled to its utmost capacity, the Board of Directors at a recent meeting, voted to start a building fund. The secretary was instructed to bring the matter before the people in such a way as to acquaint them with the needs, in the hope that many will feel inclined to aid in this work. To this end a fund is about to be established and the names of contributors will be published in the columns of this paper. The people of West Virginia are taking hold of the work with enthusiasm and are planning to put a man in the field during the summer, largely for the purpose of bringing this matter before the people and to receive additional gifts for this fund. West Virginians are responsive to emergency calls and will undoubtedly contribute liberally toward making this much needed building an assured fact. It is also hoped that those outside of our own state, who by their generous support have helped to bring this part of our

denominational work to its present stage, will take an active interest in meeting the enlarged demands.

CORTEZ R. CLAWSON, Chairman of Committee. SALEM, W. Va., March 31, 1904.

LEVELING DOWN. The average child in school is perfectly content to do "as well as the others." And that is why he or she is an average child. If there were ambition, coupled with effort, to be something more than the others, the pupil would be found above the average; or if there were laziness or inertia which was satisfied with any way of getting along, the pupil would be below the average. The willingness to limit one's own effort by the efforts of others is what keeps most of us among the average class.

The same inclination is found among workmen, skilled or unskilled. Very few seek to do better work or more work than their companions; if the average quality or quantity is turned out, there is content. This is the main reason why so few men put themselves in positions to be chosen as superintendents or directors of work. Natural abilities which if given full scope, might develop leadership are dwarfed because there is no ambition to do better than some other person. Hence we find that expert mechanics are scarce; men who can "do anything and do it well" are not numerous.

Among the professions the same inclination is found. The effort which takes one out of the "and also" class is not put forth, many times because in the early years of effort comparison is made with the results attained by the average man in the same profession and if that average is satisfactory further effort is dropped. The readiness to have one's abilities leveled down rather than to raise them above the average tends to keep all down rather than to raise all.

It is an old saying among financiers that the poorer money will always drive out of circulation the better. The fact has been demonstrated over and over, until the financial world has to accept the principal. The same rule holds good in every line of effort. Unless there is ambition to attain something beyond and above the average effort will sooner or later come down to the average, and the tendency down is always rapid and sometimes precipitate. The process of leveling is constantly lowering the height of the whole field, and the benefit to the world is becoming constantly less and less. The young man who strives to lift himself above the average, thereby tends to raise the average of the whole, and he who is content to do no better than "they all do" is assisting in the process of deterioration which is sure to go on. The poorer workman will drive out the better workman if the result of the poorer man's effort is made the measure of the work of all. Just so in morals, too. The person who does this, that, or the other because "they all do it," is not in a fair way to become strong himself or to assist in making others strong. Leveling up rather than leveling down is what pushes the world ahead.—The Western Sun.

Skill to do comes by doing, knowledge comes by eyes always open and working hands.—Emerson.



## Publisher's Corner.

When this issue of the RECORDER reaches most of our subscribers, we hope to have our new Linotype machine on the composing-room floor. Last week we were notified that it was completed, and "please send check." This the Treasurer was able to do, but it made a big hole in the Society's cash account.

It will be some weeks before the machine will be in running order. We expect all manner of troubles, and we won't be disappointed. A new machine is quite different from the proverbial "new broom," but in course of time we expect to have the results for all our work.

We still must have numerous "fixins" to go with the machine, and our friends can help us with these.

Last week our corner took in almost a whole page. We then said our say, and retire back into our corner. But we still have the same story and the same needs.

If you did not get a reminder from us, write us.

### THE WATERFORD CHURCH.

L. T. ROGERS.

In the SABBATH RECORDER of March 24, 1904, there appeared a brief history of the Waterford (Conn.) Seventh-day Baptist church, copied from a New London paper. This being my mother church I am interested in its history and dislike to see any mistaken history published in regard to it. There are some quite important additions that might be made, also some corrections, should you think best to make them.

The Seventh-day Baptist church of Waterford, Conn., was organized Nov. 11, 1784. Davis Rogers was ordained as its pastor Nov. 6, 1785. Soon after, Nathan Rogers was "licensed to improve his gift in preaching," and at Hopkinton, R. I., Feb. 12, 1786, was ordained Elder and sent out as an evangelist. A few years afterward Jabez Beebe, Jr., was licensed to preach the gospel, and on Dec. 14, 1796, was ordained Elder and assistant to Elder Davis Rogers, their pastor. May 19, 1804, Elder Davis Rogers was relieved from his pastorate of twenty years, to take charge of the Seventh-day Baptist church at Preston, Chenango county, N. Y., and Elder Jabez Beebe took the pastorate at Waterford for the next five years. In 1809, he went to the church at Preston, N. Y. December 11, 1811, Lester Rogers was licensed to preach the gospel, and Sept. 24, 1812, he was ordained and became the pastor of the church, and continued as such until his death April 1, 1822, nearly ten years. During his pastorate, in 1816, a new house of worship was erected on the West Great Neck Road, near the center of the church and society, and the old church building erected in 1810, on Far Hill, was abandoned, except as meetings were occasionally held there by the First-day Baptists.

In August, 1822, Lester T. Rogers, a son of Elder Lester Rogers, was licensed to improve his gift, and in January, 1824, was ordained and took the pastorate of the church, which he held until his death, Nov. 18, 1850—twenty-six years. In March, 1834, Henry H. Rogers, a brother of the pastor, was licensed to preach, but he never received ordination. Feb. 12, 1832, Benedict Westcott, who had been previously licensed, was ordained and went to the pastorate of the

Seventh-day Baptist church of Preston, N. Y. In December, 1850, Deacon Edmund Darrow, a brother-in-law of the former pastor, was appointed to lead meetings in the absence of visiting ministers. In January, 1852, Halsey H. Baker, of Berlin, N. Y., was called and ordained pastor. He remained one year. In June, 1852, Lester C. Rogers, a son of Elder Lester T. Rogers, deceased, was licensed, and Nov. 28, 1858, he was ordained and became the pastor of the Seventh-day Baptist church of New Market, N. J. In September, 1852, James C. Rogers was licensed. Soon after he moved to DeRuyter, N. Y., and was called to the pastorate of the Seventh-day Baptist church of that place, while attending school in DeRuyter Institute. He having a call from the Seventh-day Baptist church at West Hallock, Ill., the church at DeRuyter requested the General Conference meeting at Leonardsville, N. Y., to ordain him to the work of the gospel ministry. This was done Sept. 8, 1855, and he assumed the pastorate of the church at West Hallock, Ill. In March, 1854, Deacon Edmund Darrow was licensed by the Waterford church, and in March, 1860, he was ordained, took the pastorate of the church, and continued as such, until his death in 1888. Benjamin F. Rogers, a brother of Elder James C. Rogers, after his removal to Milton, Wis., was licensed by the Seventh-day Baptist church of Rock River, and was ordained Sept. 17, 1864, and sent out by the North-Western Association Missionary Board on to the Minnesota field, where he organized the New Auburn Seventh-day Baptist church, and remained their pastor for several years. Samuel R. Wheeler, a former member of the Waterford church, was licensed and ordained as pastor of the Seventh-day Baptist church of Hebron, Pa. Afterward he was sent out by the Missionary Board as missionary on the frontier of the West. In 1860, the old meeting-house, built in 1816, was taken down and a new church building, costing \$1,989, was erected a short distance south on land donated by Deacon David Rogers.

Henry Rogers, mentioned in the article published in the SABBATH RECORDER, was a licentiate, but never pastor.

Elder Benedict Westcott (not Benjamin) was not pastor of the church at Waterford.

MILTON JUNCTION, WIS., March 31, 1904.

### THE BIRD PETITION.

Before the year 1897 I had become very much alarmed at the prospect of the total extinction of our song-birds. The bobolink seemed to be disappearing from the fields in Massachusetts, the beautiful summer red bird had become extinct and the oriole and the scarlet tanager had almost disappeared. Many varieties of song-birds which were familiar to my own boyhood and were unknown to my children. The same thing seems to be going on in other countries. The famous Italian novelist, Ouida, contributed an article in the North American Review, a few years ago in which she describes the extermination of the Nightingale in Italy. The director of the Central Park, in one of his reports, stated that within fifteen or twenty years the song-birds of the State of New York had diminished 45 per cent.

One afternoon in the spring of 1897, Governor Clafin called on me at my committee room in the capitol and told me a lady had just visited his daughter at her rooms who

had on her head eleven aigrettes. These aigrettes are said to come from the female white heron, a beautiful bird abounding in Florida. They are a sort of bridal ornament, growing out on the head of the female at pairing time and perishing and dropping off after the brood is reared. So the ornament on the horrible woman's head had cost the lives of eleven of these beautiful birds and very likely in every case the lives of a brood of young ones.

When I went home I sat down after dinner and wrote with a pencil the following petition:

"To the Great and General Court of the Commonwealth of Massachusetts:

"We, the song-birds of Massachusetts and their playfellows make this our humble petition:

"We know more about you than you think we do. We know how good you are. We have hopped about the roofs and looked in at the windows of the houses you have built for poor and sick and hungry people and little lame and deaf and blind children. We have built our nests in the trees and sung many a song as we flew about the gardens and parks you have made so beautiful for your own children, especially your poor children to play in.

"Every year we fly a great way over the country, keeping all the time where the sun is bright and warm; and we know that whenever you do anything, other people all over the great land between the seas and the great lakes, find it out, and pretty soon will try to do the same thing. We know, we know. We are Americans just as you are. Some of us, like some of you, came from across the great sea, but most of the birds like us have lived here a long while and birds like us welcomed your fathers when they came here many years ago. Our fathers and mothers have always done their best to please your fathers and mothers.

"Now we have a sad story to tell you. Thoughtless or bad people are trying to destroy us. They kill us because our feathers are beautiful. Even pretty and sweet girls who we should think would be our best friends, kill our brothers and children so that they may wear plumage on their hats. Sometimes people kill us for mere wantonness. Cruel boys destroy our nests and steal our eggs and our young ones. People with guns and snares lie in wait to kill us, as if the place for a bird was not in the sky, alive, but in a shop window or under a glass case. If this goes on much longer, all your song-birds will be gone. Already, we are told, in some other countries that used to be full of birds, they are almost gone. Even the nightingales are being all killed in Italy.

"Now we humbly pray that you will stop all this, and will save us from this sad fate. You have already made a law that no one shall kill a harmless song-bird or destroy our nests or our eggs. Will you please to make another that no one shall wear our feathers, so that no one will kill us to get them? We want them all ourselves. Your pretty girls are pretty enough without them. We are told that it is as easy for you to do this as for a blackbird to whistle.

"If you will, we know how to pay you a hundred times over. We will teach your children to keep themselves clean and neat. We will show them how to live together in peace

and love and to agree as we do in our nests. We will build pretty houses which you will like to see. We will play about your gardens and flower beds,—ourselves like flowers on wings,—without any cost to you. Every June morning when you go out into the field, oriole and blackbird, and bobolink will fly after you and make the day more delightful to you; and when you go home tired at sundown, vespersparrow will tell you how grateful we are. When you sit on your porch after dark, fife bird, and hermit thrush and wood thrush will sing to you, and even whippoorwill will cheer a little. We know where we are safe. In a little while all the birds will come to live in Massachusetts again, and everybody who loves music will like to make a summer home with you."

I thought, perhaps, it might strike the legislature of Massachusetts and the public more impressively than a sober argument. The whole thing took only fifteen or twenty minutes. The petition was signed by all the song-birds of Massachusetts, and illustrated by Miss Ellen Day Hale with the portraits of the signers. It was presented to the Massachusetts senate by the Hon. A. S. Roe, senator from Worcester District. The legislature acted upon it and passed the following statute:

"Whoever has in his possession the body or feathers of any bird whose taking or killing is prohibited by section four of chapter 276 of the acts of the year 1886, or wears such feathers for the purpose of dress or ornament, shall be punished as provided in said section: provided that this act shall not be construed to prohibit persons having the certificate provided for in said sections from taking or killing such birds; and provided, further, that this act shall not apply to natural history associations, or to the proprietors of museums, or other collections for scientific purposes. Approved June 11, 1897."

This statute was copied in several other states. I think the petition helped a good deal the healthy reaction which, owing largely to the efforts of humane societies and natural history associations and especially of some very accomplished ladies, has arrested the destruction of these beautiful ornaments of our woods and fields and gardens, "our tellow pilgrims on the journey of life," who have so much of humanity in them and who, like us, have their appointed tasks set to them by the great Creator.—From Senator Hoar's "Autobiography of Seventy Years."

### A LIVING FROM A TOWN LOT.

In a small western town, some years ago, there lived a man who thought that horticulture could be made profitable on a small amount of ground. This man's capital was limited. The total area of land at his disposal was a little less than one acre. He had energy and ambition and a desire to make his efforts successful. The man selected as his two main crops strawberries and celery. One-fourth of an acre was devoted to strawberries, one-fourth of an acre to celery, and one-fourth of an acre to miscellaneous garden vegetables, to be sold in the town. The problem was to handle these crops so as to secure the very highest returns for the outlay involved. No other help than that of the man himself was needed. The soil was ordinary, but was made rich by the application of stable manure.

The man developed a system which involved

a shifting of crops each year. This, he gathered from what he could read, was necessary, first to avoid diseases and insects, and second, to rest the land. Eight thousand strawberry plants were put out on one-quarter of the acre, the plants all being grown in small pots so that they could be planted in the latter part of June, leaving his ground free up to that time for his miscellaneous vegetable crops.

The strawberries planted in June gave him a full harvest the following May and June, and from these plants the average yield amounted to \$500 for his one-quarter of an acre. His celery he planted in the latter part of July on the ground that his strawberries occupied. This celery was taken off in October, and the ground was therefore free the next spring for his vegetable crops. His one-fourth of an acre of celery handled in this way gave him \$400 average yield. His miscellaneous vegetables, grown in rotation, such as green peas, green beans, beets, lettuce and crops of this nature, gave him \$400 more, making his receipts from his three-quarters of an acre \$1,400, of which approximately \$400 was expended for fertilizers, necessary help, etc.—World's Work.

### STRENGTH AND BEAUTY OF YOUTH.

All of which leads us to say that there is no period so habitually misunderstood and travestied as that of adolescence—let us say—the years between fifteen and twenty. It is a time when a youth is no longer a boy or a girl, but not quite a man or a woman. It is a time when the characteristics which least commend themselves to mature reflection, are most in evidence; and when those which really distinguish the age are, with a natural shyness, kept from view. The child is absolutely without reserve, and the man who has become confident of himself, is outspoken; but the youth, who is no longer the one nor has yet become the other, oftentimes effects an indifference which is not indifference at all, but bashfulness as a result of indecision.

With all its limitations there is no period in life more beautiful than that between fifteen and twenty. Its laughter may be light and easily provoked, but one who knew the boy not casually, said, "The thoughts of a boy are long, long thoughts." Underneath his gay exterior he often carries a burdened soul. He is for the first time face to face with questions of conscience, and problems of duty, and necessities for action. It is safe to say that between fifteen and twenty, the lad, who is not hopelessly bad, gives more sober reflection to the great questions which affect his character and destiny than does the man at any later period of equal duration. There are few listeners in a congregation who carry away more of the sermon with them than the boys and girls of just this "giggling and gum-chewing age"; and many a man of sixty would give all he is worth to-day to know once more the sensitive conscience, and moral ambitions, and religious emotions which were his when he was sixteen. He knows right well that he then saw visions and dreamed dreams which since have "faded into the light of common day."—Interior.

### WHO OWN AMERICAN RAILWAYS.

While there are no figures available for all the roads, those of the Illinois Central are sufficient to indicate that at least eighty per cent of the total holdings in American rail-

ways are held in the United States. This would mean that not more than \$85,000,000, or less than five per cent of the gross annual income of the railways of the United States, goes to foreign investors, leaving \$1,684,447,408, or ninety-five per cent, to be divided in parts of forty and sixty among American capitalists and American workmen. Five-eighths of this goes to the one million railway stock and bond holders and the 1,189,315 employees, or, eliminating duplications, into at least two million hands. Estimating 5.24 persons to the income, the figures of the census of 1900, it follows that 10,480,000 persons, or thirteen per cent of the total population of the United States, share directly in the earnings of American Railways.—World To-day.

### DEAN STANLEY ON BAPTISM.

The following summary is given by the Christian Commonwealth as the views of the late Dean Stanley on the subject of baptism:

1. Immersion was wisely selected, not only because it was a "most delightful, ordinary, and salutary observance," but because it was significantly expressive of the design of baptism.
2. The word which Christ used to express baptism is literally translated immersion.
3. Christ himself was immersed.
4. The apostles uniformly practiced immersion.
5. Immersion was the invariable practice of the primitive church.
6. It was almost the universal practice of Christians for thirteen centuries.
7. When the substitution of sprinkling for immersion began to find favor, it was stoutly resisted as an innovation.
8. Even in some of the cold countries (Russia, for instance), the innovation has been up to the present time successfully resisted.
9. Immersion, "even in the church of England, is still observed in theory. Elizabeth and Edward VI. were both immersed. The Rubric in the Public Baptism for infants enjoins that, unless for special causes, they are to be dipped, not sprinkled."
10. The change from immersion to sprinkling is greater than that which the Roman Catholic Church has made in administering the sacrament of the Lord's supper in the bread without the wine.—Selected.

### MY HOPE.

You ask me what my hope is. It is that Christ died for my sins, in my stead, in my place, and therefore I can enter into life eternal. You ask Paul what his hope was. "Christ died for our sins according to the Scripture."

This is the hope in which died all the glorious martyrs of old, in which all who have entered heaven's gate have found their only comfort. Take that doctrine of substitution out of the Bible and my hope is lost. With the law, without Christ, we are undone. The law we have broken and it can only hang over our head the sharp sword of justice. Even if we could keep it from this moment, there remains the unforgiven past. "Without shedding of blood there is no remission."—D. L. Moody.

It is not the motive, properly speaking, that determines the working of the will; but it is the will that imparts strength to the motive.—James McCoah.



Missions.

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

BE A FRIEND TO MAN.

SAM WALTER FOSS.

There are hermit souls that live withdrawn In the place of their self-content...

Let me live in a house by the side of the road Where the race of men go by—

I see from my house by the side of the road, By the side of the highway of life,

Let me live in my house by the side of the road And be a friend to man.

MAN was created in the image of God endowed with like attributes. God's attributes are perfect, man's attributes are imperfect...

SINCE the love attribute of man is capable of cultivation and growth, what are the sources of its truest and highest development.

Again we can develop the love attribute in us by loving service for Christ and his kingdom.

us. We not only unfold the love power in us by direct service, but the reflex influence of loving service is a most powerful developer of that power.

TREASURER'S REPORT

For the month of March, 1904.

GEO. H. UTTER, Treasurer, In account with THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Table with columns for item, amount, and total. Includes Cash in Treasury March 1, 1904, Sabbath Schools, Churches, and various mission societies.

Table with columns for item, amount, and total. Includes M. B. Kelly salary for February, J. D. Jones labor at Stokes, Ohio, and interest.

E. and O. E. GEO. H. UTTER, Treasurer.

MARY JONES AND HER BIBLE.

The origin of the British and Foreign Bible Society, which celebrated its centennial March 7, 1904, is one of the most romantic and interesting incidents in the history of the Christian church.

the Word of God. Her parents were poor and could not buy her a Bible, but she began to save every penny that she could earn...

At last she thought that she had enough to buy a Bible. The only place where she could get one was at Bala, of the Rev. Mr. Charles; but Bala was about thirty miles away...

The long-looked for moment was near when Mary hoped to receive the fruition of her labors, her prayers and her desires. Mr. Edwards told her story to Mr. Charles...

Her anguish was too much for the heart of the good minister, and at last he said, "Well, my dear girl, I find you must have a Bible, however difficult it is for me to give you one without disappointing other friends..."

Mary's walk over the long thirty miles back to her home in Llanfihangel-y-Pennant was an easier journey than when she came.

The good man, Rev. Thomas Charles, of Bala, was deeply moved by this incident, and it confirmed in his mind a resolution which had been forming...

the Empire and the world?" The suggestion was at once adopted, and so a Baptist minister became the founder of the great British and Foreign Bible Society.

Mary Jones lived for many years after this and was a deeply devoted Christian. Her Bible was her treasure all her life.

THE STORK'S RAPID FLIGHT.

No living thing, not even a scared jack rabbit, can travel with the speed displayed by such birds as the stork and the northern blue-throat.

Slavin Pasha, an Austrian in the service of the kuedive, and now governor of the Central African province of Darfur, was for many years a captive in the hands of the Mahdi...

He wrote a note to his friend and tied it to the metal band. When the stork returned to Austria for the summer, the friend saw the letter, caught the stork and read the message...

HEIMWEH.

Behind the hills the sun has set, The dusk and dew are falling; Far down the field the milker's voice Floats faint, his late herd calling.

Woman's Work.

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

ONCE IN A WHILE.

HORACE PARKER FISHER.

It is easy enough to be pleasant When life flows by like a song, But the man worth while is the man who will smile...

It is easy enough to be prudent When nothing tempts you to stray, When without or within no voice of sin Is luring your soul away.

By the cynic, the sad, and the fallen, Who had no strength for the strife, The world's highway is cumbered to-day—

THE address of Mrs. Rebecca Rogers has been asked for and thinking there may be others who will be interested we give it through the RECORDER.

PLEASE note the urgent plea from the Treasurer of the Woman's Board. Will you ask these women to do this work for you and fail to give them the tools with which to work?

WOMAN'S BOARD—RECEIPTS.

Table with columns for month, amount, and total. Includes August through February receipts.

Table with columns for location, amount, and total. Includes Foulke, Ark., Glen, Wis., Hammond, La., Milton, Wis., Mora, Minn., New Richmond, Minn., New York—Woman's Auxiliary Society.

Table with columns for location, amount, and total. Includes Tract Society, Alfred, Milton and Salem Scholarships, Unappropriated, Board Expenses.

Table with columns for location, amount, and total. Includes Plainfield, N. J.—Woman's Society for Christian Work, Tract Society, Missionary Society, Miss Burdick's salary, China Missions, Board Expense, Salem, W. Va.—Ladies' Aid Society, Westerly, R. I.—Woman's Aid Society.

Walworth, Wis.—Ladies' Benevolent Society, unappropriated, 5 00 Receipts for March, 271 32

Milton, Wis., April 1, 1904. The foregoing statement covers the first eight months of the Conference year, and shows for the first two-thirds of the year only about one-third of the usual annual receipts.

REPORT OF LEONARDVILLE SOCIETY. Our Society has held regular meetings through the winter which have been well attended.

The work has been tying comfortables, piecing quilts, making aprons and napkins. Last week we packed a box of clothing, which was sent to a member of our church, in the Binghamton Hospital.

We regret exceedingly, that this association is to lose the help of Mrs. Van Horn. Our loss will be Albion's gain.

SCRIPTURE CAKE. 1 cup Judges 5th chapter 25th verse last clause.

2 cups of Jeremiah, 6: 20. 1/2 doz. Job, 39: 14. A little of Genesis 19: 26. 1 cup Genesis, 24: 20. 2 cups Deuteronomy 23d and 24th, dried and chopped.

1 cup Numbers 17: 8, chopped. Mark 16: 1, to taste. Large spoonful of 1st Samuel, 18: 25. 3/4 cups prepared 1st Kings, 4th, 22nd, first clause.

Follow Solomon's advice for making boys and girls good. First clause Proverbs 23: 14 and you will have a good cake.

(This recipe for Scripture Cake has been used in some of our societies, where a piece of the cake and the recipe have been sold for five cents. In order to make it, we must be willing to study the Bible pretty carefully, in order to get the proper materials.) M.

I live for those who love me, For those who love me true, For the heaven that smiles above me, And waits my coming, too; For the rights that need assistance, For the wrongs that need resistance, For the future in the distance, For the good that I can do.

—Th. Guthrie.

TAUGHT BY A CHILD.

The story is related of a little Chinese lad who had been converted to God in a mission school in China. On one occasion, 'tis said, he chanced to be in a village temple and was looking at the idols.

The little boy thought to himself: "Here is an old man, who has not long to live, and he does not know the way to heaven. But I'm only a boy; I can't tell him." At length, however, mustering up his courage, he approached the old man and, with tears streaming down his cheeks, asked him:



"Would you mind my speaking to you? I am young; you are very old."  
 "What are you crying for?" said the old man. "Can I help you?"  
 "Sir, I am crying because I am so sorry for you."  
 "Sorry for me? What for?"  
 "Because you are aged and cannot live long, and do not know the way to heaven."  
 "What? Do you know the way to heaven?"  
 "I know that Jesus saved me, and will save you."  
 "Who is Jesus?" asked the old man.

The boy told him the story of God's love, and the man's heart melted as he listened to this new revelation.

"Boy," he said, "I am over sixty years old, and have never heard such words. Come home with me, and you shall tell the old lady the story you have told me."

The boy went home with the old man and told the story of the love of God, while the aged couple listened with great interest. He was invited again and again, and stayed in their house the whole of his holiday, and the result was that they were both led to the Saviour.

Four years after, Mr. J. Hudson Taylor accompanied the youth to the home of the aged couple and found them truly devoted Christians. Said the old man: "But for this boy, my wife and I should have died in darkness."—Selected.

#### A BRIGHT BOY.

Judge E. H. Gary, chairman of the executive committee of the Steel Trust, used to live in the Illinois town of Wheaton.

"One day, in Wheaton," Judge Gary said recently, "I took dinner with a clergyman and his family. The clergyman had an eight-year-old son called Joe, and Joe was a very bright boy.

"Look here, Joe," I said during the course of the dinner, "I have a question to ask you about your father."

"Joe looked gravely at me.

"All right; I'll answer your question," he said.

"Well," said I, "I want to know if your father doesn't preach the same sermon twice sometimes."

"Yes, I think he does," said Joe, "but the second time he always hollers in different places from what he did the first time."

#### TO THE WATCH.

ARNOLD TOWNSEND.

O Sentinel at the loose swung door of my impetuous lips,  
 Guard close to-day! Make sure no word unjust or cruel slips  
 In anger forth, by folly spurred or armed with envy's whips;  
 Keep clear the way to-day.

And Watchmen on the cliff-scarred heights that lead  
 from heart to mine,  
 When wolf-thoughts clothed in guile's soft fleece creep  
 up, O be not blind!  
 But may they pass whose foreheads bear the glowing  
 seal-word "kind;"  
 Bid them God-speed, I pray.

And Warden of my soul's stained house where love and  
 hate are born,  
 O make it clean, if swept must be with pain's rough  
 broom of thorn!  
 And quiet impose, so straining ears with world-din  
 racked and torn  
 May catch what God doth say.

—The Outlook.

It is the little things well done that go to make up a successful and truly good life.—Roosevelt.

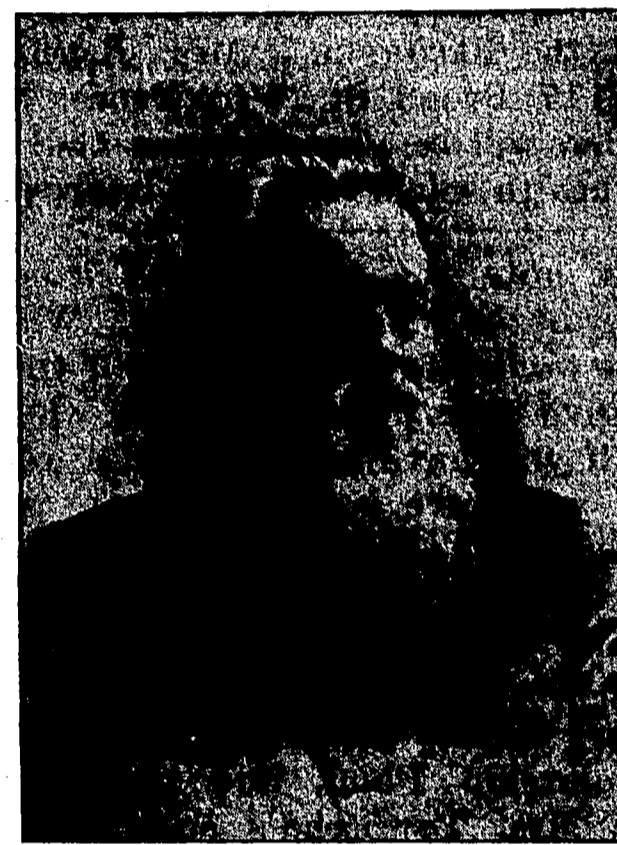
#### IN MEMORIAM.

REV. HIRAM PALMER BURDICK.

Rev. Hiram Palmer Burdick, E. M., M. D., was born in the town of Alfred, Allegany county, N. Y., December 12, 1819. His grandparents were from Rhode Island. His great-grandfather on his mother's side was Eld. John Burdick of Rhode Island.

Eld. H. P. Burdick was left fatherless when five years old. His earliest idea of the future was a place of torment called hell, and that all went there as soon as put into the grave. He heard of a man who was hung on a gibbet and the birds carried him away. He firmly resolved to be hung on a gibbet, then the birds would carry him off and he would escape hell.

During a snow-storm he asked his uncle, "Who made it snow?" This and other such questions as a child would ask brought out the facts that there was a God and a very pleasant place called heaven, where God would take all the folks who are good. All through life he claimed that this was his happiest hour and the best news he ever heard. He always



claimed that he never was more of a Christian than then, honest and truthful as he knew how to be.

He offered his first childlike prayer when about nine years old on the ground where stands the old orchard near the Hartsville church. When he was thirteen years of age he was baptized by Eld. Spencer Sweet and united with the First Alfred church.

As near as can be ascertained, he was fifteen when he organized a Bible school the outgrowth of which was the Hartsville church. He gave his first temperance lecture when he was eighteen.

On June 19, 1845, he was married to Emily C. Porter, who died March 23, 1863. To them were born four children, Mrs. Emma Euphemia Wilber, Isaac Hiram and Allie Alfred Burdick, besides a daughter who died in her infancy.

Though Elder Burdick had been lecturing and exhorting, as it was then called, for some years, he preached his first sermon June 7, 1845. He was graduated the same year from Alfred University in the class with Asa Smith, Nathan Maxson and Nathan Wardner. Soon after his graduation the members of the First and Second Alfred churches and other citizens of Hartsville, decided to have meetings every Sabbath except on communion seasons at the other churches, and by unanimous vote called him to preach for them.

He was ordained and called to the pastor-

ate of the Hartsville church in 1848, and resigned this position in 1867 on account of injuries received in a railroad accident. His sufferings were so severe that he firmly believed he could never give another lecture nor preach another sermon.

Elder Burdick, while in charge of the Laight Street Cure in New York City, was married to Miss Mary Bryant, M. D., who had charge of the woman's department of a cure in Wabash, Ind. In 1867 he and his wife took charge of a large cure in Buffalo. Some of his patients and acquaintances from New York City told the pastors of Buffalo that Dr. Burdick was a good talker. Very much against his will, while pressing his hand against his injured side, he did talk a few minutes. Then the daily papers would report what he said. He preached for the First Presbyterian church one summer and was a frequent supply in many of the other churches in the absence of their pastors. He also alternated with Chaplain Cook in mission work at Allen and Canal Streets. It was said that he gave many more temperance talks than any other person.

Five years of his life were spent in the West. Here, he said, he made the greatest mistake of his life in trying to run a business without money, with one fire by accident and another by lightning to either oppose or help him, or perhaps both. Yet he ever hoped and prayed that his many sermons under God would result in some good.

On his return home he was again called to the pastorate of the Hartsville church. After a time he thought there were some very important reasons why he should preach no longer. First he was so much like others that when he had preached more than two thousand sermons in one place it was best for all concerned that some one else should do the preaching. Second, as he now had but a small income, aside from his preaching, the church could not pay enough to support him. He could talk to ten or twenty times more people, do more good and receive more for it in a month or two than he could to preach a year for so small a church. Yet of all others he was most attached to the Hartsville people.

That he was always in sympathy with those his brothers and sisters saw fit to call, and ever ready to heed a call from the church and people he loved so well, may be seen from what Pastor D. E. Maxson once said in the RECORDER:

"I have for many years been well acquainted with the Rev. Hiram P. Burdick, E. M., M. D., and most cheerfully do I recommend him to the public as an able, earnest, and successful advocate of gospel truth in its application to the uplifting and reform of society. As a gospel temperance lecturer he has but few equals in the field. Any confidence the public may repose in him as a minister of Christ earnestly seeking to save the victims of the saloon and other great evils, will not be misplaced."

ALFRED CENTER, Sept. 11, 1887.

Dr. Burdick had been feeble for two years. But his disease did not assume anything like a serious form until last December, when he suffered a severe attack of pneumonia. Since then he gradually failed until the end came on Monday March 28.

Services were held at the late home of the deceased. Prayer was offered by Pres. B. C. Davis. Remarks touching upon the educa-

tional, reform, mission, religious and home interest and work of Dr. Burdick were made by Rev. W. L. Burdick, Dean A. E. Main and the pastor.

It might be well to speak of some of the prominent traits which were touched upon in these remarks. First, Dr. Burdick was, as Rev. A. H. Lewis said, a full-blooded reformer. Especially did he hate and work against the evils of intemperance. He also advocated strongly the use of those things in the every day life which would build up and maintain a healthy body and mind. And he always practiced what he preached.

His pleasant genial nature won for him a host of friends and was a great aid in winning people to decide for right in his reform and religious work.

He possessed an unselfish nature to almost an extreme degree. He would spend his time, strength and means without stint if any one was to be benefited thereby. Time and again would he devote his means to the work nearest his heart until he had to engage in some business which would bring in returns sufficient for him to return to his missionary work.

He was particularly devoted to the interests of the Hartsville church and society. Its meeting house stands to-day upon the ground he gave from his farm and was built largely because of his love and devotion to sacred things. He possessed a strong love for all mankind, even his enemies. Even the latter were often brought over to see as he saw. And in his home was this love plainly manifest. The faithful wife and sons and daughter who remain have this with many other noble traits of his life to bless, cheer and inspire them in the days to come.

#### MRS. DARWIN E. MAXSON.

Few persons have been more widely known throughout the denomination, or more universally beloved, than were Dr. and Mrs. Darwin E. Maxson. Dr. Maxson passed from his earthly labors some nine years ago, and now his faithful wife has joined him in the many mansions. Mrs. Maxson was spending a few days at the home of her brother and sister, Mr. Orson C. Green and Miss Selinda I. Green, when she was taken violently ill with pneumonia, and after four days of illness passed away.

Hannah A. Green Maxson was born in Alfred, N. Y., July 1, 1831, and entered into her heavenly rest March 26, 1904, aged 72 years, 8 months and 25 days. She was the daughter of Luke Green and Irene Fisk Green who were prominent citizens in the early history of Alfred.

The Christian influences of her home and this community led her early in life to profess faith in Christ, and she was baptized and united with the First Alfred church in the days when the church house stood near the cemetery. She was an ambitious student and graduated from Alfred Academy in 1850.

On Nov. 28, 1849, she was married to Darwin E. Maxson, who soon became identified with Alfred Academy as a teacher, and later was ordained and became a prominent pastor in the denomination, and for many years a very influential professor in Alfred University. At the breaking out of the war Mr. Maxson volunteered as a private soldier, and was soon chosen chaplain of his regiment. This left Mrs. Maxson at home, a young

mother with a little daughter seven years old and a little babe six months old, and to earn at least in part her own living. Here began her career of bravery and self-sacrificing service which was characteristic of her life to the day of her death. Her husband was soon stricken with swamp fever and, returning to the North, he reached Guy's Hotel, in Baltimore, where his illness became so intense that he could proceed no further. Mrs. Maxson hastened to his bedside, leaving her little babe at home with friends, and there for seven weeks she battled bravely for the life of her husband, and finally brought him to Alfred with the aid of her brother Orson C. Green, though he had to be carried on a cot. For months and years she nursed and cared for him, until he had sufficiently overcome the physical and mental havoc of the disease to again resume his active work as a Christian preacher, teacher and reformer.

To them were born three children: Flora Dell, who died at 10 years of age, in 1864; Carrie Ellen, now Mrs. Robert Gorton, of Newton Highlands, Mass., and Dollie Irene, the late Mrs. Charles M. Post, who on May 28, 1903, preceded her mother to the heavenly home. Six grandchildren survive her, two sons and two daughters of Mrs. Gorton, and a daughter and son of Mrs. Post. Mrs. Maxson is also survived by two sisters, Mrs. J. R. Livingston, of Colorado Springs, Colorado, and Miss Selenda I. Green, of Alfred, and one brother, Orson C. Green, of Alfred.

Her husband after a long period of impaired health passed to his reward on Feb. 22, 1895. Since that time Mrs. Maxson has devoted herself with untiring faithfulness to her daughter, Mrs. Post, who was much an invalid, and since her death to her two little motherless grandchildren, to whose every need she sought to minister as long as strength permitted her hands to do what her loving heart prompted. She was most faithful to the church and denomination she loved so dearly. She was a good neighbor and a trusted friend, loved and esteemed by all.

The funeral services were held at her late home in Alfred, N. Y., Tuesday afternoon, conducted by President Davis, assisted by Dr. A. E. Main.

BOOTHE COLWELL DAVIS.

#### FRIENDS, GOOD AND BAD.

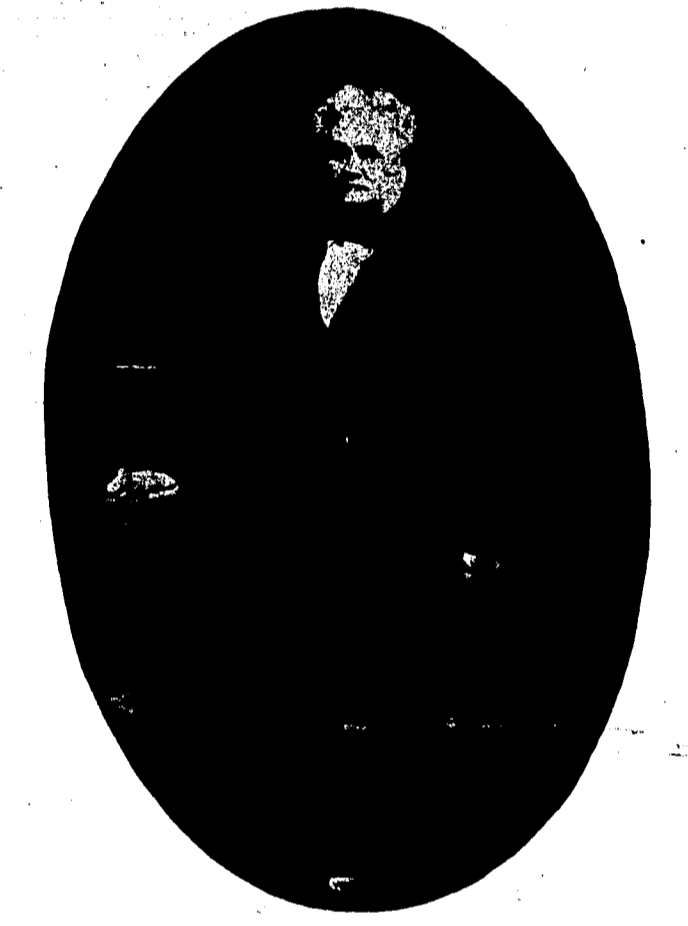
Some years later than his friendship with Jonathan, there came into David's family another friend, of very similar name, but very different character. His name was Jonadab, and his story is told in the thirteenth chapter of Second Samuel. David's son Amnon was tempted to commit a crime. He might have overcome, "but," saith the Scripture, "he had a friend," Jonadab, who aided him in the crime instead of preventing him. A great deal of evil comes from false friendship. The danger is doubly great because it comes under the guise of friendliness—a wolf in sheep's clothing. "Give me," says one, "a roaring devil, rather than a sleeping one, for a sleeping devil makes me slumber, but roaring ones provoke me to run to my Master." How many young people are ruined by bad companionship! How large a part of drunkenness comes from the custom of social drinking! How many are kept away from Christ and heaven by fear of their friends. Beware of the Jonadab friendship, whose test is, that it is willing to lead you into or join you in sin.—Dowling.

#### JOHN D. TITSWORTH.

At the Annual Business Meeting of the Seventh-day Baptist church in Plainfield, N. J., on the 3rd of April, 1904, Alexander Titsworth presented to the church an oil painting of his father, the late John D. Titsworth. As the only surviving representative of his father's family, he said, in a brief presentation speech, that he desired to place the picture on the walls of the church parlors, since the church of which his father was a constituent member, and to which he was devotedly attached, was the most fitting home for it.

"Uncle John," as he was familiarly called, was an active and enthusiastic supporter of the church, one who delighted in all its services, but especially in its social meetings. Bro. Titsworth died in 1875. Turning to the files of the RECORDER we find the following notice of him and his death in the issue for January, 13, 1876:

"In Plainfield, N. J., Dec. 29, 1875, of apoplexy, John D. Titsworth, in the 68th year of



his age. A man of God, faithful to all the high trusts of the Christian covenant, and greatly beloved by a very large circle of friends, has gone to his rest. A ripe sheaf has been gathered to the garner of God. A wife and son only remain in the home which his large-hearted generosity has made the home of so many friends and brethren. The funeral was attended by a very large concourse of people. Ministers of all denominations were present to mourn a friend beloved. The services, in the Seventh-day Baptist church, were conducted by the pastor, D. E. Maxson, assisted by brethren L. Crandall, L. A. Platts, T. R. Williams and L. C. Rogers. "Blessed are the dead who die in the Lord from henceforth."

D. E. M.

Our readers will see that only one of the clergymen who took part in the services on that occasion is now living. It is well that we may embalm the memory of those we love, in pictures, and that thus their presence may be made more real after their voices are silent. But the most comforting truth concerning them is that while we have but their pictures and memory here, they rejoice in the larger and richer spiritual life into which God calls them.

Because the succeeding generations continue faithful, thus linking life with life, the Church of Christ on earth continues to be the light of the world, although the larger list of its members is in the records above.



## Young People's Work.

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

### Keeping Fit For Work.

Achievement does not depend so much upon the size of your bank deposits as upon the amount of capital you have in yourself, the effectiveness with which you can use it, and the power you can bring to your vocation. A man who is weakened by the excessive use of tobacco or alcohol or in any other way has small chance of success when pitted against one who is sound and vigorous in every organ and faculty. If you are level-headed, dead in earnest, and bound to make the most of yourself, you will regard every bit of energy and every source of power as precious life capital not to be parted with except for some worthy equivalent. You will look upon every form of dissipation and every little loss of energy as an unpardonable waste, a sin—almost a crime. You will prevent every unnecessary drain of your success capital so that all the force you can muster shall be expended most economically and effectively. If you cannot carry a strong, vigorous personality to your work every day, or if you bring but a small part of yourself to your task, you will realize but a small part of your possibilities. Approach your work with the air of a conqueror. If you are at the top of your condition, your manner, even, will radiate power. He who is hampered by depleted vitality is constantly losing opportunities because he lacks strength to grasp them, to hold on to them, to use them.

A great many people dissipate more energy between the time when they leave their work at night and when they return to it in the morning than they expend all day in their vocations, though they would be offended if told so. People of exemplary moral habits dissipate their vitality in a hundred ways. They indulge in wrong thinking; they worry; they fret; they fear this, that, and the other imaginary thing; they carry their business home with them and work as hard mentally after business hours as during them. Whenever you are angry, gloomy, pouting or morose, you are opening the sluiceways in your mental reservoir instead of sending the power over the wheel to drive the mental machinery. Thackeray says, "Every man has a letter of credit written on his face." The great majority of people who come in contact with us know nothing of us but what they see of our personality and they judge us accordingly. Carelessness in toilet will prove a detriment to character-growth. The consciousness of incompleteness or "slipshodness" tends to destroy self-respect, to lessen energy and to detract from one's general ability. A sense of being appropriately dressed increases one's efficiency and self-respect and so adds materially to achievement. If you are improperly dressed, you will feel a certain timidity in meeting people, a loss of power. This results in uneasiness, worry, chagrin and a real loss of energy and self-confidence.

A young man who is trying to make the most of his life cannot be too good to himself. Everything which ministers to his comfort gives him a sense of harmony, assurance and added power. Anything which will add to his self-respect, and will keep discord away from him he should have at any cost he can afford. Above all else, he should have a comfortable and happy home, not an unat-

tractive or discouraging home. He should provide himself with a good light and an easy chair; he should surround himself with pictures and other works of art, if possible. Every one should have a corner somewhere in which he can read, think, and reflect by himself,—then he will grow. A great many boys and young men are totally unfitted for doing good work especially in the evening because they do not have an attractive place which tempts them to self-improvement.—Success.

Report of C. E. Society, Plainfield, N. J., for the Year Ending April 3, 1904.

The work of the Christian Endeavor Society for the past year has not differed materially from the work of other years. We have endeavored to do the work of our Master as he has revealed it to us, and we trust that with His blessing, our weak efforts may forward the work of His cause.

The Junior and Intermediate Societies are under the able direction of three of our active members, Mrs. I. N. West, Mrs. Ida Spicer, and Mrs. F. J. Hubbard. During the year the three societies have joined a number of times in holding services Sabbath afternoons, and the enthusiasm of the children has always been an inspiration to the older members. We trust that through this branch of Christian Endeavor work our Society may be strengthened and encouraged in years to come.

Our committees are to be commended for faithful work. Through the efforts of the Lookout Committee, five active and two associate members have been added to our roll call. Three members have recently requested that their names be transferred to the honorary list, so at the present time our members, active, honorary and associate number ninety-nine.

The Music Committee has helped us greatly by providing some one to lead the singing for each prayer meeting.

The plan has been adopted by our Missionary Committee of working with the same committee of the Intermediate Society, and in this way more work has been accomplished by both societies.

The Treasurer's report will show that our work has not been wholly within our own Society. By helping others we have gained blessings for ourselves.

This in brief is the work accomplished by our Society, during the church year ending April 3, 1904.

Respectfully submitted,

MARY ST JOHN, *Rec. Sec.*

### A Simple Way To Bind Pamphlets.

1. Tear off the paper covers and save them.
2. With a shoemaker's straight awl make five holes through the back of the pamphlet close to the edge.
3. Glue a strip of white muslin 3 by 5 inches over the back of the pamphlet.
4. Sew the book through the holes above mentioned, with coarse linen thread.
5. Using white glue, made rather thin, smear first the outer page of the pamphlet with the same and lay upon it a piece of thick cardboard, with its straight edge even with the stitches at the back.
6. Turn the book over and do the same with the back.
7. Glue a piece of strong cambric over the back either brown or black in color. This

should be cut according to the size of the book so that at the top and bottom a notch may be made by folding under so as to avoid ravel ends at the back of the book.

8. Smear the cardboard covers with glue and paste on the paper covers that were first removed from the pamphlet, first trimming the backs so as to leave a desirable exposure of cambric at the back.

9. Trim the covers flush with the edges of the book.

10. Paste the label on the back.

11. With finger-nail or pencil press in the grooves along the edge of the covers at the back.

12. Place between blotting paper and under some pressure to dry for several days.

F. E. P.

### Scholars Often Lack Culture.

This quality of ripeness and fineness is a matter of growth and cannot be secured in a day. It is never an acquirement; it is always an unfolding and maturing of the whole nature. One may know a great many things and miss the quality we call culture. It is become part of ourselves; flesh of our flesh and bone of our bone. One may forget the facts in a book if he gets the spirit of the book, the living soul of it, it aids in his liberation from ignorance and crudity and advances the refining process. In this process the best books play a large, though not an exclusive part. Such books as Emerson's, Arnold's and Lowell's essays are saturated with the quality of culture and help toward its attainment both by precept and by example. All the best literature is full of material for the refining of the spirit. Two books which may serve as practical guides for those who are eager to bring their various faculties to the highest degree of ripeness and fertility are Dr. James Freeman Clark's "Self-Culture," and Philip Gilbert Hamerton's "The Intellectual Life." They are text books on the great art of living. The keynote of the former is struck in these words, "Progress, in the sense of acquisition is something; but progress, in the sense of living, is a great deal more. To grow higher, deeper, wider as the years go on; to conquer difficulties and to acquire more and more power; to feel all one's faculties unfolding and truth descending into the soul—this makes life worth living." And Dr. Clarke points out in a very practical way the best methods of compassing these great ends.—Ladies' Home Journal.

### Right Side Out.

Jack was cross; nothing pleased him. His mother gave him the choicest morsels for his breakfast and the nicest toys, but he did nothing but complain.

At last his mother said, "Jack, I want you to go right up to your room and put on all your clothes wrong side out."

Jack stared. He thought his mother must be out of her wits.

"I mean it, Jack," she repeated.

Jack had to obey; he had to turn his stockings wrong side out, and put on his coat and trousers and his collar wrong side out.

When his mother came up to him, there he stood—a forlorn, funny-looking boy, all linings and seams and ravelings—before the glass, wondering what his mother meant; but he was not quite clear in his conscience.

"That is what you have been doing all day

## Children's Page.

### WHERE'S MY CAP?

He hunted through the library,  
He looked behind the door,  
He searched where baby keeps his toys  
Upon the nursery floor;  
He called the cook and Mary,  
He asked mama to look,  
And tried to coax his sister May  
To leave her last new book.  
He couldn't find it "anywhere!"  
He thought "some horrid tramp"  
Had walked in through the open gate,  
And stolen it—the scamp!  
It might be Ruf had taken it  
And hidden it away,  
Or else, perhaps, he'd torn it up  
And swallowed it for play.

And then mama came down the stairs,  
Looked through the cupboard door;  
And there it hung upon its peg,  
Where it had hung before!  
And Tommy's cheeks turned rosy red;  
Surprise was in his face;  
He couldn't find his cap because—  
'Twas in its proper place.

—Selected.

### HOW A DOG SAVED A HORSE.

A correspondent of the Christian Endeavor World tells the following story about an intelligent and faithful dog:

"When I was a boy our folks owned a dog called Rover. No dog-fancier would have taken a second look at him on account of his pedigree, for he had none. But this deficiency was well supplied by brave, intelligent doghood.

"There wound through our farm a spring stream with high, precipitous banks on one side, while the ground sloped gradually on the opposite side to banks as high or higher. Not far from the house and by this stream we staked out one of the horses, so that it could reach the tender, juicy grass close to the edge of the water. The high-water mark and flood probabilities were not understood, so disregarded.

"One night in early spring there came one of those sudden, flooding rains so characteristic of central Kansas twenty years ago. Some time in the night Rover came to the doorway of our partially-built house where we were camping out, and barked fiercely. As marauders of various kinds were not uncommon, we were suspicious. After barking a few times in a way indicating that something unusual had happened, he ran rapidly toward the stream. In a few minutes we heard his pattering feet again as he bounded up to the doorway, barking more fiercely than ever.

"Following him this time, he led us to the horse which stood in the still rising deep water, with its nose drawn down, pulling vigorously. As near as he could get to the horse stood Rover, making his only effort, by barking and tail-wagging, to release the horse. We waded in, severed the rope, and saved the horse, much to the delight of Rover."

When the Editor of the RECORDER was a small boy he heard a story about a dog which was often sent by his master from the field to the house to bring something which the men wanted to use. One day he sent the dog for an axe. After a long time the dog came back without it. He was severely scolded and told again to go and get the axe. He went, and at last came back, bringing a "beetle," which is a big wooden hammer used for driving posts into the ground and for pounding wedges with which logs are split to pieces. The man was angry

—making the worst of everything. You have been turning everything wrong side out. Do you really like your things this way so much, Jack?"

"No, mamá," answered Jack, shamefacedly. "Can't I turn them right?"

"Yes, you may, if you will try to speak what is pleasant and do what is pleasant. You must do with your temper and manners as you prefer to do with your clothes—wear them right side out. Do not be so foolish any more, little man; as to persist in turning things wrong side out."—Baltimore and Richmond Christian Advocate.

### Report of Treasurer of C. E. Society, Plainfield.

April 1, 1903, to April 1, 1904.

#### RECEIPTS.

April 1, 1903, balance on hand	\$ 24 18
Net receipts from Musicales	78 27
Collection, C. E. Anniversary	25 13
One-third collection Children's Day	7 55
Net receipts from "Quaker Tea"	35 50
Dues	27 65
Sundry receipts	87
Special collections for E. R. Taylor's city missionary work	16 75
<b>Total</b>	<b>\$215 90</b>

#### DISBURSEMENTS.

J. D. Clarke, Treasurer of Young People's Permanent Committee for Tract and Missionary Societies	\$130 00
Student evangelistic work	10 00
Fresh Air Camp work	10 00
E. R. Taylor's city missionary work	16 75
Sundry gifts and expenses	23 50
<b>Total</b>	<b>\$190 25</b>
April 1, 1904, balance on hand	25 65
<b>Total</b>	<b>\$215 90</b>

IDA L. SPICER, *Treasurer.*

## Our Reading Room.

THE Westerly Sun of April 5th reports that on Sabbath April 2, Rev. A. MacLearn of Rockville was ill, and that his pulpit was occupied on that day by Rev. O. U. Whitford of Westerly, R. I.

DE RUYTER, N. Y.—"This is the 133d day since sleighing commenced in De Ruyter, and the sleighs are "it" yet by a big majority. A few wagons have come in from the country for two or three days—safe to say De Ruyter has had 180 days of sleighing this extraordinary season." So says the De Ruyter Gleaner of March 31, 1904.

NORTH LOUP—A blessed work of grace has been in progress here for several weeks, under the lead, lately, of Evangelist Enslow of Chicago. All the churches receive accessions to their membership as a result. Our church received them last Sabbath and there are others waiting who will be received. So many young men have accepted Christ that a young mens Christian organization is being formed for the purpose of providing a reading room and of holding weekly religious services. About sixty young men were present at a recent preliminary meeting called for this purpose. The young men who are enlisted in this enterprise propose to have a place where they and others can get away from the fumes of tobacco. The few who had formed the tobacco habit are manfully breaking it.

A. B. PRENTICE.

Grant me but courage, Lord!  
I ask not that thou smooth the appointed path;  
I ask not the joys the years afford,  
I ask not even thine averted wrath.  
Let me but learn to smile—  
Let me face lightly any blow that falls;  
Bear bravely with my bondage all the while,  
And hug my freedom within prison walls.  
—Ellen Glasgow.

because the dog did not bring the axe, and whipped him severely, after which the dog ran away but seemed to feel that he had been abused. When the man went to the house, an hour or two later, he was surprised to find that the axe had been stuck into a log where it was held so fast that the dog could not pull it out, and in trying to do so he had gnawed the wooden handle of the axe almost in two. The man was ashamed of himself, and did the best he could to make the poor dog understand that he was sorry he had scolded and whipped him. The gnawed handle showed that the poor dog had done everything in his power to get the axe, and when he could not get that, he took a thing nearest to it which he knew men used to pound with. Our little readers will see that the lesson in this story is that we are never to condemn, even in animals, the failures to do the things we wish them to do until we know whether it is possible for the things to be done.

### "LITTLE COMPASS."

Some years ago a family of five grew tired of life in a great, crowded city of the East and made up their minds to go into the beautiful, big West, where there is room enough and to spare. They went away many miles, and "took up" some land that the government gave to anyone who would live upon it. They carried their Bible and all of their books with them, for they knew that they would have many lonely days.

There were five in this family—Mrs. Rankin, the mother, one son twenty years old, another eighteen, a daughter of sixteen, and Tad, a small boy of seven.

After some months they had cleared a place on the edge of a great wood, built a pretty log house, and fairly begun life in the new, big way. The large boys each owned a horse. The mother used her little all to buy a cow and a few sheep and pigs. They had chickens, too, after a good deal of trouble, and life was going on very well.

Not far away there lived another family, all of whom the Rankins came to know and like so well that visits were made back and forth—though you can imagine that these visits were not made often. After a time a lady came to spend the winter with the other family. This lady was not well and the doctor had said that if she would live for six months in the mountains she would get quite well again.

The lady had a big, strong horse which she rode every day. She often came as far as the loghouse of the Rankins, and brought them the newspapers and other things that had been sent to her. She became great friends with Tad and often took him up before her on Prince, her big, strong horse; and they talked together about the trees and the birds. Sometimes she told him pretty fairy tales.

Thus they grew to be very fond of each other. Tad liked nothing better than to sit and listen to her pleasant voice, mingled with the crackling of little branches under the feet of the tall horse, or the soft sinking of his feet in the cushions of moss. Still, you must know that Tad was a busy little worker. He did many little chores about the place, and was so good-natured about it all that people called him the little farmer.

In one matter he was very wise. He never forgot a path or a trail through the wood, if he had once followed it. The family noticed



and wondered at this. If a cow, a sheep, or a pig got lost and all hands went searching for it, Tad was pretty sure to find it and get home first, to blow the big dinner horn, that called the others to come.

"How do you do it, Tad?" asked one of the big boys.

"O, I don't know," said Tad. "I sort o' feel it, don't you know?"

"I'll tell you," said the older brother, "Tad has a little compass in him, that always points towards mother. She's his pole-star."

After that they called him "The Little Compass," and the mother smiled, because she loved her little boy so much.

One day when the lady had become so well that she was going home in another week she came over to bid the Rankins good-bye and to tell a last little fairy story to Tad. While she was still upon her horse—it was quite early in the morning—a man came riding in great haste, to bring her a telegram. It had been two days on the way and would cost the lady a great deal of money. But she did not care, for when it was opened she learned that her dear father was very, very ill.

The lady felt that she must go at once. And she wanted to go the very quickest and shortest way. If she went back by the other farm it would take her two days to get home. But if she went on through the Rankins' farm and crossed a log bridge up the stream, she could reach the stage route and get there the next morning. She decided to go that way. But she had never been over it.

Just at this time one of the Rankins' horses was very ill. This was a very sad thing for the family. Every one of them was in trouble about it. The loss of a horse meant a great deal to them. They had spent all of their money and had not begun to get much back. It was hard work to take care of the sick horse. Neither of the large boys could leave to go with her. She was about to turn the horse's head and gallop back the other way when Tad spoke out:

"I know all the way to the stage road," he said. "I'll go and show you, if—if everybody'll let me."

The rest of the family looked at each other. "I believe the little Compass does know it," said the eldest boy.

"Course he does," said the other, "but how'll he get back? We can't run the chance of losing Tad!"

"Put me up some dinner and I can walk back. Mother's here, you know."

"Twenty miles? I think not!" said the big brother.

"But," said the lady, "what can I do? I am losing time. Some awful thing may happen before I reach my father. O—"

"Let me go!" cried Tad.

"Do let him!" cried the lady, "if you are sure he could find the way."

"Sure as can be!" said the big brother.

"Then do it!" she cried. "And I'll send him back on Prince. Tad shall have Prince for his very own, if he will see me safely through!"

So it was settled, and the two dashed off upon the big horse, who seemed to know that something was calling. They had been gone only a little while when the sick horse grew better. At this the elder brother jumped on his own horse and followed the two.

"Do the best you can," he said. "I'll be

back as soon as I can; but I can't help going."

His horse was not as swift as Prince. The best he could hope to do was to meet dear little Tad on the way back.

Tad and the lady rode and rode. They were on the last mile and had come to the stream, which must be crossed before they could reach the stage route. But they could not find any bridge. Tad began to look serious. Tears came into the lady's eyes.

"O, Tad!" she cried. "Are we lost?"

The boy sprang down and looked about. Then he turned his face to the sky and stood still for a minute. After that he went to one of the trees and then ran to the rocks beside the stream. "We are right!" he said. And he was so glad that he laughed aloud. "Here is an arrow that I cut in the bark of a tree. And here is a stone with green stripes through it. The bridge began at this stone. It is washed away. But we can get over."

Prince knew that he must do his very, very best. He held his head high and picked his way carefully. Tad looked up into the lady's face. It was white with fear.

"God will take care of us," he said. "I looked into the sky and asked Him. Then He showed me, at once, the tree and the striped stone."

They crossed safely and hastened on, reaching the stage route just in time to hear the rumbling of the old stage. It had gone by, but they galloped on and overtook it. The lady gave Tad a loving kiss, patted Prince's neck, and was soon lost to sight. Prince neighed after her; but because he had come to know Tad so well, and because he liked the free mountain life, he obeyed the boy's hand on the rein and bore him back.

As they reached the stream again it was late afternoon. "Hello! hello! Is that you, Tad?" It was the big brother on the other side, looking pale and anxious. A few minutes more and the stream was crossed. Then the big brother caught Tad in his arms and the two kissed each other as if they were girls. It was a happy family, on the big new farm, when the two reached the pretty log house late that night. You can imagine it, can't you?"—The Christian Advocate.

CHILDREN'S SAYINGS.

The Christian Endeavor World brings us the following stories concerning children:

In the same yard with me is a baby who was a year old last September. All the fall her mother has been feeding two squirrels on the porch roof, and the baby stands at the window and watches them.

The day the first snow fell it happened that her mother forgot the pets. All the morning the baby tried and tried to make her mother understand that she wanted something, and nothing would content her.

Among her playthings she found a picture-book with the picture of an ear of corn on it, and with a little squeal she took the book to her mother, pointed from the book to the porch-roof, and put her little hand to her mouth and showed how the squirrels ate. After her pets were fed she was happy.

One cold morning our little brother, four years old, was playing about unnoticed, while his mother was busy about her work. Finally, tiring of his play, he evinced a desire to talk, and said, "Mother, what am I about?"

As the mother gave no heed to his question, he insisted upon an answer by the same query in a loud voice, "Mother, what am I about?" Aroused by the little fellow's earnestness, his mother made answer, "I do not know. What are you about?"

Imagine her surprise when the baby voice answered, soberly but earnestly, "I'm about froze."

I know of a little boy who, like many other small chaps, was capable of asking an unlimited number of questions, some of which were very difficult to answer with any degree of satisfaction. One morning, however, he capped the climax in that line when, after having studied the fire very seriously for some time, he asked, "Mama, where does the fire go when it goes out."

UNDER GRAY SKIES.

Across the cheerless, wind-swept waste, Under gray skies, we went our way; No sign of life this wintry day In sky above or earth below— Naught but bare boughs and drifting snow.

Yet soon the miracle of May Shall arch the heavens in tender blue, And clothe these naked bows anew; Shall sprinkle all the meadows over With buttercups and honeyed clover.

Dear, let us check the rising tear, Grief cannot always rend the heart, If we of nature be a part; A little while, and then life's May! We must be glad somewhere—some day.

—Christian Advocate (N. Y.)

TAKING THINGS HARD.

Trouble is common to all stations and races. The Garden of Eden knew it, and the fairest earthly spot to-day is not exempt. No man's trouble is precisely the same as another's; and each one is apt to think his own a little the worst. But it is not of the troubles we wished to speak, but of the way of bearing them. How often we say of one friend, "He takes it so hard," and of another, "He bears it well." What makes the difference? Is it in the trouble, or is it in the man? The man who takes it hard declares, emphatically: "The difference is in the trouble;" the observant world answers slowly: "The difference lies largely in the man."

Ability to suffer is one of the constituents of strength. Manhood means mastery, and troubles are not strong enough to conquer it or heavy enough to bow it down. True manhood implies ability to endure without complaint, to suffer without bitterness, to die without fear. In our darkest hours it is well to remember that others have fought the same fights, borne the same burdens, and been still unconquered; yes, have even gone into battle with a song. "My grace shall be sufficient for thee," was meant for hours of trial, and "around and beneath us are the Everlasting Arms." Trials shall be torches, to reveal our weakness and the strength of our Saviour; sorrow shall be salt, to save us from spiritual decay; tribulation shall but eliminate the chaff, and furnace heat, the dross.

The way we bear trouble is our way, but it is not a necessary part of us. We cannot change our trouble; but we can change our way of meeting it. A little more grace means a little less sadness, and there is nothing between us and the grace of God but a closed eye or a tight-shut hand. Faith opens heaven to every sorrowing soul, and the "balm in Gilead never fails to soothe and heal. We take things if we bear them alone, but the companionship of Jesus makes heavy burdens lighter.—Treasury.

Restful Nonsense Corner

LITERAL OBEDIENCE.

BERT LESTON TAYLOR.

"Oh, slip on something and come down quick!" His wife exclaimed with a frightened air. He did: and he feels he has been played a trick— For he slipped on a rug at the top of the stair.

SPRING POEM.

'Tis spring, the gay, the glad, the gleeful spring! The crocus kicks the covers from its bed; The robin comes its madrigal to sing, And folks have influences in the head. There is a haunting fragrance in the air, As though the earth the summer's scent distills; And in the overcoat which now you wear The mothball yet the little pocket fills.

Our hearts are filled with melody and song At seeing the reviving trees and grass— A voice within us, too, is calling strong For vernal brew prepared of sassafras. Across the fields the dandelions now Prepare to stretch their golden belt with haste— Inside the house, with calm, untroubled brow, The paperhanger daubs the chairs with paste.

The glory of the hyacinth and pink, The beauty of the larkspur and the phlox, Within the grocer's window made us think. The seeds he sells are held in last year's box. The turquoise sky is fair to look upon, And sends a hopeful message to the soul! The grayness of the winter now is gone— There but remains the bill for all the coal.

'Tis spring, the same, the dear, expensive spring! The poet feels a rhapsody divine, And fits his metre to the rhythmic swing Of someone beating carpets on a line. The iceman now emits his matin call; The sweet girl graduate is growing wise— She lets her cyclopedic essay fall To read what bonnet-makers advertise.

—Chicago Tribune.

WEATHER WORRIES.

I love the sultry summer Ah, yes, indeed, I love The days when the thermometer Is eighty-some above; When everybody fans and fumes About the awful heat That scorches till it nearly melts The pavement in the street.

I love the frosty winter, The time of ice and snow. When the thermometer drops down To fifteen points below; When wintry winds with howling roar The hills and valleys sweep, And on the walks "the beautiful" Lies drifted three feet deep.

And still I am not happy, My days seem out of rhyme; I cannot love the proper time; At just the proper time; For, oh! it's in the winter when The summer seems so dear, And winter isn't any good Till summertime is here.

—Puck.

WHAT IS IT TO FOLLOW CHRIST?

To follow Christ is not to go out from the world. Christ came into the world. It is not living apart from the world. Christ lived among men and dwelt with them. It is carrying into our common life the spirit that Christ carried into his common life. Christ came to make men happy. "I have come," He says, "that the blind may see, that the imprisoned may be set free, that the sorrowing may be comforted, that the poor may have glad tidings." And wherever he went he did make men happy; he carried joy with him; he was a joy distributor. To follow Christ is to make others happy. We cannot give sight to the blind, but we can help a blind man across the street. We cannot give hearing to the deaf, but we can give him assistance. We cannot feed five thousand, but we can contribute something to feeding the hungry. We cannot call the dead to life, but we can carry the life of our own faith into the home that is darkened by death. We can carry comfort, peace, joy, into other lives as Christ carried them into other lives.—Lyman Abbott, D. D.

Giving money will have no value, except we first give ourselves. All our giving must just be the renewal and carrying out of the first greatest act of self-surrender, and each new gift of money may be a renewal of the blessedness of entire consecration.—Andrew Murray.

MARRIAGES.

DAVIS—HARRIS.—At the home of the bride's father, Rudolph F. Harris, near Shiloh, N. J., April 5, 1904, by Rev. N. M. Mills, D. Morton Davis and Mabelle Harris.

POST—CRANDALL.—At the home of the bride, Alfred, N. Y., March 31, 1904, by Rev. William C. Whitford, Dr. Charles M. Post and Miss Jessie Weil Crandall, all of Alfred.

DEATHS.

AYERS—Clarissa B. Ayers, daughter of Judah and Phebe Heritage, was born in Cumberland county, N. J., Oct. 22, 1823, and died in Walworth, Wis., at the home of her son, March 28, 1904.

She was youngest of nine children who have all gone to their rest. She was married to Lewis D. Ayers, Oct. 8, 1840. Her husband died in 1878. To them were born three children, to whom there are six children. To these there are ten, and to them seven of the fourth generation at this time. They came west, settling near Walworth in 1850. Mrs. Ayers had joined the Marlboro, N. J., church at the age of 16. She has been one of our faithful Christians, beloved and respected by her family and her acquaintances generally, always patient under burdens, unselfishly desirous of helping others, and uncomplaining in sickness and trial. She had been an invalid some three years, and waited ever hopefully for the great change, and call to her rest and reward. The funeral services were held at the Walworth church, conducted by the pastor. Burial in the Walworth cemetery. M. G. S.

DAVIS—W. J. Davis was born at Berlin, N. Y., Sept. 17, 1830, and died at Big Foot, Ill., on Wisconsin side of the state line, March 28, 1904.

He was married to Cinderella Crandall, March 4, 1849, and moved to Walworth, Wis., in 1857. They were both of our class of people in Berlin, and learned our forms of faith. He was for many years our village hotel keeper, and a man who was careful to respect all obligations with his neighbors. He was a Sabbath-keeper, but had not committed himself to the duties and privileges of church membership. Funeral at Walworth church and cemetery, conducted by Pastor M. G. Stillman. M. G. S.

DAVIS—Edna Olive, daughter of A. Judson and Elizabeth J. Davis, was born at Long Branch, Neb., March 8, 1903, and died March 18, 1904.

Funeral services were conducted at the home by Rev. M. Berry, of the M. E. church. S. M. B.

LAWTON—Loyal W. Lawton was born in Stephentown, N. Y., and died at North Loup, Neb., March 30, 1904, aged 73 years.

By his first wife, Mary Victoria Howe, he had two children, one of whom, Mrs. William Maxson, of North Loup, survives him. By his second wife, Harriette Fuller, he had two children, one, Rufus Lawton, of North Loup, is living. He was formerly a resident of Albion, Wis., but since 1871 of Nebraska. He was stricken with apoplexy, falling unconscious in the street, and dying in a few hours. A. B. P.

POPE—Hannah Allen Pope, daughter of Joseph and Clarissa Davis Allen, was born in Shiloh, N. J., May 7, 1835, and passed to the Better Land from Plainfield, N. J., April 2, 1904. She was married to the late Elias R. Pope at Shiloh, N. J., December 28, 1858.

Their new home was established at Plainfield, N. J., where her life has been spent. Mrs. Pope was born from a long line of Quaker ancestors and inherited many of the social and religious characteristics of that people. Her father's family were Sabbath-keepers and Mrs. Pope's friends often spoke of her as a "Seventh-day Baptist Quakeress." She was in a special sense a homemaker as wife and mother. Her life was filled with quiet acts of service to others, of which comparatively few except the recipients knew. Many persons found blessing through her benefactions and acts of kindness for which she found abundant opportunity and in which she took great satisfaction. She belonged to that class of women from whom helpful acts go forth so quietly that the world takes little or no account of them, but

we all know that such lives are among the richest in uplifting and helpful influences. Mr. Pope was called to the home above August 10, 1896. After the death of her husband the loneliness which came to her withheld her from mingling much with the world outside her home. There remained in the home two sons, a daughter-in-law and a grandson, but the going hence of her husband brought to her, as it does to so many, that sense of loneliness for which nothing earthly can fully compensate. For the last few years declining physical health had shut her in more than before. The final summons came after brief warning, but we are assured that they found her waiting rather than unprepared, for reunion and the joy of perfected life in heaven. It must be that those who wait in earth's loneliness will long for the touch of vanished hands and for voices forever stilled on earth.

"But love will dream, and Faith will trust (Since He who knows our need is just) That somehow, somewhere, meet we must. Alas for him who never sees The stars shine through his cypress trees! Who, hopeless, lays his dead away, Nor waits to see the breaking day Across the mournful marbles play! Who hath not learned, in hours of faith, The truth to flesh and sense unknown, That Life is ever lord of Death, And Love can never lose its own!"—Whittier. A. H. L.

REYNOLDS—In Milton, Wis., March 26, 1904, after a long and painful illness, Mrs. Catherine Saunders Reynolds, aged 92 years, 1 month and 25 days.

Mrs. Reynolds was the youngest of four daughters born to Charles and Catherine Green Saunders at Berlin, N. Y. From the older of these are descended the Perry, Maris and Griffin families, of Nortonville, Kans. Four children were also born to Mr. Saunders by a second marriage; two sons and two daughters. The older of these was Deacon Truman Saunders, who was long known at West Hallock, Ill., and at Milton, Wis., and whose son, Rev. E. B. Saunders, of Shiloh, N. J., and whose daughter, Mrs. A. R. Crandall, of Milton, are well-known to our people; William Saunders died in Hammond, La., a few years ago, leaving descendants in Hammond and in Milton, Wis.; a daughter married Lyman Saunders, and is still living at Middle Grove, near Farmington, Ill., and the youngest was the wife of Elder Anthony Hakes, the pioneer Seventh-day Baptist preacher in Illinois. Mrs. Reynolds' maternal grandfather was Deacon John Green of Rhode Island, who was one of the first settlers in the Little Hoosick Valley. She was thus related to a large number of families among Seventh-day Baptists. Her husband, Mr. Nelson Reynolds, to whom she was married in Berlin, in 1835, and who died six years ago, was all his life, a devoted member of the Methodist church, while "Aunt Catherine" was a steadfast adherent of the Seventh-day Baptist faith, being a member of the church at Berlin, where she was baptized by Elder William Satterlee, and at West Hallock, Ill., and finally at Milton. She leaves one son at Port Huron, Mich., one daughter, Mrs. Charles A. Maxson, of Westery, R. I., and an unmarried daughter, with whom her last days were spent, and who gave her most tender care during her declining days. To speak the simple truth concerning her Christian character would seem, to one who did not know her, extravagant praise. She was truly a "Mother in Israel." L. A. P.

RANDOLPH—At the home of her daughter in New York city, on April 4, 1904, Mrs. Margaret Randolph, widow of Vorhis F. Randolph.

She was the daughter of Gideon and Elizabeth D'Camp, and was born Nov. 24, 1823. Mrs. Randolph is survived by a daughter, Mrs. Sarah D. Freeman, with whom she made her home, and a son, Howard F. Randolph, of Jersey City, N. J. Margaret D'Camp was one of many young women who learned the trade of tailoring in the employ of a Seventh-day Baptist, in the days when so many of our people in New Market and Plainfield were engaged in the business of manufacturing clothing. She was baptized by Eld. Wm. B. Maxson, of New Market, and became a member of the Piscataway Seventh-day Baptist church. When the Plainfield church was organized in 1838, she was one of its constituent members, and has remained a faithful member these sixty-six years. As long as her health would permit she was a regular attendant at the church service in New York city. The memory of her pure, sweet Christian life will be an abiding benediction, not only upon her children and grandchildren and great-grandchildren but upon all of us who were privileged to know "Aunt Margaret Randolph." The farewell services were held from the home in New York and from the church in Plainfield, conducted by the pastors of these churches and Dr. A. H. Lewis. A. B. S.



Sabbath School.

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

INTERNATIONAL LESSONS, 1904.

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

LESSON IV.—THE MISSION OF THE SEVENTY.

LESSON TEXT.—Luke 10: 1-6.

For Sabbath-day, April 23, 1904.

Golden Text.—Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.—Luke 10: 2.

INTRODUCTION.

From his sojourn in the region of Caesarea Philippi Jesus returned to Capernaum. After a brief very stay he left Galilee for good. His Galilean ministry was ended. To this period belong several miracles, and several discourses with his disciples.

The precise order of events after our Lord's final departure from Galilee is considerably in dispute. The difficulty is heightened from the fact that if we read Luke's Gospel alone we would infer that Jesus spent all the time in Perea till he went up to Jerusalem for the last time just before the passover.

The sending forth of the Seventy belongs to this period; but there is dispute as to time at which they were sent forth, and the locality in which they were to work. It seems probable, however, that their work was in Perea and that they were sent out about the time Jesus went up to attend the feast of tabernacles.

The last five verses of our lesson are given by Matthew in a different connection, but this denunciation of the impenitent Galilean cities was very likely spoken at about this time, just as Jesus had given up his work in Galilee.

TIME.—Probably about the time of the feast of tabernacles, in the last year of our Lord's ministry, October of the year 29.

PLACE.—Probably in Perea.

PERSONS.—Jesus and seventy of his disciples.

OUTLINE:

- 1. The Seventy Appointed. v. 1, 2.
2. The Instructions Given to the Seventy. v. 3-11.
3. The Woes Upon the Impenitent Cities.

NOTES.

1. Now after these things. That is, after the events just recorded in the latter part of the ninth chapter. Jesus had been rejected by a Samaritan village, and had tested his disciples by the way. Seventy others. That

is, besides the Twelve. There are many conjectures as to why he chose just seventy; possibly because Moses chose seventy elders to assist him in government, possibly because the Sanhedrin was composed of seventy members beside the president, possibly because of the popular impression that there were just seventy nations in the world besides the Jews; but more likely because about that number were needed for the work that Jesus had in mind for them to do. Two and two. The Twelve also were sent two and two, doubtless for companionship and support. Whither he himself was about to come. In this respect the mission of the Seventy was unlike that of the Twelve. The Seventy went ahead to announce Jesus' coming and to prepare the people for his presence. We have no list of the Seventy, and do not know who any of them were. Some have conjectured that Luke was one of them and that on that account he speaks of them while the other Evangelists do not. This is, however, impossible, because in the introduction to this Gospel the author distinctly implies that he was not among the number of the eyewitnesses of the events of our Lord's ministry. On the other hand the tradition that Joseph Barsabbas and Matthias mentioned in Acts 1: 23 were among the Seventy is not at all improbable.

2. The harvest indeed is plenteous, etc. That is, the harvest of souls for the kingdom of God. There is always work enough to be done in the line of winning men to righteousness, and there are never laborers enough. This saying is repeated verbatim in Matt. 9: 37 in the charge to the Twelve, and in very nearly the same words in John 4: 35 while our Lord was at Jacob's well in the first year of his ministry. That he send forth laborers. Literally, thrust forth: there is great urgency.

3. As lambs in the midst of the wolves. That is, as defenseless and sure to be attacked. Probably at this time the disciples were in no great danger of bodily ill-treatment, but they would certainly meet opposition and ridicule.

4. Carry no purse, no wallet, no shoes. They were to make none of the ordinary provisions for a journey, but were to go trusting that their wants would be supplied as they occurred. The purse was to carry money for current expenses, the wallet was for food. On a long journey a man's shoes, or rather sandals, would certainly wear out. It was customary therefore to carry an extra pair. And salute no man on the way. Oriental salutations consume a good deal of time. They were to give their attention strictly to the important business for which they had been commissioned, and were to allow no distracting circumstances. They were not forbidden to salute people when they had arrived at the place whither they were going. Compare the command to Gehazi when Elisha sent him to lay his staff upon the dead child. 2 Kings 4: 29.

5. Peace be to this house. They were to be given a courteous salutation to the people to whom they came, and thus to show their friendly purpose.

6. A son of peace. That is a peaceable man. The meaning is that if the people of the house into which they came were well disposed and willing to listen to their message, they would certainly receive a blessing; and if they were perverse and unwilling to hear the word of teaching, the disciples would have done their duty and would have a blessing.

7. And in that same house remain. That is, the house in which they had been received. They were not to spend the time in looking up various lodging places in any given city into which they came; for they were not sent to visit but to proclaim a message. Eating and drinking such things as they give. They are not to think of themselves as presuming upon the hospitality of their hosts, but rather as members of the family for the time being entitled to their board. For the laborer is worthy of his hire. They had earned their board and lodging, and need have no diffidence in accepting it.

8. Eat such things as are set before you. Don't be asking for what they are not ready to give without the asking, and do not refuse the fare however plain. They were to give their time and attention to their work and not to the support they were getting.

9. Heal the sick that are therein. They were to show compassion for suffering humanity just as Jesus did. The kingdom of God is come nigh unto you. Their chief work was to be, however, in preaching the Gospel. Their message was to be like that of John the Baptist, and of Jesus himself in his early ministry. We may infer that they spoke at length on this text.

10. And they receive you not, etc. It was very possible that some cities might altogether reject their message about Jesus. Compare chapter 9: 52; 53.

11. Eyes the dust from your city. Although they were rejected they were not to leave in silence, and they were to show the rebellious people that they had sinned so grievously that the minutest particle of anything

that belonged to them would be considered a contamination. The kingdom of God is come nigh. You have had your opportunity, and have despised it.

12. It shall be more tolerable in that day for Sodom. The day referred to is the judgment. The city of the plain which in the days of Lot came to a terrible destruction on account of the sins of its people is not half as guilty as this city which rejects the messengers of Jesus. More light brings greater responsibility.

13. Woe unto thee, Chorazin. The denunciation of the cities which should reject the message of the disciples naturally suggests the fate of the cities which had already rejected the teaching of Jesus himself. We know nothing of Chorazin except what is suggested by this passage. It is mentioned neither in the Old Testament nor in Josephus; and in the New Testament only here and in the parallel passage in Matthew. Doubtless it was a city of Galilee near Capernaum. Many identify it with some ruins called Kurazeh, about two miles north-east of Tell Hum which may be the site of Capernaum. The allusion to Chorazin in this connection suggests that the narrative which we have in the Gospels of what Jesus did and taught is far from being complete. If the mighty works had been done in Tyre and Sidon. The Galilean cities had rejected the message of Jesus in spite of miracles sufficient to bring to repentance the wicked Phœnician cities of Tyre and Sidon, so often denounced by the prophets for their sins. Sackcloth and ashes. The significant marks used to express deep sorrow.

15. Exalted unto heaven? . . . brought down to Hades. These expressions are used figuratively of that which is highest and that which is lowest. From her high position of exalted privilege Capernaum is to be cast down into the lowest depths of defeat and disaster. As a commentary on this prophecy it is to be noted that the city has been so effectually destroyed that its precise location is a matter of dispute unto this day. The reading of King James' Version "hell," is misleading, as there is no direct reference to the place of punishment, but rather to the abode of the dead in general regarded as the under world.

16. He that heareth you heareth me. The messenger stands in the place of the one whom he represents. Whatever is done to him is manifestly done to the one that sent him.

THE VEIL BETWEEN.

BARRIERS BETWEEN THOSE WHO LOVE ONE ANOTHER.

ISAAC OGDEN HANKIN.

"I have, of course, no real doubt that he loves me," said a son recently in speaking of his father, "but when he talks to me I sometimes have to re-establish my conviction by a review of our whole life together."

In other words, there was a veil of manner between this father and his son which made the latter question again and again whether his father really loved him. In Helen R. Martin's just published story, Tillie, a Mennonite Maid, the daughter is amazed to find, when she breaks down under the toil and punishment which a harsh father inflicts upon her, that there are evidences of affection in his voice and manner. For the first time in twelve years of life under his roof it occurred to her that it was possible that her father was really fond of her. To such a relation the warning of her aunt was quite in point: "And don't you be judgin' the Lord by your Pop!"

These are extreme cases, but they represent a great number of relations between kindred in which a harsh or indifferent manner has woven a veil between. Now it must be remembered that however prejudiced we naturally are in favor of our relatives, our eyesight and hearing are limited. We judge by impressions, and when the average of these impressions of voice and manner are repellent, how can we be expected to look through a veil which is so habitually worn? Why should those who really love perseveringly act as if they either hated or were indifferent to us? We get tired of arguing the contrary

IT IS A MATTER OF HEALTH



when our friends take such pains to bear false witness to themselves.

In these cases of misunderstanding—of concealed love and unsatisfied heart hunger—there is a quite needless exaggeration of the difficulty which we men and women must always feel in getting close enough to understand each other. There always is, there always must be, a veil between. The perfection and imperfection of our individuality alike require it. That would be a poor heart which we could wear upon our sleeve for every man to read. Our natures are deeper and more wonderful than that and continual discovery is one of love's privileges. When we are perfected we shall be at once more easy to understand and more unfathomable. But the point is, that in our life, and especially in our relations of affection, there should be no unnecessary and misleading thickness of this veil.

There is something radically wrong in a household where the love of father or of mother is a matter to be established by calculation and not accepted as a self-evident and all-pervasive fact. The little girl who was waiting for a good-night kiss, and was told not to mind, "for kisses are common," had the right of it when she answered, "But this is my mother's kiss." Father's love and mother's love should glow and shine. They should be the axioms and not the propositions of all household argument, self-evident facts, no more to be doubted than the child's own existence.

Is it ever otherwise in the households into which this paper goes? Not often, we believe, perhaps never in the days of infancy. The veil between father and mother and their little children is very thin in our American homes, thank God! The peril is that it grows thicker as the years go on. We forget our infancy—how completely, few perhaps realize—but we do not forget our childhood. And fathers in these same American homes are astonishingly pre-occupied and often dangerously reserved and unresponsive. They do not see the gradual thickening of the veil that shuts out knowledge of their affection from the vision of the growing child. For love must grow along with the child's growth and use the language which the child can understand.

This peril of separation naturally increases as the child's interests outside the home expand. Unless the relation of confidence is continued and encouraged it becomes

more and more difficult to maintain. The life together passes imperceptibly into the life apart; the happenings of which must be communicated before they can be discussed. School friendships step into the place which the home friendships filled. The child's new world ceases to be shared by father and mother. Then comes the peril of child's faults and failures outside the house which need not and, if the veil hangs heavy between, frequently never are confessed at home.

This veil between is often one of manner. We love more than we are willing to allow expression in tone or words. Or we are so easily disturbed by petty vexations that we give them that emphasis of free expression we deny our affections. Nothing is more common than this. The true feeling is suppressed altogether or denied its right of full expression, while superficial annoyances are complained of in words and tones which would fittingly rebuke most grievous sins. And the worst of it is that good and really loving people are unconscious of this sin against affection and proportion. They would be astonished—none more so—if they could hear themselves speak.

"Why don't you tell your teacher about this?" a young girl was asked, the teacher being one of the kindest souls alive, in all but manner. "O, I can't!" was the answer; "she flies out at me so for every little thing." And not long after I heard of that same teacher's lament that her scholars did not love her!

Cold words and scolding words are weavers of the veil between, but silence and flattery often have the same result. Nobody was ever known to get beyond piqued curiosity in his dealings with the Sphinx. Personal affection has no lodging ground in that quarter. Nor are the overtures of flattery in the long run more successful. "It is impossible that she should think as much of me as she pretends," was said of an older woman by a girl whom she was trying to befriend, "I never could believe these effusive people." It is as easy to hide one's self behind the veil of many and fluent words as behind few and cold ones, and much more frequently argues deliberate intention. From the cold stone you feel that you might sometime strike a responsive spark, but not from the fluid redundancy of perpetual babble of the stream.

We have no right, of course, to expect that our friends and relations should have no reserves. Even the closest friendships admit rights of privacy. Our nearest and dearest are not so shallow that we can see at once to their depths. To ask confidences beyond what our relation requires is an intrusion. But on the other side, if we give ourselves at all, surely we ought to give our genuine and genial selves. Such self-giving is consistent both with dignity and reserve. Our neighbor, though but for a moment, has a claim upon our full attention. Up to the limit of his claim every one whom God has placed us in relations of affection has a right to some adequate and clear expression of that affection. What we call reserve will seem to others like denial. If we assume a veil, we are bearing false witness not to ourselves alone, but also to that love which, in its various degrees and manifestations, is witness and reflection of the perfect love of God.—The Congregationalist and Christian World.

There is no use in praying to God about our difficulties if we mean to keep on fretting about them.—Bishop Simpson.

Special Notices.

QUARTERLY MEETING.—The next Quarterly Meeting of the Southern Wisconsin and Chicago churches will be held with the church at Milton, beginning on Sixth-day, April 29, and continuing through the following Sabbath and Sunday.

The entire program has been made with a view to a general discussion of the subject of the Bible, with assignments as follows:

- 1. Sixth-day P. M.—What is the Bible? Rev. R. B. Tolbert.
a. Some account of the books of the Bible, Rev. R. B. Tolbert.
b. Inspiration of the Bible, Rev. M. G. Stillman.
2. Sabbath Eve.—Prayer-meeting. Topic—Why do I love the Bible? Rev. O. S. Mills.
3. Sabbath, 10 A. M.—Sabbath-school. Lesson—Prayer and Promise. Luke 11: 1-13. Leader, Superintendent of Milton Sabbath-school.
4. Sabbath, 11 A. M.—Sermon, Rev. G. J. Crandall. The Bible for an age of indifference and irreligion.
5. Sabbath, 3 P. M.—Sermon, Rev. W. D. Wilcox. The Bible God's voice to man concerning man.
6. 4.15 P. M.—Young People's Prayer-meeting. Topic—Answered Prayers. Acts 4: 23-31. Leader, Miss Ethelyn Davis.
7. First-day, 10.30 A. M.—Sermon, President W. C. Daland, D. D. Topic—The Bible as Literature.
8. First-day, 2.30 P. M.—Young People's Program: First. Methods of Bible Study.
a. By Topics, Books, in Courses, etc.
b. Spirit of Study—Reverently, Inquiringly, in Faith, etc.
Second. The Influence of Bible Study upon Personal Character.
This program will be followed by a general consecration service, led by B. F. Johansen.
The assignments for these last topics have not yet come to hand, but they will be made in due time. The general topic is one of great interest to all our people, and we prayerfully and confidently look for a profitable session. L. A. PLATTS.

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

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

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

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 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 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting the preceding evening. An invitation is extended to all and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.

THE Seventh-day Baptist Church of Chicago 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 cordially welcomed. W. D. WILCOX, Pastor, 516 W. Monroe St.

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors. ELI FORBES THE LOOFBORO, Pastor, 821 W. 26th Street.

FOR SALE. In Alfred, N. Y., twenty-two acres of meadow land with barn. Ten minutes' walk from University Chapel. Address, P. O. Box 137, Alfred, N. Y. (37).

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It is earnestly hoped that every lover of true education within West Virginia and without, will be responsive to this great need and contribute to this fund in order that a suitable building may be erected. The names of contributors will be published from time to time in "Good Tidings," the "Salem Express," and the "SABBATH RECORDER," as subscriptions are received by the secretary of the college. SPRING TERM OPENS MARCH 15, 1904. Send for Illustrated Catalogue to Theo. L. Gardiner, President, SALEM, WEST VIRGINIA.

THE SABBATH VISITOR. Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at PLAINFIELD, NEW JERSEY. TERMS. Single copies per year.....\$ 60 Ten copies or upwards, per copy..... 50 COMMUNICATIONS should be addressed to The Sabbath Visitor, Plainfield, N. J. THE SEVENTH-DAY BAPTIST PULPIT. Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. This publication will contain a sermon for each Sabbath in the year by ministers living and departed. It is designed especially for pastorless churches and isolated Sabbath keepers, but will be of value to all. Price fifty cents per year. Subscriptions should be sent to Rev. O. U. Whitford, Westery, R. I.; sermons and editorial matter to Rev. O. D. Sherman, Alfred, N. Y.

The Academy of Milton College is the preparatory school to the College, and has three similar courses leading to those in the College, with an English course in addition, fitting students for ordinary business life. In the School of Music the following courses are taught: Pianoforte, Violin, Viola, Violoncello, Elementory and Chorus Singing, Voice Culture, and Musical Theory. Thorough work is done in Bible Study in English, in Elocution, and in Physical Culture. Club boarding, \$1.40 per week; boarding in private families, \$3 per week, including room rent and use of furniture. For further information, address the REV. W. C. DALAND, D. D., President, or Prof. A. E. WHITFORD, A. M., Registrar Milton, Rock County, Wis.

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Utica, N. Y. D. B. C. MAXSON, Office 222 Cassius Street Alfred, N. Y. ALFRED UNIVERSITY. Second Semester, 68th Year, Begins Feb. 8, 1904. For catalogue and information, address Boothie Colwell Davis, Ph. D., D. D., Pres. ALFRED ACADEMY. PREPARATION FOR COLLEGE. TEACHERS' TRAINING CLASS. Mrs. F. Saunders, A. M., F. T. S. SEVENTH-DAY BAPTIST EDUCATION SOCIETY. E. M. TOMLINSON, President, Alfred, N. Y. W. L. BURDICK, Corresponding Secretary, Independence, N. Y. V. A. BASS, Recording Secretary, Alfred, N. Y. A. B. KEYSER, Treasurer, Alfred, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the President. ALFRED THEOLOGICAL SEMINARY. REV. ARTHUR E. MAIN, Dean. Westery, R. I.

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SELF-CONVICED.

It is said that John Wesley once preached one of his heart-searching sermons to a cultivated audience of fashionable people, and one of the ladies said at the close: "Why, Mr. Wesley, that sermon would just have suited the prisoners in Newgatejail." "Oh, no, madam," said the good evangelist, "if I had been preaching in Newgatejail, I would have preached, 'Behold the Lamb of God that taketh away the sin of the world.'" The poor self-convicted sinner could appreciate the gospel, but the proud, self-righteous moralist is not ready for it yet.

The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor. JOHN HISCOX, Business Manager. TERMS OF SUBSCRIPTIONS. Per Year.....\$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher. ADRESSES. All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

Salem College...

Twentieth Anniversary Building Fund.

In 1909 Salem College will have been in existence twenty years. During the greater part of this period its work has been done in one building. For nearly a half a century this commodious structure has served its purpose well, but the work has far outgrown the plans of its founders. Every available space is crowded with apparatus, specimens, and curios of great value. Every recitation room is filled beyond its capacity each term. More room is needed for the library. The requirements of today call for another building on the college campus. The demand is urgent. It is proposed to lay the corner stone of such a building not later than the opening of the fall term of 1904. To that end this fund is started. It is to be kept in trust and to be used only for the purpose above specified.

Spring Term Milton College...

This Term opens TUESDAY, APRIL 20, 1904, and continues twelve weeks, closing Thursday, June 30, 1904. Instruction is given to both young men and young women in three principal courses, as follows: The Ancient Classical, the Modern Classical, and the Scientific.

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J. VOLUME 60. No. 16. APRIL 18, 1904. WHOLE No. 3086.

THE INDWELLING SPIRIT. FREDERICK WILLIAM FABER. God is never so far off As even to be near. He is within, our spirit is The home he holds most dear. To think of him as by our side, Is almost as untrue As to remove his throne beyond Those skies of starry blue. So all the while I thought myself Homeless, forlorn and weary, Missing my joy, I walked the earth Myself God's sanctuary.

THE RECORDER does not call attention to itself for the sake of praise. But the good it may do is measured in no small degree by the regard its readers have for it and for the interests it represents. Within the last few months a number of letters have come to hand from those who have been readers of the RECORDER for from forty to sixty years. Some of these were also readers of its predecessor, the Protestant Sentinel. The writers announce that from childhood they have been familiar with the paper, that it was regarded highly in the homes of their parents and has been so regarded in their own homes. In some cases rigid economy has been necessary, at times, in order to pay for the paper. Most of these writers are past middle life. One said, "I am now nearing my seventy-seventh year"; another said, "I have sometimes gone without one meal a day that I might pay for the RECORDER"; another said, "I should not know how to keep house without it since I can remember." All speak of it as a helpful and uplifting influence in their religious experiences.

FIRST of all they mean that through all its history the RECORDER has filled an important place in the experiences of devoted, Christ-loving Seventh-day Baptists. They indicate that it has contributed much to cultivate and strengthen higher spiritual and religious life, that it has stood for every good cause in the field of reform, and, most of all, that it has represented with increasing force year by year, the vital interests of our denominational life and work. The writers of these letters—and we know that there are many others like them among our readers—show that the RECORDER has been a factor in helping them to stand for a broad, deep and vital Christianity, according to the Seventh-day Baptist conception. Such persons could not do otherwise than hold the RECORDER in high esteem because of what it has brought

to them and of what they know it has carried to others. Their love and loyalty, in turn, have been the foundation and support of the RECORDER. Those who have spoken through the RECORDER, either as editors or correspondents, poets, theologians, historians or reformers, have united to enrich its pages, to strengthen its influence, and to enlarge its work. In the RECORDER the best streams of influence have gathered as rivulets combine to make the river, with its deeper channels and wider influence.

THE vital currents of Christian and denominational life now flow through the columns of the RECORDER. Special editors who make constant and careful study of their departments, represent Missions, Woman's Work, and Young People's Work. All our educational interests are given hearty welcome for such expression as they may desire to make. Through the Reading Room the various churches and widely scattered members keep in touch with each other. Through the obituary columns those of like precious faith keep in touch with each other on earth, and note the transfer of one after another to the Church Triumphant. All notices of public meetings, the doings and discussions which occur, find report in these columns. In no other way have our people ever been in touch with each other by so many ties and lines of influence, as through the RECORDER. From the same office go forth the Helping Hand and the Sabbath Visitor, while the Children's Page in the RECORDER aims to interest the youngest members of our families, that sixty years from now they may be able to say that from their homes and hearts the RECORDER and its interests have never been separated. While the RECORDER does not claim to be a news gatherer in the sense that daily papers are, nor does it attempt to make personal notices prominent as local papers do, it does bend every energy to secure and give forth such variety of thought, and such higher conceptions of life and duty as build up the individual, enrich family life, and help to fulfill the mission which God has committed to Seventh-day Baptists.

In view of what the RECORDER has been and in view to its relations of the vital interests of individual and denominational life, the fact that not more than one-half the families in our churches subscribe for or read the paper, is unexplainable. Those to whom the interests of the RECORDER are committed can-

not understand how this can be. It certainly shows lamentable neglect touching vital interests. Every home needs the RECORDER for its own sake. The pastor of every church is aided more than he can measure when his people are familiar with the RECORDER and loyal to its interests. The work of every Sabbath-school superintendent is made easier and better when the RECORDER and Helping Hand and Sabbath Visitor, find a place and a reading throughout the school. That the one-half of our families who are still without the RECORDER should be reached, for their own sake and for the sake of the churches in which they are, goes without saying. That they must be reached through local influences is equally certain. If each subscriber to the RECORDER would secure one new subscriber only, the problem of its support would be solved. Until something like this is done, not only must the RECORDER be hindered as to its best development, but each church, and therefore the denomination as a whole, must suffer in a corresponding degree. While one-half our families are without this important agent in developing Christian life and denominational interests, they are doubly endangered by those adverse influences, through other literature or through habits of not reading, which tend to weaken and destroy religious life and denominational zeal. The situation is frequently and anxiously considered by those who have the interests of the RECORDER and of the Publishing House in charge, and whenever the field is gone over, one conclusion is always reached, namely, that the remedy rests in the hands of the individual friends of the RECORDER and of the pastors of our churches. The trouble is not that the RECORDER has not many friends and supporters among those who know it, but that there are so many who are not its friends because they do not know it.

It was more than a forceful figure of speech when the preacher to whom we listened last Sabbath said, "Hope is the skylark of Christian virtues." It was an effective way of stating the truth which, in common adage says, "But for hope the heart would break." The writer of the Hebrews declares it to be an anchor to the soul, and Paul, writing to the Colossians, speaks of it as laid up for us in heaven. These figures of speech tell of hope in its power to hold us, to bring comfort, and to draw us upward to better things. The simile used by the pastor describes hope as an embodiment of joy and thanksgiving which enables us to rise toward heaven and