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MUSIC, WHEN SOFT VOICES DIE. PERCY BYSSHE SHELLEY.

Music, when soft voices die, Vibrates in the memory; Ours, when sweet violets sicken, Live within the sense they quicken. Rose leaves, when the rose is dead, Are heap'd for the beloved bed; And so thy thoughts, when thou art gone, Love itself shall slumber on.

Faith and Warmth. THIS morning another avalanche of news comes to hand, telling of fearful cold all over the land. From the far north-west to the Atlantic Coast the King of the Arctics bites unto suffering, maiming, death. A score of incidents recall Longfellow's lines from "Hiawatha":

"O the long and dreary winter O the cold and cruel winter; Ever thicker, thicker, thicker Froze the ice on lake and river, Ever deeper, deeper, deeper Fell the snow o'er all the landscape, Fell the covering snow, and drifted Through the forest, round the village."

Whatever of good or ill such winters bring they are full of lessons touching spiritual experiences. The central idea of the Gospel, and of Christian life, is God's love. Love is the essence of life, in all best things. Love is power. Love gives insight. Love is mightiest of impulses. Love throbs with desire to express itself, to do and dare and accomplish for the sake of that which is loved. True faith centers in love. Hence faith is warmth, life, power. No human soul knows the deeper and better meaning of its place and mission until it knows God through love-born faith. Such a soul cannot be overcome by any outward cold nor destroyed by any outward opposition. When God dwells in the soul, through faith one's life is like a well warmed and lighted home filled with peace and comfort when even the mercury freezes to death outside. The only safeguard against such cold as this winter brings is warmth within the home. The only shield against spiritual declining, freezing, death, is glowing faith fed by love, obedient love, eager love, trustful love.

We do not write these words for sake of the rhetoric. Holland said: "The soul is mad that refuses food from the least in God's employ." This winter, with its surpassing cold, its smothering snows, and its ice gorge floods, has lessons for us. Warming and comfort are in its words. It says: Keep close to God. Feed your spiritual fires with love and obedience. Guard the avenues through which temptations enter and sin creeps. Keep the storm windows

and doors of your spiritual life well in place. Go not forth unclad of God. Hasten in the pathway of duty with glad feet well shod with the preparation of the Gospel of peace. Avoid needless exposure but turn not back from any duty or opportunity. Warmed by faith and loving obedience, you need not fear. A sunless earth is frozen and dead. An earth flooded with sunshine can vanquish a score of Arctic Kings. A love-filled life is constant victory. Replenish your fires. Learn lessons from your thermometer. Thank God for the warmth, comfort and peace of love, faith and obedience, blessed Trinity in human life.

Protecting Children. AMONG the hopeful and commendable movements of these years are various ones which seek to protect children, especially those children whose home surroundings in great cities are unfavorable or positively harmful. There is also a much more rational and commendable treatment of the child problem by courts in cities where children are forced into more or less of evil, and must therefore come before the courts as criminals, when in fact they are but the creatures of circumstances and the unwilling or unknowing victims of outside influence. If what has been gained already by way of "suspended sentence," "probation," etc., can be extended until we shall have public institutions which are neither "houses of correction" nor "reformatories" in the ordinary sense, the duty which society owes to children will be more nearly fulfilled. The opening of playgrounds in connection with public schools and in tenement districts has come under consideration all too slowly, but what has been done in that direction is of great value. Children must be entertained. If opportunities for wholesome entertainment are not offered, unwholesome and demoralizing entertainment will be found. It has been well said: "Few things are in reality more pitiful than a playless childhood, a childhood denied its natural right." In the matter of child labor, legislation has secured many excellent results within the past ten years, but there are yet large numbers of children of both sexes employed in contravention of existing laws, while in many cases the law does not attempt to remedy evils in that direction. On economic grounds alone the law should do more than it has done, but the law means little or nothing unless public opinion supports it. When the higher considerations are taken into account, such as the social and moral character of children, the importance of still farther advanced po-

sitions and more valuable legal restraints is beyond question.

THE Advance for January 14 enters a vigorous criticism because "when President McKinley, himself a devout Christian man, and President Roosevelt, a strong and earnest advocate of religion and a church member, were hunting the country over for able men to represent and establish American ideals and civilization in the Philippines, they could not find at least one man who honored the Sabbath day and publicly recognized the claims of religion by being present in some house of God on the Lord's Day." The Advance quotes Dr. George F. Pentecost as saying: "There is not a church-going man among the able men and statesmen whom our government has sent to represent and establish American civilization in the Philippines." We are not inclined to doubt the statements made by the Advance, but in the facts set forth by it there appears a volume of evidence showing that whatever may be the future in the Philippines or elsewhere, the men who control the affairs in the United States are men who have no regard for Sunday and little regard for the Church of Christ. The conclusions which these facts compel are their own commentary.

UNDER the head of "Destroying the Sabbath," Rev. Frank B. Sleeper writes in the Watchman for January 14. His paper seems to have been called out by the action of the Massachusetts Baptist Convention at a late session, which convention sent an appeal to the Legislature for "a stricter observance of Sunday, not only for the religious, but for the civil, welfare of the people." As a result of that action Mr. Sleeper declares: "I found myself questioning what divine authority was the basis of such an appeal." He insists that those who say, "We are under grace and not under law; if we were under the law we should be in duty bound to observe Saturday as the Sabbath," etc., are the enemies of Sunday because they remove all divine foundation from it. To escape the conclusion that if the law is still binding men are bound to keep the Seventh-day, Mr. Sleeper writes at length, asserting that the Seventh-day of the week is not the Sabbath; that any seventh day after six days of labor meets the full requirements of the law, etc. He says: "Why should anyone be a stickler for Saturday. The Bible does not mention Saturday as a Holy Day." So through various changes, including the

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threadbare nonsense of the impossibility of keeping any particular day because the earth is round. Mr. Sleeper makes his arguments and assertions, and closes with this sentence: "Thank God for His law binding on our conscience and life, 'Remember the Sabbath-day to keep it holy.'" Efforts like this of Mr. Sleeper do not often appear at the present time. The inconsistency which runs through them is so prominent that most religious writers have discarded them. Their inconsistency may be summed up in two or three sentences. If the law of the Fourth Commandment is binding, men ought to keep the seventh day of the week. The law of the Fourth Commandment is binding, but it is not a matter of importance where one begins to count, since any day following six days of labor meets all the requirements of the Fourth Commandment. Nevertheless, because of the Fourth Commandment all men are bound to observe the first day of the week as a specific day, etc. It is needless to say that such inconsistencies are self-destroying, and that every thoughtful man is driven back to the conclusion that those who appeal to the Fourth Commandment must observe the seventh day of the week, or throw aside all divine authority for the observance of any day. Unwilling to do this men beat about in confusion and failure after the manner of Mr. Sleeper. Such is the confused state of the situation at the present time. Meanwhile disregard for Sunday grows apace, the Sabbath of the Bible and of Christ is pushed out of sight and Sabbathless holidayism sits in the saddle galloping.

Russia and Japan.

WHETHER open war shall ensue as a result of the differences existing between Russia and Japan, one may not now say. The complications which surround the Eastern Question, and the large number of national interests which are involved, make the issue of greatest moment to the civilized world. All this is increased by the fact that China with her ancient civilization—not to say decaying—is one of the primary factors involved. We are willing to leave the general problem without further comment, to await the development of events. There is, however, one special feature that has not found wide expression which ought to be considered. The internal affairs of Russia point to a situation which may develop into a crisis or a series of crises that will be far reaching as to that great empire, and therefore to the rest of the world at this time. Probably the Czar himself is an earnest and honest advocate of peace, and since he was the prime mover in the establishment of the Hague Tribunal, it would seem more than the irony of fate if a world-affecting conflict should ensue between Russia and Japan. The political system of Russia is so inwoven with religious matters, and the nature of the Russian people is such, that fanatical movements concerning religion abound and are likely to increase. The tendency in Russia is to break up into religious sects, with strong characteristics, and it is a fact in history that such breaking up is likely to be fatal to the existence of a political autocracy. Such movements soon cease to have sympathy with the authority of an autocratic government and an established church, and easily become treasonable. When a government thus situated must rely, as Russia does, upon

the military element, the tendency to distrust, unrest and treason among the people is likely to reach military circles, thus increasing the certainty of outbreaks and promoting universal weakness in national affairs. It is also a fact that the present Czar is not strong as to his personality and is likely to be swayed by the influence of immediate advisors. Already there is no little confusion of thought in the Court, and, as we have suggested, there is greater confusion and unrest throughout the Empire. Martial law and heroic treatment have reached a point where reaction is easily induced, and anarchistic tendencies are increased. We say this that our readers may not lose sight of the fact that elements are well at the front in the heart of the great Empire of Russia which are likely to be fostered in case of an outbreak with any other nation, especially a nation so vigorous and aggressive as the Japanese. It seems to us that if Russian statesmen appreciate the situation within the Empire, as it appears at this distance, a desire to secure Russia's safety from herself will lead them to those paths which make for peace. Thus the desire for self-protection may aid in gaining desirable results.

KOREA.

THE trouble between Russia and Japan over Korea calls attention to that country and adds interest to all facts concerning it. (You ought to read this with a map of Korea, Japan, Russia and China before you.)

The area of Korea is estimated at 82,000 square miles, about that of the state of Kansas. The population is variously estimated at from eight to sixteen millions. The foreign population consists of about 30,000 Japanese, 5,000 Chinese, 300 Americans, 100 British, 100 French, 100 Russians, 50 Germans, and about 50 of various other nationalities. The postal system is under French direction, and has in addition to the central bureau at Seoul, 37 postal stations in full operation. A railway from the seaport of Chemulpo to Seoul, the capital, a distance of 26 miles, was built by American contractors, and has reduced the time between the seaport and the capital from eight hours to one and three-quarter hours. The Seoul Electric Company, organized chiefly by Americans and with American capital, has built and operated an electrical railway near Seoul, which is much used by the natives. This electrical plant is said to be the largest single electrical plant in Asia. The machinery is imported from the United States, and the consulting engineer, a Japanese, is a graduate of the Massachusetts Institute of Technology.

The minerals of Korea are of considerable value. Copper, iron and coal are reported as abundant, and gold and silver mines are being successfully operated, an American company having charge of and operating a gold mine at the treaty port of Wunsan under a concession granted in 1895. Concessions have also been granted to Russian, German, Japanese and French subjects.

Transportation in the interior is chiefly carried on by porters, pack-horses and oxen, though small river steamers owned by Japanese run on such of the streams as are of sufficient size to justify the use of steamers.

Korean commerce amounts, according to a statement just issued by the Department of Commerce and Labor through its Bureau of

Statistics, to about fifteen million dollars per annum. American products, both manufactured and otherwise, are popular in Korea, but the very large proportion reach that country through China and Japan, and the direct trade of the United States with Korea is extremely small. As in many similar instances, Korea owes its importance to its relation to other countries. Considered alone it would cut no figure in the world's affairs.

SUNDAY LAW IN NEW YORK.

Sunday law enforcement is a vivid issue in politics in New York city, New York state, and definitely, though indirectly, in the next presidential election. Sunday law bills, and rumors concerning them, were prominent features at the opening of the legislature now in session at Albany. Tammany has taken a hand in the matter, and since that Power is now in the Saddle with a full supply of political and financial Cavalry and Infantry, it is no mean factor in the fight. The Republican camp in New York state is not on a war-footing except as to its own factions. Presidential nominations are not far away. Sabbath Reform is not the issue. Politics, whiskey, beer and blackmail are.

Among the more candid and non-partisan features of the situation, none is more significant than the fact just announced, that those who are most closely identified with the work of social reform in New York city have declared in favor of the Sunday opening of saloons. The importance of this announcement justifies the publication of the following from the New York Times. The same report appears in the other leading papers:

Following an extensive investigation carried on during one Sunday last December by the Association of Neighborhood Workers, that organization, which embraces practically all the settlements in the city, has reached the conclusion that the present Sunday closing law, with its consequent evasions, is morally bad. The association pronounced itself in favor of a law providing for the opening of the saloons during some period on Sunday. The report of the committee having the investigation in hand was submitted to the last general meeting of the association, and was adopted with an almost unanimous vote.

The investigation was made on Sunday, December 20, and was effected by the various Settlements being asked to investigate all saloons in their various neighborhoods. The area thus covered includes the upper and lower east side and the lower and middle west side in Manhattan and a small section of Brooklyn.

In all 389 saloons were visited by the workers, all of these except 13 being in the Borough of Manhattan. In 188 of these, the report says, either liquor was purchased or seen to be purchased, or else was seen being carried from the saloon. In 137 saloons entrance could not be effected by the workers, but persons who were known to the watchers could be seen coming and going in sufficient numbers to warrant the assumption that business was being done. Apparently, therefore, out of the total number, 325 were open to those who were sufficiently known, and only 64 were closed, or appeared to be so. In the small section visited in Brooklyn every saloon was found to be doing business.

The committee declares that while the

demand for the open saloon comes more largely from the Irish and German population, the idea that it is due to the German's "desire for his Sunday beer" is a mistaken one, and that therefore the opening of the saloon at Sunday noon for the pail trade only will not meet the demand. The demand for an open Sunday, the committee reports, comes from the people of other nationalities. Out of 127 saloons visited in the Jewish quarters on the lower east side 82 were found open.

One thing, according to the report, that impressed the investigators was the quietness that characterized the Sunday drinking they witnessed. There was very little boisterousness and very little fighting and carousing. Police court statistics are adduced, which show that there are almost twice the number of arrests on Saturday that there are on Sunday.

The committee found that in many instances it was not the desire to make money which induced the saloon keeper to keep open in violation of the law. Many of them told the investigators that they did their Sunday business at a pecuniary loss, but kept open in order to please their customers.

"This pressure for an open 'poor man's club' on Sunday," the report goes on to say, "which seems to be too strong for the saloon keeper to resist, is accentuated by the crowded condition of the tenements. And the open rich man's club, a few blocks away, under the sanction of the law, suggests a violation of the principle of 'equal rights to all and special privileges to none,' in the closure of the poor man's club."

The difficulty in obtaining evidence which will hold in court is set forth by the committee as one circumstance militating against the present Sunday law, inasmuch as it makes its enforcement next to impossible.

BLUE-LAW PERSECUTION IN PHILADELPHIA.

The Public Ledger of Jan. 22 announces that Magistrate South, before whom almost all the cases of persecution under the Sunday law have been tried, has "throw up the job." Here is the Magistrate's estimate of the case:

"I am done," said Magistrate South yesterday, when the last of the cases against cigar and candy dealers for keeping their places of business open on Sunday was brought before him. "I have seen enough of this persecution and of the attempts to deprive poor people of their means of support, and I will have no more of it."

The only case yesterday was that of F. D. Farmakis, who has a confectionery store at 1211 Market street. Mr. Farmakis has been arrested more than seventy times, at the instance of agents of the Sabbath Protective Association. The last two cases in which he was charged with keeping his stores open on December 20 and 27 were postponed several times, and yesterday morning, when the prosecution failed to put in an appearance, the Magistrate discharged the defendant. This ends the long list which has come up in Magistrate South's court during the last few months. Two other cases have been dropped by the Sabbath Association. Magistrate South has told the agents of the Association that he will issue no more warrants of this character.

"I had no idea when I issued the first warrants," he said, "that the cases would drag along several months, or I would never have

become engaged in them. I have seen evidence of suffering and heard pitiful appeals which are hard to forget. One poor widow came here with nine children. As soon as she entered I asked if the children were all hers. She said they were, and I told her to go. I would listen to no evidence against a woman who has a family of that size to support. The very poor have been brought here, and the blind who had to be led into the room. The prosecution of such persons is repugnant to me, and I discharged many of them, when there was positive evidence against them, because I did not think it right to fine them.

"The agents of the Sabbath Association attempted to have me issue warrants for dealers who sell ice cream on Sunday. I told them that ice cream was as much a food as milk, and that I would issue no warrants of this kind. The curtain has been rung down on the last act, so far as I am concerned, and I am glad of it."

In connection with the above, the Ledger prints a general denial by Dr. Mutchler, Secretary of the Sabbath Association, that the persecutions of the past year were instigated by that Association. It also publishes other statements claiming that while the Sabbath Association may have been concealed, the work has been carried on by it through the name of another association. Of the exact facts in the case we are not informed beyond the statements in the Ledger. Of its high character as a news-gatherer and otherwise there is no question. It is a significant fact that during the months in which the persecution has gone forward we have looked in vain for any word in the religious papers of Philadelphia or elsewhere in its favor. Such silence indicates their position.

The results of the course of events in Philadelphia will have much to do with the future of Sunday law enforcements elsewhere in Pennsylvania and other states. Not within a century has such persistent, illiberal and unjust enforcement been attempted. Judge Martin's decision is far-reaching. It stops the use of spies. Their occupation is gone when they become criminals. All this is well. Such results were inevitable. A destiny point was fixed in the Sunday law question when the persecuting campaign began. Self-destruction was upon it.

WHAT OF THE FUTURE?

(From the last Annual Report of the Tract Society.)

An adequate judgment as to the future must take into account the fact that past, present and future are parts of one whole. To-day is made up of yesterday, and to-morrow will be what to-day has begun. We must face the fact that the present downward drift into holidayism on Sunday cannot be checked in a moment. Centuries of error are behind it. Present evils must ripen before efficient action sets in. The majority of men remain unconcerned as to great reforms until evils threaten to destroy them. Impending danger must shout at them before lethargy awakens to action. Under such circumstances we must push the work committed to us, incited by surrounding dangers and the universal need for higher standards of action. We do not fully realize our obligations. We are partially blind as to our dangers. We are not awake to our opportunities. Our pastors and our denominational societies must make more persistent efforts to cultivate denomination-

alism and to secure aggressiveness in our work. The controlling tendencies of the age are unfavorable for Sabbath reform and for higher spiritual life. This ought to arouse and strengthen us rather than dishearten and weaken. Great responsibilities are blessings. Great opportunities ought to be welcomed. Great battles make heroes. Great struggles mark every road to victory. The pathway of conflict is the king's highway for his chosen ones. Truth is deathless. Delay is not defeat. Immediate results are not essential to victory. Its richest trophies are hung over the dust of its victors. The wilderness-worn feet of Moses did not touch the promised land, but Israel was brought to its inheritance and the angels buried Moses on Mt. Nebo. Battered swords and unfinished enterprises are priceless legacies for our children. Untarnished example and unflinching loyalty to the Sabbath and to all truths are best monuments. Better these written in the book of the Record-angel than the story of earthly honors chiseled in granite over unworthy dust. We must face the future with unshrinking faith. God will be with whatever it may bring. We should fear most lest we be unworthy of the trusts and responsibilities of the present and thus be shut out from the victories of the future. The Sabbath for which we stand will be restored or something better still will come. Gird your loins well. Acquit yourselves like men whom God has commissioned for a great work. Believe in that work, and stand! Fear not! Fail not! Having done all else, stand! This is our answer to the question, "What of the future?"

We reduce life to the pettiness of our daily living; we should exalt our living to the grandeur of life.—Phillips Brooks.

Treasurer's Corner.

Article in a morning's paper says the people have become weakened by the immense gifts of the country's wealthy men, as those of smaller means refrain from giving at all because they cannot give largely.

Guess, as a denomination, we are blessed in more ways than one after all. We haven't any multi-millionaires, but we have a whole lot of consecrated members who give according to their means.

As an instance, the Treasurer received a small remittance some time ago from a dear old lady of ninety-seven years. A friend, writing for her said, "She is dependent on her children for care and support, but she wanted to help the Sabbath cause." A little later comes a message, "I desire to be registered as a life member of the Seventh-day Baptist Tract Society; enclosed please find New York draft for \$25.00."

And again, a remittance, with the words: "You do not know what good this work for the Sabbath does me." Surely it does him good, his heart is in it and his hand does its utmost.

Friends, don't think because you can give but little that you have no place in this work; give something to-day, and do it again next week, till you get the habit; then you would not stop for any consideration.

This is your printing house, you know, and it ought to be as good as anything else you have; then you will be still prouder of it.

Our Reading Room.

ADAMS CENTRE, N. Y.—The Pastor has just returned from a trip to Syracuse, where, on invitation, he spoke on Sabbath eve, Jan. 15, in the Temple of Concord, Dr. Adolph Guttman's synagogue. It was a pleasure to speak to the appreciative Jewish congregation which gathered there, with the desire strong in my heart that good may be done in the presentation of Sabbath truth. A number of our own people were present.

On Sabbath afternoon it was a privilege to speak to our own people who meet stately in Foresters' Hall, Lynch Building. For the prosecution of this work Dr. E. S. Maxson deserves great credit. He is untiring, wise, and full of zeal in upholding our cause in a great city. May the blessing of God rest upon the little band and make the little one to become a thousand!

As to Adams Centre, the past year was a prosperous one financially, and I trust also spiritually. Harmony prevails and there is an earnest desire for the upbuilding of the Redeemer's kingdom. At the beginning of the present year it seemed best to the pastor to tender his resignation. This he did, and he is looking to the Lord for directions as to future work in his vineyard. S. S. P.

STEVENS POINT, WIS.—A note of inquiry is at hand from D. B. Hull, of Stevens Point, Wis., the substance of which we place here, hoping that some of our readers may be able to furnish Mr. Hull the information he seeks: A. H. Lewis:

Dear Sir:—I wish to ask a favor of you. I am attempting to secure the history of the Hull family. In an early day three brothers, Thomas, Joseph and Richard, came from Rhode Island, settling in Berlin, Rensselaer County, N. Y. Thomas, and Joseph (who was my grandfather) lived and died in New York state. Uncle Richard moved to Illinois, where he died. His children, except Nathan and two daughters, lived and died in Wisconsin.

Who the ancestors of these three brothers were I do not know; presume they came from England. I have no past history of the family. These three brothers were Seventh-day Baptists, but whether they were Sabbatharians before coming to America, or embraced that doctrine afterward, I do not know. If you can inform me in regard to this matter you will greatly oblige,

D. B. HULL.

720 Minn. Ave., Stevens Point, Wis.

MY AIN WIFE.

ALXANDER LAING.
 I wadna gie my ain wife
 For my wife I see;
 I wadna gie my ain wife
 For my wife I see;
 A bonnier yet I've never seen,
 A better channa be—
 I wadna gie my ain wife
 For my wife I see!
 O couthie is my ingle-cheek,
 An' cherrie is my J-an;
 I never see her angry look,
 Nor hear her word on ane.
 She's gude wi' a' the neebours roun',
 An' aye gude wi' me—
 I wadna gie my ain wife
 For my wife I see.
 An' Oher looks she kindly,
 They melt my heart outright,
 When o'er the huby at her breast,
 She hangs wi' fond delight;
 She looks in ill its bonnie face
 An' aye looks to me—
 I wadna gie my ain wife
 For my wife I see.

A FAREWELL SERMON.

Preached by Rev. Clayton A. Burdick, at the close of his pastorate of the First Hopkinton Church, at Ashaway, R. I., Jan. 30.

Text.—"Who will render, to every man according to his deeds. To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life."—Rom. 2: 6, 7.

The gifts of God are great. Not alone the common sources of life, but in a special manner these gifts that pertain to the higher life. I am thankful to him for all that his hand puts forth for life, and the opportunity to labor in his name. I thank God for the chance of doing especially as he has given one the chance of well doing. I thank him for the grace of patience, for which we shall reap in due season if we faint not. God never forgoes anything. The least thing that is done has a record of it kept. For the Son, as the representative of the Father, and the best representative that we have, says, Even a cup of cold water given in his name, to one that is needy, does not lose its reward. Paul speaks a new language here when he is telling of the impartiality of the justice of God.

It is both of warning and advice, and showed that the Romans stood on exactly the same ground as the Jew, and that there was no doubt in the mind of Paul as to what the outcome of that judgment would be, if he only knew what the life of that individual was. As in all cases where the judgment is referred to, there is no reference to anything else than to the deeds done in the body. In speaking of himself and Apollos in 1 Cor. 3: 8, each should receive his own reward according to his own labor.

But I did not come to-day with the intention of preaching a doctrinal sermon, though sometimes it is difficult to refrain, especially when one is using the words of Paul. This, I myself believe, that the book of Romans was written for the purpose of strengthening them in the faith, by making them to see that they really belonged to the Israel of God; and that though the Jews that came to them might teach, that unless one should take upon himself the distinctive marks of the Hebrew, he could not be a child of God, they were not to believe that. The distinctive mark of a child of God is on the heart, and a Jew is not a Jew who is only so outwardly but who is so inwardly. He therefore begins by telling them who they are that receive from God the gift of eternal life.

As in my last week's lesson, the text today shows us two distinct classes of people; the same classes but under a different name. Then it was the obedient and the disobedient; to-day it is the patient worker of good against the worker of evil. Their lives are set before us and the end of that life just as vigorously set to view. It is a picture one may well stop before a moment. The Jew condemned everybody who was not a Jew. They according to his judgment were lost and the picture is a warning to him that as a doer of evil and as one who did not repent of that doing, his very act of judging others only treasured up wrath for him in the great day. That God did not give eternal life to a Jew because he was a Jew. But the direct affirmation here, is that he did give it to him, who by his patience in well doing sought for glory and honor and incorruption. But to those who were disobedient to God, but were obedient to evil, shall be wrath and indigna-

tion. Tribulation and anguish upon every soul of man that worketh evil; but glory and honor and peace to every one that worketh good. In that language as plain and unequivocal, put forth the fact—First, the aim of a true life; Second, the result of that life. The contrast is then set forth and the world divided into its two great parts, those who by patient continuance in well doing seek for glory, honor and incorruption; and those who by an impatient heart, obey evil and the prince of evil. We find that either one or the other is in every mind, and that we usually get what we are seeking. For the words of the master are true, that "He that seeketh findeth, and to him that knocketh it shall be opened."

But there is this much also, that there is a chance that one may change in the object. The first may not have the patience that is requisite, and the second under the workings of God's Spirit may become penitent, and therefore turned about in the object of his seeking. It is for that reason that I speak to you today. It was for that reason Paul wrote these words to the Romans and to others. I exhort you therefore that your object in this life be for this glory that the apostle means here, and for that honor that he means here, and for that incorruption that he means here; and I have no doubt as to the outcome of your lives, or as to the gift that has been given to you.

The fact that is put forth in the Scripture so often, that what you do has to do with your own salvation, is one that many seem unable to see. For example, faith is action of the mind, and your faith must act before you have salvation. Faith is as much an action of the mind as to throw a stone is an action of the body. It is only an action of a different part of your being. Even if there were nothing to do afterward, you can plainly see that God did not intend to give you salvation, except as a result of your own act of faith. The faith was yours. Salvation is the gift of God, but faith, which puts you in a place to receive salvation, is of yourself and not of another. "Thy faith hath saved thee, go in peace," still rings in our ears.

I do not like to think of one entering the Christian life, and then expecting to do nothing, or that one should be a machine, doing something he cannot help. On the other hand, I do like to think that "I can do all things through Christ that strengtheneth me." I do like to think that with God working in me, I may both will and do for his good pleasure. In this way we are co-laborers with God.

A pastor comes, by contact with his people, to know and understand their desires. It is not expected that those outside will know and when he comes to that time when he is to leave them, it is a pleasure to feel that he is leaving those who are seeking for better things than this earth can furnish. The real things that we long for are the things of God. Eternal life is his. To enter into that life requires effort. The Master says, "Strive to enter in at the strait gate. I welcome this last chance to speak to you who have not as yet taken God at his word. Today the door is open to go in and find that which grace alone can furnish, pardon and mercy. Do you not think the way indicated here by Paul is the best way? Do you not think the object those have who seek after glory and

honor and incorruption, is the best there is? It is surely better than that of those who seek after evil, to obey it. Choose that way, and imbibe that motive which is best.

It is glory to do what the glorious have done. If one does a great thing we say he has won glory. Jesus, because "he went about doing good" gained a name above every name. If you walk in the same way, you gain something of the same glory. He became obedient unto death, yea, even the death of the Cross. He was therefore highly exalted. You can find glory in the Cross. Paul found his glory there; you may yours. What kind of honor search you for? Why, the honor that belongs to a faithful servant of a blessed Master. Is it not an honor to the servant to have the Master exalt him as he signifies he will in his parable when he says, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things—enter thou into the glory of thy Lord." What honor? The honor that comes of being a son of the great and adorable Father. The child of a king is honored. Men bow to those on whose brow the shadow of a crown is thrown. That honor may be yours, and it is better than the highest the world affords. What honor? The honor that comes from being an ambassador of the mightiest ruler of all, the great Javah. Any one who will, may be his minister to a rebellious world.

And incorruption, something that does not change. The world is full of corruption. Everything seen rots and decays. Our inheritances are changeable and decaying. Wealth, land, fame, whatever it be, vanishes. Gold and silver may be corrupted. "Lay not up for yourselves treasures on earth where moth and rust doth corrupt." The ones Paul here speaks of are those who seek an inheritance incorruptible and undefiled, that fadeth not away, eternal in the heavens. Those who seek such are well pleasing to God. He had worked in them both to will and to do for his good pleasure. Actions tell what a man is seeking, if the actions are honest. The heroes of faith spoken of in Hebrews did not tell on what they had set their affections. They proved by what they did, that they looked beyond Canaan, and beyond Egypt. They said by these, that they sought something better. "For they that do such things declare plainly that they seek a country," and God was willing they should find. Wherefore, he hath prepared for them a city. So plainly do they declare by patient endurance in well-doing, who they are who seek for glory, honor and incorruption. For them is the crown of life here plainly put to view.

But that word Patience. On that hinges much. The words here remind me of those other words: "Wherefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord." Patience means steadfastness, to hold on. If the world says it is of no use, hold on. If showers gather, all the more need of holding on. I believe that you have it in your heart to seek these things with patience. You desire honor, glory, incorruption. I know there are things to discourage. There are those who prove untrue and on whom we may be sure, as the apostle

was afraid, in regard to the Galatians, that we have bestowed labor in vain. The age is an age that will require some sad and great event to wake it up to its condition of ruin. No man seems able to do it. No Moody now lives. There are those who try to belike him, but they are shadows of him, who ape his methods and lack his power. The time is a time of itching ears. Men crave high-sounding themes and small-sounding deeds. A time of presumption. They go after theosophy and Dowie, and a thousand otherisms, as numerous as there are teachers. They follow the beck of those who, professing the meekness of the Saviour, put a shaven upon his head by their gilded trappings. They travel in private cars, they have their coach-and-four, their liveried attendants, their coat-of-arms, the best and costliest staterooms in travel, yet they pose as martyrs. Let none of you be taken from the truth by any such things. Patiently continue in well-doing. Seek glory and honor and incorruption. "Be not weary in well-doing, for in due season we shall reap, if we faint not."

It is the custom at such a time for a pastor to tell the people what he has done while he has been with them. I have never done this before. It has seemed to me to savor too much of self-gratulation and confidence, and yet, sometimes, it is well that the people know what has been attempted. I will briefly give a summary of my work:

Sermons and addresses in the four years and a half.....	585
Funerals.....	47
Other services.....	250
Bible studies.....	150
Calls.....	1,000
Aided to the church.....	48
At the beginning of pastorate the resident members were.....	226
At last report.....	232

In considering your work I may have no such feeling as in the case of myself. The only way your work can be judged is by the consecration of your means, your care of your pastor, and of the poor. Of myself, I am glad of the privilege of saying that you have been most generous. Your kindness will be a great help to me as I shall remember it. I have prepared a few statistics of your work in giving. This is incomplete, as much has been given personally to the societies, that has not been given through any organization. No figures are at hand in regard to the Gold Coast, or Industrial work in Africa. All of these things would add much to the total, as well as the private benevolence you have had. Twice during the time have you entertained your brethren of the General Conference. I give you such figures as I have:

Regular church collection and income.....	\$ 6,775.76
Special.....	2,241.30
Societies, including Theological Endowment.....	2,342.05
Sabbath-school.....	927.18
Ladies' Sewing Society.....	692.08
	\$12,968.37

The money to Societies has been:

Missionary.....	\$ 764.90
Tract.....	327.45
Education.....	1,192.70
Woman's and Sabbath School Boards.....	57.00
	\$2,342.05

Thus it will be seen, that with much that can never be recorded, you have in four years and a half raised in round numbers \$13,000 for the work of the Lord, and that, too, without complaining, and without grudging. You might, perhaps, have done more, but I

think no one can say you have not done well. May the Lord increase you more and more. May the Lord bless you, May the Lord cause his face to shine upon you, and grant you peace.

IN HEAVEN SURE.

"A gentleman who is a dear friend of mine," says a well-known minister, "has just been saddened by the death of his daughter, a beautiful girl of fifteen years. He told me the other evening that the incident which had comforted him most among all the telegrams and letters and flowers and visits which he had received from his many acquaintances and friends was the visit of an old gray-haired Irish washerwoman.

The old woman came to see him, and, with the tears streaming down her cheeks, said:

"The last time I saw your little angel was when my boy was sick, and I couldn't leave him to work, and I was afraid the children were going to be hungry. My heart was almost breaking, when that blessed child came tramping ankle-deep through the snowstorm with a basket full of provisions for me and the children. I have loved her and prayed for her every day since then. Sure it's in heaven she is."

"My friend brushed the glad tears from his eyes as he told me, and said:

"That has comforted me more than anything else."

"We may be sure that after our work is done in the world our friends will gain more comfort and gladness from recalling our deeds of mercy and kindness while we were here than from any other achievement; we may have made, despite the applause of the whole world."

ORIGINAL O'GROAT.

"John O'Groat's" was long a landmark in Britain, and even to this day is one of the Englishman's starting points of measurements—"Lands End to Johnny O'Groat's" signifying from one end of Britain to the other, says London Answers.

In the reign of James IV. of Scotland, John O'Groat and his two brothers, Malcolm and Gavin, arrived at Caithness, and bought the lands of Warse and Dugisby, near the beach at the mouth of Pentland Firth.

In time their families increased until there were eight households of the same name. They lived as neighbors in the greatest peace and amity, each year holding a festival in the original house. At one of these annual gatherings the question of precedence arose among the younger members, and they disputed as to whom should sit nearest the "head of the table" or enter the room first.

The old grandfather, Johnny O'Groat of history, was made arbitrator. He promised to have all satisfactorily settled by the time of the next annual meeting. Accordingly he built an eight-sided house in which to hold the annual jubilee. This octagonal domicile was fitted with a door and a window on each side, and a round table in the centre. This arrangement made it possible for each family of the O'Groats to enter by his own door, and to sit at a table which was practically "without a head."

The humblest occupation has in it materials of discipline for the highest heaven.

was considered an extravagance, therefore the confined waters were made the highways, and Holland is crossed and re-crossed by a network of canals, a triumph of engineering. A complete system of locks and gateways has been perfected, and if the water does not move to the ocean quick enough to suit our Dutch friends, immense pumps hurry the sluggish stream along to its destination. Unceasing vigilance is the price paid for these waterways and the Engineering Corps of the army is especially instructed in the care of them. It is said that £1,000,000 sterling are annually expended in repairing the dykes, and that at the end of every five years they have been completely re-constructed.

In 1575 these dykes were used for a weapon of defence, for when the Spaniards seemed likely to conquer the Dutch, the latter cut the dykes, flooded the country, drowned the enemy, and set afloat boats loaded with bread and herring to feed the famished people. A favoring wind soon drove back the ocean and the damage was repaired. Even to-day, it is said, in a similar case of necessity, they are ready to repeat the prescription, heroic though it is.

In traveling through Holland, one is impressed with the beauty of the landscape, the brilliant green of the fields, dotted here and there by the little white houses, and, above all, by the variegated colors of the flowers. By reason of its fertile soil, Holland is the forcing ground for certain plants. During the Crusades, some of the survivors brought back to Holland tulip bulbs. (The tulip received its name from its resemblance to the tulipa or turban worn on the head of the Eastern native.) The beauty of the flowers proved so very attractive in the after years of its cultivation, that not many years later there was an actual attack of "tulipomania." Men sold their homes, their fields, all their possessions, to buy one rare bulb, and financial ruin seemed imminent until the government put an end to such madness.

One is much attracted by the appearance of the people; sturdy and honest-looking they are, the result of years of fighting with the elements and with hostile nations. The language and native dress of the peasant differ in each of the eleven provinces which compose the Netherlands, Holland being only one of them. The women are particularly pleasing in their costumes, and that rotund appearance acquired by many is due to the number of petticoats they wear, it being said that seventeen at one time is the grand total considered necessary to produce a wholly satisfactory effect. The head dress is also quaint and pretty, and usually spotless white, as are also the modern shoes, or "klumpen," which are assiduously scrubbed in the weekly house-cleaning.

Woman's position is that of the silent partner, the house-wife, but she is well-educated, well-read, and in the upper classes usually conversant with one or more foreign languages, and well informed as to current events. To these busy housewives is credited the passion for cleaning, for it is said that cleanliness is a disease in Holland. They say that even if it is raining hard when Saturday arrives, you may see the women scrubbing the front steps and out to the middle of the street, holding an umbrella over their heads meanwhile. Be that as it may, there is scant lodgment for microbes in Holland.

The windmills are another not-to-be-forgotten feature of the landscape. In fact that were impossible when they fill the horizon with their busy sails or wait motionless for a passing breeze. There are windmills by the hundreds and thousands, and the energetic Dutchman has harnessed them to do his work. They are usually built two stories high, for on one floor lives the family, while the other contains the machinery. By means of a moveable roof the sails are made to catch the wind from any quarter, but there remains one thing yet to be accomplished, for they have not been able to make the wind blow when it doesn't, and that "beats the Dutch."

Barge life on the canals is an existence by itself. With such an abundance of water, this method of transportation is by far the cheapest. On these canal boats lives a floating population of fifty thousand souls. From father to son for generations has descended the ownership of the boats; families have been born, reared, and have passed away again, knowing no other home or occupation. No matter how modest the outfit, there may always be found on the afterdeck of the boat, a tiny flower garden, a bit of brightness in a humdrum life. Here Dutch woman is allowed to appear in a more public walk in life, for twenty-five years ago a law was passed prohibiting the use of dogs pulling the barges, and since then the wife and daughters shouldered the tow-lines, while mynheer stands by the tiller and puffs away at the pipe from which he is never long separated. Compulsory education and the introduction of machinery threatens this picture-que, but toilsome life, and in a few years it will have become a thing of the past.

The abundance of churches and schools testify to the religious and intellectual development of our Dutch friends. Four large universities are provided by the state, and good schools abound. In both institutions a high standard of excellence is demanded of the teachers and all are obliged to pass examinations required by the government before they are allowed to teach. In spite of state control, education is neutral as to politics and religion, and Protestant and Catholic institutions receive the same assistance and are obliged to maintain the same high grade in their teaching corps. None need be without schooling, for if he is too poor to pay the small tax, it will be remitted to him.

Compulsory education laws have been passed, but at present are not well enforced. As a result of all these educational advantages, it is conceded that Dutch intellect is second to none in Europe, in science, in literature and invention.

The administration of justice in the Netherlands is tested in four courts, with the superior officers appointed for life by the government. In the lowest court exists a novel system called "verbilization," which is rather curious, but by competent judges pronounced defective. When a man commits a petty crime, his name, address, occupation, and the nature of his crime are recorded at once, but he is not arrested. Probably a fortnight later he is summoned to appear in court to be tried. This plan is not unlike that of a certain stern parent who used to promise a whipping, due about forty-eight hours after his heart to heart talk with his son. It had the effect of keeping that son in order for two

days at least, and perhaps this method of meting out justice in Holland has the same salutary effect. A very wise provision allows the criminal to serve his time in installments, in minor cases of offense, thereby allowing the man to work when there is a demand for labor, and so contribute towards the support of his family, while it removes him from home when work is slack, making one less to provide for. Of course, great discrimination on the part of the judge is required in deciding these cases. It is said that there are few really serious crimes committed in Holland, and capital punishment has been wholly abolished.

Honesty is one of the characteristics of the Dutch, and their reputation has been perpetuated by the word "Sterling." Dutch money at a time when other national currency was not so dependable, was considered so reliable and so honest in weight, that in England it was referred to as "Easterling," coming from the East. Gradually the word became shortened to "Sterling," and is still applied to pounds, shilling and pence, as in years ago.

Another attribute of the Netherlander is his strong love for home. To be sure there are clubs to which he goes to meet his friends and discuss the topics of the day, but in the home we find him at his best. Family life is the center from which the national virtues emanate, for there it is that each one educates the other in personal virtue. Every Dutchman is eligible to public office, and no man ever shrinks from civic duties and public life, but love of home occupies the first place in his heart.

Few people realize what friends the Dutch have been to us, or what influence they have exerted upon our national life. When our forefathers were drafting that famous charter of liberty, the Declaration of Independence, it was the Dutch constitution they chose as a model, adapting it to suit our peculiar needs. "In love of liberty and bravery in the defence of it, she has been our great example," said Benjamin Franklin, of little Holland. When, during the Revolutionary War, our country needed money to fill its depleted treasury, it was our Dutch friends who loaned us fourteen million dollars to tide over the crisis. The first salute ever fired to the American flag by foreigners, recognizing us as a nation, was fired by a Dutch governor on Nov. 16, 1776. Our legislative body at Washington is modelled on the Dutch national system. Long before the Civil War the Dutch settlers in Pennsylvania raised their voices against slavery, and paved the way for the Emancipation Proclamation and the freedom of the slave.

The stern reality of war, the struggle to wrest their country from the ocean and from the nations so desirous of possessing it, have only increased their love for their country and for liberty. Independence, sturdiness of character, vigilance, and tenacity welded together have created the true Netherlander, with whom we are glad to claim relationship, and from whom some of the best and most honored traditions of our own dear country have been derived.

"All hail to 'Brave Little Holland' and her people!"

JAN. 19, 1904.

"The chief glory of every people arises from its authors."—Dr. Judson.

THE SOUTHERN WISCONSIN AND CHICAGO QUARTERLY MEETING.

The mid-winter session of this body has just been held with the church at Milton Junction, Wis. Meetings were unusually large throughout and the interest was deep and earnest. The program as published in the Recorder for Jan. 18 was carried out, except that Pres. Daland was suffering from a neuralgic attack which made it unsafe for him to attend, and Pastor Crandall took the lead of the service in his stead, on Sabbath eve.

The one thought of the entire session was "Denominational Life and Power." The several topics of the program were treated as successive points of this one theme.

1. The essential characteristics of life and power are action and growth. A live thing is an active thing; and a live thing in, which power resides is a thing which brings something to pass. Denominational life and power mean vitality which promotes denominational progress. Its essential characteristics are vital union with Christ, our Great Head, a sincere and unfaltering faith in our denominational doctrines and in their final triumph, and a consistent walk in the sight of God and of men.

* 2. Such denominational life and power reside not in single individuals, not in a few leading men, but in all the people; the churches are its great nerve-centers. A man looking at us from the outside said the other day, "What the Seventh-day Baptists need is a prophet." Let us rather say with Moses, "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" A spirit-filled and a spirit-guided people are a people of power.

3. That the people may come upon this high plane the ministry of our time must recognize this spiritual need and seek to meet it upon the grounds of human sympathies. Like our divine Lord who "came not to be ministered unto, but to minister and to give his life a ransom for many," so the ministry of our time must be a ministry of service looking to the highest spiritual ends. Such a ministry comes in response to a real demand for it. It is God's appointed agency for bringing his great purpose of love to human hearts—the channel through which life and power flows from God to man. While, on the one hand, the demand creates the supply, on the other hand the supply intensifies the demand, so that the true spiritual ministry and a truly spiritual people grow together, realizing the apostle's ideal when he said, "Not for that we have dominion over your faith but are helpers of your joy."

4. Such spiritual life is not mere sentiment, it is not blind credulity, but it is an intelligent faith. It has its root in a knowledge of God and in an adjustment of all the plans and purposes of our life to God's plans and purposes concerning us. The source of this knowledge is God's Holy Word. If we would be vital and strong Christians, we must be Bible Christians. If we would be vital and strong denominationally, we must be grounded in our tenets and our practices in the Word of God. This means more than that we should have clear and unmistakable proof-texts for every article of our creed; it means such knowledge of God's thoughts and gracious purposes as will put us so deeply in love with him that it will be joy to do his bidding.

5. The crowning evidence of life is its activity. This is as true of the religious as of the physical life. Not more certainly does the superabundant life of a vigorous boy find expression in rollicking sports than does a spirit-filled church find a natural outlet for its abounding life in earnest effort to bring others into vital relations with the source of life and blessing: Christian Missionary Work is as true an expression of the life of power within as is a strong, healthy plant an expression of the nature forces entering into it. The history of Christian missions is the history of consecrated life giving itself for the life of men. The marvelous result of missionary effort is a standing witness to the power of such life.

6. Denominational life and power is Christian life and power expressing itself in activity and results along the lines of denominational faith and practice. Seventh-day Baptist faith, besides being broadly Christian in those doctrines which are held in common with other Christian peoples, is eminently biblical in those doctrines which separate Seventh-day Baptists from other peoples. Denominational life and power, as applied to us, must, therefore, find its true activity and results both in general enterprise and achievement and in the propagation and in the extension of our Distinctive Doctrines.

7. The hope of the future of any people—the immediate future—is in its young people. The presence of large numbers of young people at all our sessions, the profoundly interested attention they gave to all the public presentations of the different phases of this great theme, as briefly outlined in the foregoing numbers, together with the program presented by them at the closing session, on First-day afternoon, are all signs of promise which give great encouragement to those who are bearing the burden and heat of the day. (This last expression will, of course, be understood figuratively, for the sessions closed with the mercury going rapidly down to 32° below zero.)

The churches, and their pastors, composing this Quarterly Meeting, are not as deeply spiritual as they ought to be; they are not as intensely loyal to the distinctive doctrines which separate us from other peoples as the importance of those doctrines demands that they should be; they are not as liberal with their means and with their personal efforts to proclaim a whole gospel to their fellow-men as they should be who have accepted the call of God to stand for the whole truth among men; but from first to last the tone and spirit of these meetings have been optimistic. Our positions are biblical, and God has promised that his Word shall not return unto him void. The Christ of God has been held up as the Saviour of men, and the inspiring example to all his true followers, and it was he himself who said, "And I, if I be lifted up from the earth, will draw all men unto me." Surely, our faith in such mighty promises cannot be in vain. May we all hold it more firmly, and live it more earnestly and consistently, and may we all be filled with the Holy Spirit whose coming is power.

L. A. PLATTS.

MILTON, Wis., Jan. 26, 1904.

Blessings are like clock-ticks. Usually we do not notice them; and we begin to realize them only when they stop.—Zion's Herald.

TOO OBEDIENT.

An old Scottish minister took it into his head to marry his housekeeper. His precen-tor being ill on the day when the banns were to be proclaimed, the minister, not caring to make the intimation himself, arranged with a herd boy to do it.

"Now," he said, "you just call out in a loud voice—Proclamation of marriage between the Rev. Mr. Murray, of this parish, and Jean Lowe of same." Ha, ha!" laughed the minister, as he concluded, "Wha'd haethocht it?"

The Sabbath came round, and the congregation assembled. When the moment arrived the lad, who had duly prepared himself, rose and called out:

"Proclamation of marriage between the Rev. Mr. Murray, of this parish, and Jean Lowe, of same. Ha, ha!" he laughed, thinking this to be a part of the proclamation, "Wha'd haethocht it?"

The effect on the minister and the congregation can well be imagined.

SALVATION is not solitude. Salvation represents a great sociality. Salvation is the heart of a noble fellowship. There may be too much said about salvation when that term is too narrowly interpreted. No selfishness is so selfish as pious selfishness. No cruelty is so cruel as Christian cruelty. The bite of the wolf is nothing to the lie of the soul. What if your salvation and mine are of infinitely less consequence than we have supposed? If we have been looking on that term as simply expressive of that comfort, individual certainty of going higher, and doing less and less, and enjoying the indolence of doing, some strong man may one day arise who will tear that idea of salvation to rags and tatters. It is not true, therefore it is not healthy, therefore it ought to be put down. "Are you saved?" may be a wicked inquiry. In another sense there is no greater question than, "Are you saved? are you a new creature, a liberated soul, a mind on which there shines the whole heaven of God's light? Are you a soldier, a servant, a helper of the helpless, a leader of the blind? Are you akin to the soul of Christ?"—Joseph Parker.

LOVE is life, lovelessness is death. As the grace of God changes a man's heart and cleanses and sanctifies him, this is the great evidence of the change, this is the great difference which it makes: that he begins to grow in love, to lay aside self-seeking, and to live for others—and so he may know that he has passed from death unto life. He may know it even here and now—yes, that great discovery of love, that learning to live for others and feeling the grace and gentleness that God is keeping up all over the world—even now it changes homes, it lightens every burden, it brings peace and gladness into the hardest days; it alters even the tone of a man's voice and the very look of his face. But all this, blessed and surpassing as it is, far above all else in the world, still is but the beginning. For that life into which we pass, as God's dear grace of love comes in us and about us is the very life of heaven.—Francis Paget.

Little Henry was taken along one day when his older brothers went bathing in the river not far from where they lived. He went out very cautiously into the shallow part of the water, but finally stepped into a little depression in the bottom, which brought the water up to his shoulders, whereupon he cried out, quite lustily, "Take me out! Take me out! This water don't fit me!"

Young People's Work.

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

Faith and Works.

There is a glorious dualism between faith and works. There needs to be a lot of common sense exercised in learning how to live rightly and work efficiently. Take the Sabbath for example. Some people say that our young men and women should trust God absolutely. They should resolve to keep the Sabbath, whatever comes, and accommodate their lives to this obedience to the commandments of God. This is true, and my own young people will bear me out that I have sought to inculcate this unswerving loyalty to principle on their part.

Then I would turn to those who are already established in the faith and say, My brothers and sisters, are we doing all we can to help answer our young people's prayers for employment? Let us talk with them—not as accusing judges, but as sympathetic friends. Let us go out of our way to help things to "turn up." Even if we do not succeed in a given instance, the young people will fight their battle more bravely for knowing that the older and more experienced ones have a loving watchcare over them. I say All Hail! to those strong young men among us who are settling themselves earnestly to the problem of furnishing employment to our own, and who are building up a business with this as one of the main purposes in view.

If one way does not succeed, try another. Young people, stand the test. God will not disappoint you. There may be some days when the way looks dark. Testing times come to us all. They sift out the chaff from the wheat. But no one was ever yet sorry for trusting God.

A Modern Story.

Let me tell you a little story of the year 1903—yes, and 1904. I do not think the young lady concerned will object, if it will help some one else. A few months ago one of our young women found herself face to face with the problem of business life. She had taken a course at a business college. Positions were open to her if she would work upon the Sabbath. She sought work among her own people. There was one position which she had much hope of securing. It seemed to her that it must be right for her to obtain it, and that her prayer should thus be answered. She failed. Being one of those who believe that there is employment for every loyal Seventh-day Baptist who will do his best, I thought there was something for me to do. I had already made an effort to secure for her a position as stenographer, without success. Brooding over the question one day, I remembered that Mrs. Angeline Abbey had said that she could make good wages selling religious books, that she enjoyed the work, and would do more of it if home duties and other duties permitted. I knew that Mrs. Abbey was anxious for missionary and Sabbath reform work to be done in Erie. Why could she not take one or more of our young people under her training and teach them how to do this important house to house work? I suggested the plan to Mrs. Abbey, also to the young woman. There came immediately from Erie a warm-hearted invitation to come there and try the work, sharing the hospitality of the writer's home. There was in the letter so much of good sense

as well as spiritual insight and Christian sympathy that the receiver was deeply impressed. After considerable correspondence and discussion, the offer was accepted. For several weeks now Miss Jennie Sherman has been in Erie, selling religious books from house to house and engaging in religious conversation when opportunity offers, as it often does. Her work has been signally blessed, and she has herself been blessed. You will find the words of grateful thanksgiving in which she expresses herself, below. The experiment has proved a success—a triple success. It has furnished employment to one of our young people. It has brought a rich spiritual blessing to one of our young people. It has opened the way for the further extension of the kingdom of God, as entrusted to Seventh day Baptists. This colportage work, as will be explained more fully later, is under the auspices of the student evangelistic movement, and receives support from it.

Colportage Work in Erie.

Dear Pastor Randolph:

As you requested me to write in regard to my work, I will give a few experiences.

As I look into the past and think of the pleasure I had in visiting and waiting upon the sick, lonely and discouraged, I think it was the plan of our Father to prepare me for greater fields of Christian work. For several months, when in the office or engaged in my temperance work, I thought of doing colportage work, and my prayer was that I might be filled with the Holy Spirit, and that I might know God's will concerning me. In the wakeful hours of the night when I was alone with my Lord, something said to me: "Why don't you seize this opportunity of bringing others to a higher life?" Then I decided to take up this work, with Christ as my guide.

Only those who have done colportage work know of the experiences and the opportunities of leading souls to Christ. In one home which I entered, the lady told me she was a Catholic once; but looking at my books said, "I wish you had a Bible with you to sell, as I would like to get one for my little girl." I soon showed one to her. With a pleasant look, she said that it was just the one wanted and desired me to leave it with her, and I did. She seemed so filled with gratitude to God for his many blessings, and told how, when in great fear, she had gone to God in prayer, and he had always cared for her and removed the obstacles. It was a pleasure to discuss the ways of Christian living with her. It seemed so strange to me, that we, who had Christian parents, are so blind as to our duties as followers of the Lord Jesus Christ. She is searching the Bible daily and trying to know more fully God's will. She was anxious to know what Seventh-day Baptists believe.

One has a chance, many times, to speak of the Sabbath and to show where the Bible tells us to observe the seventh day. I have had many such interesting experiences. It has been my privilege to engage in religious conversation with Baptists, Methodists, Presbyterians, Lutherans and Catholics, and with some unconverted. When doing this kind of work one has opportunities of doing good in so many ways; as bringing up the importance of reading good books; having religious talks; speaking words of encouragement to the poor and disheartened, and often

of leaving some tract which may help them in the Christian life.

Desiring to be ever faithful in the work which God gives.

Yours for service,

JENNIE SHERMAN.

CONTENTMENT.

OLIVER WENDELL HOLMES.

"Man wants but little here below."

Little I ask; my wants are few;

I only wish a hut of stone,

(A very plain brown stone will do,)

That I may call my own;—

And close at hand is such a one,

In yonder street that fronts the sun.

Plain food is quite enough for me;

Three courses are as good as ten;—

If Nature can subsist on three,

Thank Heaven for three. Amen!

I always thought cold victrola nice;—

My choice would be vanilla ice.

I care not much for gold or land;—

Give me a mortgage here and there,—

Some good back-stock,—some note of hand,

Or trifling railroad share;

I only ask that Fortune send

A little more than I shall spend.

Honors are silly toys, I know,

And titles are but empty names;

I would, perhaps, be Pleno,—

But only near St. James;—

I'm wry sure I should not care

To fill our Gubernator's chair.

My dame must dress in plain attire,

(Good, heavy silks are never dear;)

I own perhaps I might desire

Some shawls of true cashmere,—

Some marrowy crapes of China silk,

Like wrinkled skins on scalded milk.

I would not have the horse I drive

So fast that folks must stop and stare;

An easy gait—two, forty-five,—

Suits me; I do not care;—

Perhaps, for just a single spurt,

Some seconds less would do no hurt.

Of pictures I should like to own

Titians and Raphaels three or four,—

I love so much their style and tone,—

One Turner, and no more,—

(A landscape,—foreground golden dirt;)

The sunshine painted with a squirt.)

Of books but few,—some fifty score

For daily use, and bound for wear;

The rest upon an upper floor;

Some little luxury there

Of red morocco's gilded gleam,

And vellum rich as country cream.

Thus humble let me live and die,

Nor long for Midas' golden touch.

If Heaven more generous gifts deny,

I shall not miss them much,

Too grateful for the blessing lent

Of simple tastes and mind content!

HER BLESSINGS.

When a man begins to count his blessings he can generally find plenty to be thankful for, although sometimes he may include things which might not be regarded by other people as altogether joyous.

"I'm thinking about the wonderful progress the world has made and how much we've got to be thankful for," said Mrs. Matthews, rocking in the old stuffed chair, with a pair of knitting-needles in her hands and a placid smile on her face.

"It is wonderful," admitted her niece. "Seems as if everything turned to good. There's lightning, now; if it hadn't been for those fine rods on the house and barn that made me feel so safe in a thunder-storm. And there's small-pox; if it hadn't been for that we never should have known the blessings of vaccination; and if there hadn't been near-sighted folks nobody would have thought to invent magnifying glasses and specs. I declare, there's a sight of things to be thankful for!"

There are no crown-wearers in heaven that were not cross-bearers here below.

Children's Page.

SEND THEM TO BED WITH A KISS.

Oh, mothers, so weary, discouraged,
Worn out with the cares of the day,
You often grow cross and impatient,
Complain of the noise and the play;
For the day brings so many vexations,
So many things going amiss;
But, mothers, whatever may vex you,
Send the children to bed with a kiss.

The dear little feet wander often,
Perhaps from the pathway of right,
The dear little hands find new mischief
To try you from morning till night;
But think of the desolate mother,
Who'd give all the world for your bliss,
And as thanks for your infinite blessing,
Send the children to bed with a kiss.

For some day the noise will not vex you,
The silence will hurt you far more;
You will long for the sweet childish voices,
For a bright, childish face at the door;
And to press a child's face to your bosom—
You'd give all the world just for this.
For the comfort 'twill give you in sorrow,
Send the children to bed with a kiss.

—Advocate and Guardian.

DIPPING CANDLES FIFTY YEARS AGO.

"I must get the wicks ready to-night, to dip candles to-morrow, Prudy."

"O grandma! Can't I stay home and see you? I never saw anybody dip candles in all my life."

Prudy was ten years old.

"No, dearie. Don't ever stay out of school unless it's necessary, for when you've grown up you'll be glad for every bit of learning you have."

Prudy watched with great interest the putting of the wicks on the candle-rods. In her grandmother's lap lay a narrow piece of board about the length of a candle, with a small hole in the farther end. In this hole she set up a rod, and put seven or eight lengths of wicking around it, cutting them off at the end of the board nearest her, then deftly twisted each pair of wicks together.

"How many are you going to dip?" asked Prudy.

"About sixty dozen,—enough to last a year."

When Prudy came downstairs next morning, two stout strips of board were laid about a foot apart, across one end of the kitchen, their ends resting on chairs turned down on their sides. The rods, with the wicks hanging from them, had been laid across these, and underneath were boards placed to catch the tallow drippings. On the stove was the big brass kettle full of melting tallow.

Prudy always washed the breakfast dishes before she went to school. On this morning, as she turned on the icy door-step after emptying the dish-pan, her foot slipped, and she came down with a bang, bumping her nose so that it bled, and twisting her ankle so that she could not rise.

Grandma helped her up, but Prudy couldn't go to school that day, sure.

"But I can see you dip candles—can't I?" smiled Prudy through her tears.

Grandma had set the kettle of hot tallow on a board near the turned-down chairs, and she sat comfortably by it and dipped the wicks in regular order. She always took two rods at once, holding them well apart, dipped in the whole length of the wicks, and took them out with a sort of dragging motion, letting the tallow drip off into the kettle.

"It's more work to do them the first time than a half dozen other times," she said; "for the wicks must all be straightened and set at equal distances apart."

"Why must you straighten them?" asked Prudy.

"To have the candle straight, dear. A little crook in a wick now would be a big one when it's coated with tallow."

"It's some like bringing up children,—isn't it?" remarked Prudy, wisely. "If they aren't started right, they may be just awful when they are grown up."

Presently grandma arose and poured some boiling water into the tallow.

"Oh," cried Prudy, "you can't make candles of water,—can you?"

Grandma laughed.

"I pour in hot water occasionally to keep the tallow warm enough to melt some of it off the lower part of the candles, so they won't be too tapering."

"I should love to dip candles," said Prudy. "Mayn't I try?"

"No, dear. It takes a good deal of judgment to dip candles well."

Grandma set the kettle of tallow on the stove to reheat while she got dinner.

"Halloo, Prudy!" said grandma, when he came in. "How happens it you aren't at school? What's the matter with your nose?"

"I slipped down on the door-step and bruised my nose and twisted my ankle. So I couldn't go to school."

"Too bad, little girl. But you can see grandma dip candles,—can't you?"

"Yes. Isn't it lucky it happened to-day?"

Grandma and Prudy ate a hearty dinner, but grandma only drank a cup of tea.

"My head aches pretty hard," she said.

"I'll sit on a high chair and wash the dishes," said Prudy after dinner. And she did so, to help what she could.

"The smell of the tallow seems to make my headache worse," said grandma presently. "I've just got to lie down for a little while, I'm so sick."

She went into the bedroom, and threw herself on the bed. Prudy was used to grandma's headaches, and she hobbled around and filled two bottles with hot water,—one for her feet and one for the back of her neck. Putting them carefully in place, she covered her warmly, put down the curtain, hobbled out as softly as she could and shut the door.

"I do believe I might help with the candles," she said to herself. "I'll try a few, anyhow. Here's where grandma left off."

She sat down in grandma's chair, and imitated her every movement. Prudy was what grandma called "a handy child," and she seemed to get the knack very soon. She went all over them once, then again, and she could see she was making them grow.

Grandma was so still, she was surely asleep, and Prudy kept on, pouring in hot water occasionally, just as grandma did.

Two hours passed, and the clock struck four.

"For the land's sake!" she heard grandma say. "If I haven't slept two mortal hours. My candles!"

"Out she came hastily, and there sat Prudy dipping candles like a veteran.

"Prudentia Bigelow, what are you doing?"

"Dipping candles for you. Haven't I done them well? How's your headache?"

"The sleep cured it, dear child. And I don't see but the candles look just as nice as if I'd done them myself. You've made them grow masterly, and they're about big enough for common use."

"Shan't I finish them, grandma?"

"No, thank you, dear. Can you go and get a brass candlestick from the spare bedroom, and a glass one from the parlor? I'll make a few candles larger,—just to fit them."

Before dark the candles were all dipped, and that evening grandma let Prudy help cut the points off the bottom of them, so they would stand firm in the candlesticks.

"I might help do that," said grandpa, laying down the Tribune and taking out his jack-knife. "You've got as nice a lot of candles as I ever saw you dip."

"That's because Prudy helped," said grandma.

"We never had candles at home," said Prudy. "We used whale-oil lamps, and they always seemed oily, no matter how clean they were washed."

"Disagreeable smelling things," said grandma. "We tried lamp oil one winter, and I never could wash it out of anything it was spilled on."

"I remember," said grandpa. "That was the year our fattening cow got choked to death in the night, so we had no tallow and tried lamp oil. They say whales are getting so scarce now that oil is high, and I reckon folks will have to go back to candles. And taken by and large," he continued sagely, "you'll never get hold of a nicer light than good candles give, if you keep them snuffed well."

"Some folks are trying camphene and burning fluid," said grandma, "but I think they're dangerous."

"I heard Squire Smith telling in the store, one day," said grandpa, "about a new kind of oil he heard about in Boston. They call it 'karryseen,' or some such name, and pretend it comes out of a crack in a rock somewhere out West. Likely story! They say it's nice to burn, but it costs twenty-five cents a pint, so we won't go to burning 'karryseen' while these candles last."

"No, nor never," added grandma.

The next day Prudy's ankle was better, so she went to school, and was proud to tell the girls:

"Grandma and I dipped sixty dozen candles yesterday!"—Sunday School Times.

TO THE LETTER.

All Oriental servants put a strict construction upon orders. Perhaps the Hindus may bear off the palm for excellence in this matter. At any rate the experience of an American woman with her native servant in India last year shows a praiseworthy readiness to follow instructions to the letter.

The mistress had instructed her servant always to put a napkin in the bottom of the fruit-dish or of the cake-basket whenever any of these dishes were to be brought to the table. From that time the napkin was never forgotten.

One day a tureen of tomato soup was placed before the woman at the head of the table. She began to ladle out the soup when something like the corner of a rag was brought to the surface. Investigation revealed more of the disquieting material with the hint of a fringed border.

The servant was called. "What is this?" he was asked. "That, mem-na-hib," he explained, "is the napkin which you told me always to put in the bottom of dishes of this kind before bringing them to the table."

History and Biography.

Conducted by the Committee on Denominational History of the General Conference.

GENERAL CONFERENCE—FIFTH SESSION, 1805.
(Continued from last week.)

UNION, COMMUNION AND EVANGELISM.

"The Sabbatarian Church at Waterford and places adjacent, to our well beloved elders and brethren composing the Annual Conference:

"Brethren, as to the mode of proceeding in Conference, recommended in our last circular, we have no objection to make, provided we always allow liberty of conscience and discipline in individual churches, especially when they zealously seek the imitation of Christ's example, and are subject to all God's commandments. Brethren, we heartily wish that the sending of the missionaries, so long talked of, might be carried into effect, but we deem it a matter impracticable, considering the variety of sentiment existing in our churches, unless we can abate somewhat our zeal for favorite particulars. We wish for all ministers to preach their heartfelt sentiments, and, although they should not agree with us in everything, we desire to forbear all evil-speaking, and censuring of the man who can not see with us, providing he maintains a regular walk. Let us be courteous, kind, and tender, and not say a man does not preach the gospel, unless he preaches everything exactly as we believe. Let us think favorably of honest men and their sentiments, then we may expect success in sending missionaries.

"Another thing, brethren, we wish to observe. It is this: Although we believe immoderately long sermons are not so salutary in general, yet, let not a man be censured for a long discourse, for we find the apostle Paul preaching till midnight. Let us be careful not to stint the Spirit of God, which, it is to be feared, is sometimes the case. Forbear each other in love, for in vain may we attempt to publish our sentiments, unless we live in union, for what rational person would put himself under the care of those who are in contention among themselves? Let our moderation be known to all men. The Lord is at hand. We wish charity and mutual love to abound throughout all the churches. Let us maintain good morals, and honest dealing, and good humor among our neighbors; nor let us be carried away by fashionable sentiment and popular applause. Let us not be discouraged, though for these things we are despised. And may the God of peace be with us and the whole Israel of God. Amen.

"Elder Jabez Beebe, Pastor; Elder Davis Rogers still under our watchcare, though removed from us; Ephraim Rogers and William Wescoate, Deacons; added five; members in fellowship, thirty-seven, five of whom, of the Hopkinton Church, yet sometimes commune with us. Jabez Beebe, Jr., Clerk; Messengers, Elder Jabez Beebe, Jr., Jabez Beebe, and Jonathan Rogers."

"The Sabbatarian Baptist Church of Brookfield, to their esteemed brethren of the same faith, composing the Sabbatarian General Meeting:

"Respected elders and dear brethren, we are bound to give thanks to Almighty God, the Father of our spirits, for his goodness to us, in that he has not only preserved us one year more in our civil and religious liberties,

but has, we trust, visited us with the kindly showers of his grace, and has caused a time of refreshing among us. You will see by our returns that a goodly number has been added to our church. Bless God, and cease not to pray for the peace and prosperity of Zion.

"You will, doubtless, see a certain address to the Sabbatarian churches on the subjects of a Constitution, General Meeting and sending out preachers. We think the subject worth due consideration and hope something on the subject will be agreed upon. We hope you will see fit to appoint your next Annual Meeting at our meeting house, as the circumstances of our churches and country, we conceive, make the prospect of your meeting here as useful as at other places.

Messengers, Elder Henry Clarke and Deacon Phineas Burdick. The state of our church: Pastor, Henry Clarke; Clerk, Clark Maxson. Added, thirty-eight; deceased, one; under dealing, three. Total numbers, one hundred and twelve."

"The Sabbatarian Church of Christ at Petersburg, Stephentown, and places adjacent, to the Church of God at Hopkinton and Westerly, and all the brethren there convened for a General Meeting or Annual Conference, greeting:

"Dear brethren, we have attentively perused your letter from your last Convention, with its much good counsel, and have had much conversation upon the subject matters recommended to us, and, at last, have drawn up the following articles, which we recommend in lieu of those articles recommended to us, as we can not fully agree with all those articles:

"Articles first and second, same as those recommended by Conference, except no act of Conference shall be considered binding on any individual church, until such vote or act has been approved by said church.

"Article third, provides for yearly church meetings and communions in each of the churches, and the attendance of visitors from sister churches 'in order for the strengthening and uniting the churches in gospel fellowship."

"Article fourth, same as recommended by Conference.

"Article five. We would recommend that the fellowship of the churches be in the same relation as individual members in a church, and, if any church deviates from the rules of the gospel, said church so offending, shall be dealt with in the same manner, as near as may be, as a member of any individual church.

"Article six. We think that the proposed mode of sending out traveling preachers is not quite agreeable to the practice of primitive preachers. This we are agreed in, that if any preacher has this duty imposed on him to visit our scattered brethren in their solitude, or lonesome situation, we feel willing to contribute something for their support; but to enter into contract to pay a certain sum of money to any man to travel and preach, we do not yet see to be our duty.

"Article seven. We think it advisable that an uniform faith, order, and fellowship should be agreed upon, so that each church may be so well acquainted with the faith and practice of the others, that no one may break fellowship ignorantly. Therefore, we think it reasonable to send forward a statement of our faith in manner following:

"We believe in one God, the Father, Son, and Holy Ghost—three in one; and that Jesus Christ came in the flesh, fulfilled the law that mankind had transgressed, and wrought out a complete salvation for the whole fallen race of Adam, so that all who will come to God, by faith in Christ Jesus, may find remission of their sins.

"We believe the ten commandments to be binding, and left on record for a rule of life, in Exodus 20.

"We believe in baptism by immersion, and laying on of hands, and in the resurrection of the dead, and in an eternal judgment. Heb. 6: 2.

"We believe in the communion of the saints, or the celebration of the Lord's Supper. Matt. 26: 26-28; 1 Cor. 11: 28.

"We think it duty to be found in the practice of all that is required of us in the sacred Scriptures. In cases of trespass, strict attention is to be paid to the rule laid down in Matthew's Gospel, 18th chapter, beginning with the 15th verse.

"This, in short, is the outline of our faith, and what we mean to practice, if God gives us strength.

"Dear brethren, let us lay aside all sinister views and selfish notions, and, in all our deliberations, be found in wisdom's ways, having our eyes single to the glory of God, so that we may not be led into error by establishing any new form of government or discipline in the churches. Let us strive together to cultivate and strengthen our Union, so that all disputes may be done away. Amen.

"Messengers, Elder William Satterlee and Stephen Maxson; number and standing of our church is as followeth: Nathan Rogers, Evangelist; William Satterlee, Evangelist-Elder; Deacons, W. Greenman, John Green, Jabez Burdick, James Greenman; David Davis called to the ministry; Stephen Maxson, Clerk; added, forty-eight; deceased, one; under admonition, one; total number, two hundred and thirty-nine."

(To be continued.)

COMPENSATION.

A personal experience of Governor Odell of New York, recorded in the Tribune, illustrates anew how often the soul encompassed by infirmity knows the compensating secret of happiness. Governor Odell was inspecting the State institution for the blind at Batavia. As he was walking through one of the buildings he noticed a golden-haired child standing at a window. She had her back to him. The Governor walked over to the window, and said:

"How do you do, my little lady?"

The child turned to him with a smile. She was exceedingly beautiful, but her eyes were sightless.

"Are you Governor Odell?" she asked. The Governor said he was. "Oh, I have been waiting to see you," she said. "I heard you were coming."

The Governor then took her on his lap and asked her name.

"My name is Ruth."

"I have a little girl at home just about as big as you, but her name is Estelle."

They talked freely after that. The little girl told her story without sighs or bitterness. She was unable to go home for a vacation, because it was necessary for her to remain for treatment. It was a disappointment, but she smiled brightly as she said

that "seeing" the Governor partly "made up." Finally, when it came time for him to go, the Governor said:

"Is there any message I can take back to my little girl from you?"

"Yes, oh yes, you can give her my love."

"Is that all?" asked the Governor.

"No," said the child, clasping the Governor's neck and kissing him. "Say I sent her a kiss."

The next day, when the Governor was in Buffalo, he bought the biggest doll he could find and sent it to Ruth. A few days later he got a letter of thanks. "I can feel its eyes shut when I put it to bed at night," she wrote, "and in the morning can feel them open. I have named my doll Estelle, and I pray every night that your little girl may never be blind."

IS JESUS YOUR OWN?

At a Christmas tree in a mission school in Boston a crowd of unwashed, uproarious children—Jews, Italians and Irish—huddled together to celebrate the Christmas festival. They sang their carols, listened to a violinist, spoke their pieces, and then the blissful moments arrived for the distribution of the presents. As dolls, knives, mittens and bags of candy found their respective owners, they sat back with an air of contentment.

One girl, who stood on a chair at the back of the room, attracted my attention. She was a Polish Jew and her dark, heavy face was for the moment intense in its eagerness. A name was called and her hand went up. A doll was passed to her, but with only hasty glance she tucked it under her arm and continued her eager gaze.

Selfish little heart, I thought, unsatisfied and seeking more. In another moment up went her hand again, and another doll was handed her. Then how the face changed; she clasped the doll to her heart, gazed into its hard little china face with rapture, kissed it, smoothed its shining black hair, and, sinking into her dark corner, she examined every article of its clothing, careless of all observers. Going to her, I asked gently about the other doll, which she had dropped in the seat beside her. "Oh, dat's me sister's," was the reply, and then she held up her own darling for me to admire, with a real mother love shining in her stolid face. Christmas is coming to be a glad time for the whole world, and we enter into a general rejoicing, the universal happiness, but not until Jesus is your own do you know the highest joy—Christ in the world, Christ in the church, Christ in the home. How beautiful it is! But Christ in your own life, my little friend, is dearest of all. Have you room for him at Christmas?—King's Messenger.

WHAT SAVED HIM?

One morning, many years ago, a young reporter on a daily paper had occasion to call with a message at the office of one of the foremost editors and publishers in the country.

The younger man was a sickly country lad of keen sensibility and nervous temperament, who, finding himself homeless and friendless in a great city, had yielded to temptation, and fallen into the habit of drinking and gambling. The publisher, as he listened to the message, noted the lines which dissipation had already left on the boy's face. He was a man who made it his work in the world to help others. No man touched his hand in

passing who did not gain from him new courage and hope in life.

He answered, and then, holding out his hand cordially, said, "Let me wish you a merry Christmas, my lad." He took from a shelf a book, containing sketches of the lives of the greatest English, French and German authors, with extracts from their works.

"Here," he said, "are some friends for the new year. When you spend an hour with them, you will have noble company."

The surprise of the gift and the unexpected kindness from the man whom he regarded with awe had a powerful effect upon the lad. He spent all his leisure time in poring over the book. It kindled his latent scholarly tastes. He saved his money to buy the complete works first of this author, and then of that; he worked harder to earn more money to buy them. After a few years he began to gather together and to study rare and curious books, and to write short papers on obscure literary subjects.

Men of similar tastes sought him out; he numbered some of the foremost scholars and thinkers of the country among his friends, but he never forgot the lonely, friendless lad who had been sinking into a gambler and a drunkard until a kind hand drew him back, and he in his turn sought out other lonely, friendless boys in the great city and gave them a helpful hand out of the gulf.

So, year by year, his life widened and deepened into a strong current, from which many drew comfort and help.

He died last winter. The sale of his library gathered all the collectors of rare books in the seaboard cities. During his illness the newspapers spoke of him with a sudden appreciation of the worth which had so long been hid in obscurity.

"A profound scholar, with the heart of a child," "A journalist who never wrote a word to subserve a base end," they said. He read these eulogies with a quiet smile. The actor who has left the stage forever cares little for the faint plaudits of the crowd in the distance.

One day he put into the hands of a friend an old, dingy volume. "When I am gone," he said, "take this to Mr. —, and tell him that whatever of good or usefulness there has been in my life I owe to him, and this gift of his thirty years ago."

The story is absolutely true. We venture to tell it because there is no one living whom it can hurt, while there are many whom it may help to hold out friendly hands to their brothers who have stumbled into darker paths in life than they.—Selected.

A PRACTICAL ILLUSTRATION.

A most telling illustration was used by an English missionary in the course of his address. He held up a piece of paper in which he said he had put threepence, and taking out his watch, he promised to give the packet to any one who came and took it within two minutes.

The effect was dead silence. Then a boy laughed, and a few nudged their neighbors. One, however, started to his feet, which was the signal for others to follow; but he quickly ran to Mr. Jones and took the proffered gift. When the others had resumed their seats, Mr. Jones asked the boy why he came.

"Because you told me, sir," he answered.

"Do you believe me?"

"Oh, yes!"

"How much money have you got in your hand?"

"Threepence, sir," said the boy.

"How do you know? You have not opened it."

"You told me so, sir."

"Have you seen me before?"

"Only yesterday."

He was then told to open the packet, and he found, not threepence, as he expected, but ninepence, more than his anticipations—a most beautiful way of showing how to expect the gift of eternal life, and accepting, receive more than we thought.

Literary Notes.

McClure's Magazine for February is on our table. Among many things of interest, the article, "Sketching Under Fire at Antietam: A War Correspondent's Account of his Experiences During the Battle," with its illustrations, is amply worth the subscription price of the magazine. Such side-lights upon the history of a Civil War, which changed the whole current of our national life, have double value for this generation of readers to whom the war is so far away that their knowledge must be confined to history.—S. S. McClure Company, 141 East 25th Street, New York City.

Catalogue of Rare Seeds from the Mountains of Colorado, etc., 23 pages. D. M. Andrews, Boulder, Colo. This catalogue is unique, since it deals with the seeds of hardy plants, shrubs, etc., peculiar to the Rocky Mountains. The mountain ranges which produce the plants and seeds noted in the catalogue vary from nine to fourteen thousand feet above sea level, within twenty-five miles of Boulder. They include plants peculiar to the Arctic, sub-Alpine swamps, dry hills, rocky cliffs and arid plains, etc. We call attention to this catalogue as of literary value. The compiler has had more than ten years' experience as a botanist in the mountains, so that the information conveyed is such as can be secured only through a specialist.

MARRIAGES.

BAKKER—SCHUUR.—At the Parish Church of St. Bride, Fleet Street, London, E. C. 31, by Assistant Curate E. G. O'Donoghue, Rev. J. B. Bakker and Miss Gesenius Schuur, both of Rotterdam, Holland.

HARGRAVES—ESSOX.—At the parsonage in Rockville, R. I., Jan. 24, 1904, by Rev. A. McLearn, Mr. George Irvin Hargraves and Miss Grace May Essox, both of Exeter, R. I.

LATTIN—HAZARD.—At the home of the bride's parents, Mr. and Mrs. Sylvester Hazard, of Scott, N. Y., on Jan. 20, 1904, by Rev. W. H. Ernst, Mr. Henry W. Lattin and Miss Eva G. Hazard, all of Scott, N. Y.

DEATHS.

KENYON.—Jarvis Stedman Kenyon died at his home in Alfred, Jan. 13, 1904.

He was born in Carolina Mills, R. I., Jan. 10, 1832, and was one of the six children of Reuben and Elizabeth Kenyon. William C. Kenyon, first President of Alfred University, was his half brother. His mother died when he was six years old and he went to live with an uncle, entering the employ of the cotton mill at the same time.

Beginning his life of toil at such an early age, he had little opportunity to secure the education which is the birthright of every boy to-day. In 1856 he was married to Lydia Sweet, of Alfred, and their home has been in Alfred. He early experienced religion and joined a Baptist church. He was one of our country's defenders, having enlisted in 1864 and undergone many severe hardships in the war, including five months of imprisonment in Salisbury Prison. Of the 10,000 who went into this prison, 5,500 perished as a result of that awful experience. Mr. Kenyon endeared himself to a wide circle of friends by his kindness and generosity. He was loyal to his country, his home, his employers, his friends. It was his aim to give good advice and warn young men against what had harmed his own life. He took a special interest in the children. He remembered his own hard childhood, and wanted to brighten life for them. He was a famous nurse, and was much called upon in cases of sickness, as long as his strength permitted. He was made very happy last summer by a purse of over thirty dollars, contributed by his fellow employees, to send him on a trip back to his old Rhode Island home. His wife, his daughter, Mrs. Morhouse, and his two grandchildren, survive him. Funeral services were conducted by Pastor Randolph and Dr. Gamble on Jan. 16, 1904. Text, John 8: 16. L. C. B.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by
REV. WILLIAM C. WATKINS, Professor of Biblical
Languages and Literature in Alfred
University.

INTERNATIONAL LESSONS, 1904.

FIRST QUARTER.

Jan. 2. The Boyhood of Jesus.....	Luke 2: 40-52
Jan. 9. The Preaching of John the Baptist.....	Matt. 3: 1-12
Jan. 16. Baptism and Temptation of Jesus.....	Matt. 3: 13-17
Jan. 23. Jesus Rejected at Nazareth.....	Luke 4: 16-30
Jan. 30. Jesus Calls Four Disciples.....	Luke 5: 1-11
Feb. 6. A Sabbath in Capernaum.....	Mark 1: 21-24
Feb. 13. Jesus Feeds Five Thousand.....	Mark 6: 1-13
Feb. 20. Jesus and the Sabbath.....	Matt. 12: 1-13
Feb. 27. Hearers and Doers of the Word.....	Matt. 7: 21-29
Mar. 6. Jesus Calms the Storm.....	Mark 4: 35-41
Mar. 13. Death of John the Baptist.....	Matt. 14: 1-12
Mar. 20. Jesus Feeds the Five Thousand.....	Matt. 14: 13-21
Mar. 27. Review.....	

LESSON VII.—JESUS FORGIVES SINS.

LESSON TEXT.—Mark 2: 1-12.

For Sabbath-day, February 13, 1904.

Golden-Text.—The son of man hath power on earth to forgive
sins.—Mark 2: 10.

INTRODUCTION.

Although Jesus performed so many miracles of healing, he did not wish to make the curing of the body his chief business. The disciples were doubtless surprised upon the morning after the many cures related in last week's lesson when they told their Master that all were seeking him, to hear him say, "Let us go hence in the next towns." The crowds at Capernaum were seeking him because of the miracles; he wished to find some one to listen to his teaching.

It is to be noted that our Evangelists do not begin to tell us all that Jesus did. They select striking incidents, and help us to imagine a life of the greatest activity.

After Jesus had spent some weeks or possibly months going about in Galilee he returned again to Capernaum, and resumed his teaching there as we are told in our present lesson. We may infer that it was on account of his widespread fame that he had not come back before. The miracle of the healing of the leper had in particular produced such an enthusiasm among the people that for some time Jesus could not come into the towns on account of the great throng that pressed about him.

Our present lessons mark the beginning of active opposition to Jesus on the part of the authorities. Now for the first time so far as our record goes Jesus claims the power to forgive sins.

TIME.—A few weeks after last week's lesson. In the early part of the year 29.

PLACE.—Capernaum.

PERSONS.—Jesus and the multitudes; the man who was paralyzed and the four who carried him; certain scribes.

OUTLINE:

1. Jesus Rewards Faith by Forgiveness of Sins. v. 1-5.
2. The Scribes Find Fault. v. 6-7.
3. Jesus Proves his Authority to Forgive. v. 8-12.

NOTES.

1. *And when he entered again into Capernaum.* During his Galilean ministry our Saviour made Capernaum his headquarters. In Matt. 9: 1 it is called, "his own city." It was noised abroad that he was in the house. The report spread quickly. Perhaps the last phrase should be rendered, "at home." It is possible that Jesus had hired a house for his own use; but much more likely that he made his home with Peter when he was in the city.

2. *So that there was no longer room for them.* There was such a crowd that no more could get near enough to hear, and no one could hope to make his way through the throng to the front rank of hearers. *Not even about the door.* To say nothing of space in the house, a late comer could not get near the door. *The word.* That is, the Gospel. Compare Luke 1: 2 and elsewhere.

3. *A man sick of the palsy.* Very much better, "a paralytic," one who had to a considerable extent lost the control of his muscles. *Borne of four.* A particular mentioned only by Mark.

4. *They uncovered the roof where he was.* We are to imagine that they went up on the roof by some outside stairway. Very likely they first reached the roof of some

adjacent house and then carried their charge over the roof till they came where Jesus was. The roof was probably made of sticks laid across rafters, plastered together with mud and then covered with tiles. The breaking up of the roof would very likely precipitate some dirt on the people below, but the injury to the house would be easily repaired. *They let down the bed.* Evidently a light mattress. Perhaps they had short ropes tied to the four corners. Oriental houses are not as a rule very high between joints.

5. *And Jesus seeing their faith.* The faith of the four is even more vividly manifest than that of the man who suffered himself to be borne. Their faith is certainly more marked than that of many who came to ask for healing; for they had the resolution to overcome obstacles. They were willing to reckon with the owner of the house for the damage done to his property, and more than that they were willing to brave public opinion by doing something unusual. They might expect also severe criticism from those in the front rank of listeners whom they discommoded by the falling fragments of the roof, and whose opportunity to hear Jesus' discourse they interrupted. That they had great faith also in Jesus' willingness as well as in his power to heal is shown from the fact that they did not fear to interrupt him in his teaching. (He never turned away an intruder that came to him for a blessing.) *Son, thy sins are forgiven.* Jesus attends first to the man's greatest need. Very likely indeed it was through his sin that the paralytic had come to his present pitiable condition. Jesus saw in him true penitence and quickly gave him a greater blessing than physical healing. It is not without significance that our Lord addresses the paralytic by the affectionate title, "son." Compare the use of the word "daughter" in ch. 5: 34.

6. *But there were certain of the scribes sitting there.* They were doubtless there for the express purpose of criticizing his teaching. This, the earliest opposition to Jesus, had its origin in professional jealousy. The scribes who taught the people in accordance with the traditions that had been handed down to them were envious of the popularity of this new teacher who taught with authority. They were anxious to find something in his words to which they could take exception, and now they thought that they had found that for which they were looking.

7. *Why does this man thus speak? He blasphemeth.* They leaped to their conclusion. They held that no one could forgive sins but God, and since this man assumed the power to forgive he is claiming for himself what belongs to God alone and is speaking against the majesty of God. The mistake in their argument was in assuming that God the Father *only* could forgive sins and not the Messiah his Son, the Second Person of the Trinity. Their practical mistake was in failing to examine the life and teachings of Jesus before they condemned him. Perhaps they could not be blamed for not understanding that none but God could forgive; but they certainly were to blame for assuming that once that Jesus was not divine when they had before them the testimony of his miracles coupled with his wonderful teaching.

8. *Perceiving in his spirit that they so reasoned within themselves.* We are probably to infer that this was through a divine intuition.

9. *Which is easier to say, etc.* Jesus would teach that it is just as easy to forgive sins as to heal incurable diseases, and the power to heal is presumptive evidence that his claim to have the power to forgive is not without foundation. If indeed there is a question as to which is easier to say, of course it is easier to say, "Thy sins are forgiven" than to say, "Arise, take up thy bed"; for the power to say the latter with authority must be manifest by an immediate cure while the authority to say the former cannot be tested by ordinary means.

10. *But that ye may know, etc.* Jesus thus condescends to give them evidence that he had the authority to forgive sins. *The Son of man.* A Messianic title very often used by Jesus in speaking of himself. It emphasizes the human side of his life. Compare the use of this expression in Daniel 7: 13. *Authority.* This word is better translated thus, rather than "power"; for it was particularly Jesus' right to speak as he did that the scribes questioned.

11. *Arise, take up thy bed, etc.* The action commanded would show that the man was healed of his paralysis. The man was sent away not that his faith might not be disturbed by the questioning of the scribes, but simply that he might show that he was able to go.

12. *And went forth before them all.* Those who had hindered his entrance now readily made way to let him

go to his home. *We never saw it on this fashion.* We may infer that the people were convinced that Jesus possessed the authority that he claimed to forgive sin.

THE AMERICAN ANTI-SALOON LEAGUE.

To our Nation-wide Constituency:

The first hearing on the Hepburn Interstate Liquor Bill (H. R. 4072) was had Wednesday, Jan. 20, before the House Committee on the Judiciary. The scope and intent of the measure were clearly presented by our friends, and the representatives of other affiliated churches and temperance societies are yet to be heard.

However, we do not need much time before the Committee. It has heretofore passed upon the bill and the House enacted it last January in the Fifty-seventh Congress. What we want is quick action, to come before the House and be pushed through during this Congress. The liquor people are pleading for delay. They have a large lobby—it is doubted if ever larger—under the auspices of brewers, distillers and wholesalers, and their main cry is delay, after their wholesale denunciation of temperance laws and advocates. The attorney for the brewers said to the Committee Wednesday that this is the most important legislation proposed since the Civil War. I quite agree with him, though from an entirely different viewpoint. They mean important because "the God-given right of personal liberty is being invaded." We mean important because the issue is thus joined as to whether the states are to be permitted the effective exercise of their admitted police powers in dealing with the liquor traffic without outside interference under the protection of the Federal Interstate Commerce Laws. We believe the people will demand and secure the remedial legislation we seek.

Our definite request of our temperance constituency in all the churches and throughout the country at this time is for individuals to write at once to their own Congressman and invoke his aid with the Committee and the House for the speedy and favorable report and the early passage of the bill. The liquor men are getting Congressmen from the centers of the distilling and brewing trade to urge delay. This must be offset at once by counter pleas from our friends as indicated. Do not delay. Do this at once from everywhere and stand ready to aid as information shall be given out from this office in regard to the contest. We have arranged that Mrs. M. D. Ellis, Legislative Superintendent, W. C. T. U., shall have charge of the petition work, so that our efforts are not duplicated and no energies are lost or wasted. Petitions should be for the Hepburn bill only in the House and the Dilliver bill in the Senate. Couple no other measure with these so that the petitions will go to the right Committee and be effective. It is deemed unwise to divide our energies on other bills at this time. The liquor men would doubtless be glad to compromise in order to defeat this most important bill. All at it and at once will win the fight.

Cordially,

EDWIN C. DINWIDDIE.

WASHINGTON, Jan. 22, 1904.

In living together, our main duty is to compromise, not principles, but those things, especially our own, which yet cannot be indulged in without injustice or injury to others.—J. F. W. Ware.

IT IS A MATTER OF HEALTH



BETWEEN THE LINES.

The other day I was talking with my friend Adams on the subject of language and I said that the art of innuendo was more easily practiced in French than in English. "In fact," said I, "English is too straightforward to be employed in any such way."

Now I am not a rhetorician, only a plain, ordinary bank clerk, but I am interested in the study of words, and I felt that what I had said to Adams was eminently just.

A few days later I received the following rambling, but shocking, letter from him:

"MY DEAR BAINBRIDGE:

"Yesterday I saw Arthur Baker. You were speaking about him the other day, and I thought you might like to hear something about him. His clothes looked rather the worse for wear, and he had evidently been drinking and seemed to be under the influence of something, for he was happy—to put it mildly. I happen to know that he drinks a good deal, and I must say that whatever he once may have been, he is not now the 'glass of fashion or the mold of form.' I may say, without breaking confidence, that he is not likely to be made a member of his firm just yet.

"They tell me that he is rather fond of good company, and I'll wager he doesn't go to bed at eight o'clock every night. A rather expensive uptown club has housed his form, so I understand. Think of it; he has six children. Can you tell me what their future is likely to be? I have heard on pretty good authority that he is apt to be rather joyful, even at home, and that when his children hear him coming they all run.

"He didn't appear to be in the least ashamed of his course. There's no denying that a man is his own master or else he isn't.

"I should say that Baker was 'enjoying life'—as they say.

"Your's sincerely,

"JIM ADAMS."

Well, any one can imagine that I was shocked, because I've known Arthur Baker for a good many years and I never suspected him of being a hard drinker. And to think that he was not a model father and that he spent his hard earned salary at clubs, neglected his personal appearance, and was staying up till no one knows what time in the morning; I say all these things made a distinctly unpleasant impression on me. But the worst thing was that his children, the little fellows of whom I had heard him speak so fondly,

were afraid of him. I determined to go and see his wife and offer my assistance as tactfully as I could.

But before I had a chance to go to Baker's house I met Adams on the street and I said: "Isn't it awful about poor Baker? When did he begin to go down hill? Can nothing be done to save him and his family? Has drink got an unshakable hold on him?"

Adams looked mystified. "Baker! Arthur Baker, a drunkard? What are you talking about, man?" And then a light seemed to break on him and he said: "By George, I do believe you refer to that crazy letter I wrote to you, that rambling, garrulous discourse on Baker's appearance. But you must have read a meaning into it that I did not intend, for I certainly said nothing derogatory to my good friend Baker."

Then I pulled out the letter and Adams went over it phrase by phrase.

"Yesterday I saw Arthur Baker. His clothes looked rather the worse for wear." (Why shouldn't they? Baker is no dandy, and he's had the suit at least a month.) "He had evidently been drinking." (No doubt of it at all. I saw him wiping the soda-water foam off his mustache as he came out of the drug store.) "He seemed to be under the influence of something, for he was happy—to put it mildly." (He was under the influence of strong emotion, and he might well be happy—to put it mildly. He had just heard good news from his business house—but of that later.) "I happen to know that he drinks a good deal." (Certainly he does, two quarts and a pint of water every day by the advice of his physician. Excellent for his nerves, so he said.) "I may say without breaking confidence that he is not likely to be made a member of his firm just yet." (Well, no, as he has just been made manager of their largest branch, and that's honor enough for one time.) "They tell me he is rather fond of good company, and I'll wager he doesn't go to bed at eight o'clock every night." "Well, that was an under statement in both particulars. He is fond of the 'very best company,' as he calls his wife and children, and so far from going to bed at eight he sits up till ten like a little man every night.) "A rather expensive uptown club has housed his form, so I understand." (That's so, for a friend blew him off to a dinner at his club, and he told me that he could have run his table for a week on what that dinner cost.) "He has six children. Can you tell me what their future is likely to be?" (No, nor can any one else, but it would be safe to bet that if Baker lives they won't have to go to many poor houses.) "He is apt to be rather joyful, even at home, and when his children see him coming they all run." (That's a fact, as you ought to know. Jolliest man I know, and his children run to meet him when they hear him coming.)

"Well," said I, "I did misread and that's a fact, but take the last paragraph. I should say that Baker was enjoying life—as they say."

"Why, my dear man, why shouldn't he enjoy life with that wife and those boys and no bad habits? The fact is, I've shown you conclusively that English innuendo can do as much mind poisoning as the French variety."

And then I remembered our conversation and we went down to Baker's office and I took both of them out to the swellest lunch I could find in New York.—The Independent.

ALONE WITH GOD.

These are busy, pushing, stirring times. The man who would be successful in business or in his profession must toil and strive under high pressure. He must rise up early, sit up late, and contend earnestly. Commercial, material, social and intellectual interests demand close and constant attention. There is great danger to our spiritual life in these times. We converse with men of the world on the business of the world, and give our thought to material things so constantly that we are in danger of losing sight of God and losing touch with God. As one may lose touch with a friend by long separation, so it is to be feared that many lose touch with God through the constant and heavy pressure of the world's demands. The subject of fellowship with God has but little interest for them. They are living in a worldly atmosphere. They do not feel God near. The remedy for this decline is to turn aside from the world and draw near to God. Take time to speak with him. Enter into thy closet and shut the door, and remain there until he shall have time to speak to thy heart. Do this every day. But some will say: We have no time. We are overcrowded with work and overburdened with care. But men have time for almost everything they really wish to do. They have time for business, time for the newspapers, time for social calls. Does anyone really wish to shut himself up alone with God? If so he can find time to attend to the divine call. "The Master is come and calleth for thee." Go ye out to meet him.

The measure of a man's difficulties is the measure of God's trust in him.—William T. Gunn.

There is no misery like that of a divided heart and a spotted Christian robe.—Professor Hodge.

Special Notices.

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

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

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 8 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

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 Washab 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.

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BETTER?
A. H. L.
Failures fill the days so full
Half-truths shadow what we know so soon
That doubts and fears grow thick
As when unstarred night drowns earth in darkness.
Is that all?
We strive to climb where distant heights
Rise glorified in heaven-born light
But sink 'neath growing weariness
Before our steps have left the low-ground shadows.
Is nothing better?
The good we've sought waits somewhere.
The truth we've heard and tried to follow
Lives on, still calling to us.
Hopes lost to sight are in God's keeping.
Better will be.
February 1, 1904.

THE RECORDER hears with regret that Rev. M. B. Kelly, Evangelist under the Missionary Society, for the Northwest, is ill at his home in Milton, Wis., and that it is probable he must refrain from public duties for some time. All our readers will join in best wishes for him and earnest prayer that his recovery may be hastened.

THE case of Hoover, against whom Judge Martin decided in Court of Quarter Sessions, Philadelphia, has been taken to the Superior Court. It will be remembered that Hoover was an agent of the Sunday Closing Association, and bought a cigar in order to make a case against a dealer. He was fined by Magistrate Fletcher. The association appealed to Judge Martin on the ground that the cigar was bought as evidence of law-breaking, but the Judge sustained the Magistrate. The case is now carried higher. It is well that the question is thus crowded toward a decision from highest judicial authority.

On January 26, Assemblyman Newcomb introduced a bill which had been promised for many days, and which is said to represent the prevailing opinion of the Republican party in the Legislature of New York. It proposes to leave the question of liquor selling on Sunday to the people of New York City, the division being by boroughs. The purpose of the proposition is to secure a vote by referendum concerning the entire matter of the selling of liquor in the city. In connection with the introduction of the bill it was announced that the representatives from Buffalo will seek to amend the bill so that it will be applicable to that city also. This is an important item of news. Should the bill

become a law it is likely to mark an entire change in the situation of the liquor question and the Sunday question in the state of New York, and probably in other states and cities. We shall try to keep our readers informed concerning the progress of the measure. Should it fail of enactment, it will mark the beginning of a struggle of "self-government" in New York and similar cities, which must continue with increasing importance. Later. It is probable that some effort for local option and Sunday opening will be made but at this writing—Feb. 4—Mr. Newcomb's bill is in eclipse.

Those who reject the seventh day as the Sabbath, but who have "Sabbath" breadth of view and consistent purpose, acknowledge and claim that Sunday is not the Sabbath, and should not be so called. Many of the best men among Protestants do this, while Catholics, Roman and Greek, and Episcopalians insist that the Biblical and historic distinction between Sabbath and Sunday should be kept at the front. That is the only position which is consistent, or scriptural or in accord with facts. On the other hand many people who make greatest claims to holiness, devotion and conformity to the Word of God, ignore the teachings of the Bible and history, and the example of Christ by using the words Sabbath and Sunday as synonyms, and by commenting on Sunday-school lessons so as to deceive children and pervert the Word of God. The Christian Endeavor World of Feb. 4 is a prominent example of such deception. The same false assumptions are found in other religious papers in connection with the lesson for Feb. 21, 1904. Such perversion of recorded facts in a Court of Justice or in a business transaction would incur severe penalties. God is not less just, and punishment will come to those who thus make false interpretation and application of the recorded Word of God. Children may be misled for a time, but God cannot be successfully mocked in that way. Children thus misled will learn the facts in the case later, and there will be a corresponding revulsion in their regard for Sunday and the Bible. The Christian Endeavor World and its compeers sow tares for wheat when they thus pervert the facts concerning the Sabbath and the Sunday.

A FEW days since the writer was watching a beautiful snow-storm. It had reached a stage where the flakes were large, fleecy, and soft-falling. Almost before one could count the

minutes, all the landscape was covered with those spotless messengers from the sky. Every stain on the snow that had fallen days before and been made impure by human touch, was covered, and for a time spotlessness was the only word fit to describe the situation. The Old Testament is intense in seeking spiritual and moral cleansing and purity. The symbols which abound in the Psalms and elsewhere are unsurpassed in the matter of vigor and of pertinent application. When David, conscious of his need of forgiveness, prayed, "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow," his spiritual experience and the language that grew from it were a forceful illustration of the fact that the consciousness of sin and the need of cleansing are born whenever men look God squarely in the face. Perhaps from the window of his palace this king, who had sinned so shamefully, saw the snow on the peaks of Lebanon, and thus came the prayer he made. This searching after spiritual purity which appears throughout the Old Testament is also the heart of the Gospel and of the New Testament. John the Baptist came like a spiritual cyclone, teaching the doctrine of repentance and cleansing. Christ came and opened the full cleansing fountain of repentance and of devout living. From that hour to this, as in all the centuries, the one purpose in the heart of God is to secure for men, not salvation, but that cleansing which insures salvation and all good results. These winter days put before the eyes of all our readers, in one way or another, the snow in its whiteness, and the snow stained and made impure through the touch of men. Into every life the struggle comes between the staining of death-bringing sin and the purifying which comes through divine love, divine forgiveness, and divine help. Surely, then, these winter days should deepen in every heart a consciousness of the purity which God seeks and which man needs, and a corresponding thankfulness that there has been opened a fountain of cleansing, and that each one, however stained, may be made "whiter than snow."

UNLESS men have a definite consciousness of God's presence among them, there can be little conscience and less genuine religious character. Our age is careless and easy-going, a sort of lounging age, so far as God is concerned. It lacks many of the elements that make moral heroes and secure religious devotion. Sternness and severity on the part of God have been covered by no