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"Life is not as idle ore;
But iron dug from central gloom,
And heated hot with burning fears,
And dipped in baths of hissing tears,
And battered with the shocks of doom,
To shape and use."

WORST fears are realized. Russia and Japan are at war. Diplomacy has failed. The struggle has opened with the force and celerity of a lightning-laden cyclone. There is some cause to hope that the swiftness of the opening may hasten the closing. It is a sad fact for the opening century. Much as we deplore the situation there are many lessons in it for other nations, and for all our readers. It is a giant against a pigmy in physical strength. Russia's territory embraces 8,000,000 square miles; Japan's 150,000; Russia's population is 130,000,000; Japan's, 44,000,000. The latter's courage in attacking so formidable an antagonist, though it seems to border on recklessness, compels general admiration. But there are better causes than that for the sympathy which is so commonly felt and expressed for Japan. The characters of the two nations are written clearly in their histories. Russia stands, as she has stood for centuries, for policies which are abhorrent to civilization. She represents tyranny, oppression, bigotry and persecution at home, and deceit, treachery and broken pledges abroad. Semi-barbarism still leavens Russian political and social life. The record of her diplomacy is one of violated faith, repudiated conventions; of evasion and duplicity. Within her boundaries there is no such thing as religious or political freedom, liberty of action, thought or speech; over all the people is the power of the despotic arm, represented too often by the shackles and lash. Civilization and enlightenment cannot sympathize with a nation that through centuries has sought to impede or turn them back.

During the last fifty years Japan has astonished the world by a history which is exactly opposite to that of Russia's. Within that time she has climbed a long way toward higher civilization. Points of contrast between the two nations meet the eye on every hand. The Japanese Government is one in which her people share, in which religion is neither proscribed nor prescribed, in which thought and speech are free, in which education, the arts and sciences, and all the ennobling attributes of a finer civilization are fostered. It is a government without oppression, without

bigotry of creed or sect, without shackles and lash. It is one which keeps faith with other nations. Its diplomacy is frank, sincere, unmarred by no false pledges, no violated conventions. As much as we deplore war, we must commend the little Island Empire in many ways, when contrasted with the physical giant against whom she has struck such felling blows at the outset. Her victories during the first days of the conflict recall the boy David and the taunting Goliath. We hope that the other Great Nations, led by our own, will stand "neutral," but not inactive in those things which make for the protection of poor China and for speedy peace.

PROMINENT among the things needed by Seventh-day Baptists is a deeper and better conception of the meaning and purpose of the Sabbath and Sabbath-observance. Incorrect and imperfect conceptions are sources of evil. Much consideration is needed in times like the present, as to what the Sabbath means, and what it does for the spiritual life of those who learn its meaning and enter its blessings. First, and always, the Sabbath is God's sacred representative in time. Its mission is to bring God constantly and definitely before men, and into the affairs of common life. The Sabbath stands among the days as the Bible does among books, as Christ does among men. The coming of God into human life brings a long train of blessings. His purpose is to dwell in close communion with men at all times. The first and last mission of the Sabbath is to promote this permanent residence of God with men. Such a residence awakens love and leads to obedience. It nourishes hope and strengthens faith. It protects from temptations and sustains in trial. It brings comfort to our sorrow, and wisdom to our ignorance. It leads to repentance and strengthens us for duty. By drawing men together in common love to God, it secures regular worship and constant instruction in righteousness. The Day of God leads to the House of God, to the Book of God, and to the Son of God.

Why Rest at All?
THE Sabbath-observance, and the purpose of the Sabbath, involve more than rest and far more than can be secured by the letter of any law, human or divine, is one of the most prominent facts in the history of the Sabbath question. The superficial views of men who do not enter into the deeper meaning of the Sabbath, led them to say, "I can rest and worship on one day as well as another." As an animal, a man may rest at one time as well as another, if physical surroundings are the same. This is only the animal conception. As a thinking and worshipping child of God, the case is wholly different. To such an one, the reason for resting is the determining factor. What a man will do when he ceases from worldly affairs will depend on why he ceases. If rest is the only, or the main, purpose, he will seek quiet, as the tired ox does, or such change of occupation, or form of recreation, as will accord with his tastes and surroundings. The lower impulses of the animal will control in these choices. Herein lies the philosophy of choice and action which makes holidayism and debauchery inevitable when leisure is sought without religious conscience, or is made obligatory by law. Advocates of Sunday law say, "We do not propose to make men worship by law, but we must make them rest by law." All experience shows that when men are compelled to be idle, not being religious, they will be dissipated, according to tastes and surroundings. The purpose of the soul determines what men will do when they have leisure. Hence it is, that they will not worship on any day, unless the soul is controlled by the Sabbath idea, and by love for Him whom the Sabbath represents.

Western College Men.
We have had occasion to say, not infrequently, that the most efficient type of man, in many respects, has been found, when an Eastern man, transferred to the opening West at any time during the last fifty years, has added Western training to Eastern inheritance and culture. In a late number of the New York Independent Dr. Benjamin Andrews, ex-President of Brown University, said: "If the Western college student is in culture scarcely the peer of his Eastern contemporary, he quite balances the account by superior mental power—I am, of course, speaking of the usual or average case—and by greater industry. Western youth can boast as good blood and ancestry as Eastern. The best immigrants to the United States have settled in the West, and their numerous children and grandchildren attending universities are among our most promising students. Western men and women put forth effort more naturally than the scions of families who have been well-to-do for generations. They possess the will for it, and also the strong physique. Never have I seen in the East, save in professional and grad-

rest and worship on one day as well as another." As an animal, a man may rest at one time as well as another, if physical surroundings are the same. This is only the animal conception. As a thinking and worshipping child of God, the case is wholly different. To such an one, the reason for resting is the determining factor. What a man will do when he ceases from worldly affairs will depend on why he ceases. If rest is the only, or the main, purpose, he will seek quiet, as the tired ox does, or such change of occupation, or form of recreation, as will accord with his tastes and surroundings. The lower impulses of the animal will control in these choices. Herein lies the philosophy of choice and action which makes holidayism and debauchery inevitable when leisure is sought without religious conscience, or is made obligatory by law. Advocates of Sunday law say, "We do not propose to make men worship by law, but we must make them rest by law." All experience shows that when men are compelled to be idle, not being religious, they will be dissipated, according to tastes and surroundings. The purpose of the soul determines what men will do when they have leisure. Hence it is, that they will not worship on any day, unless the soul is controlled by the Sabbath idea, and by love for Him whom the Sabbath represents.

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uate schools, such desperate and unremitting application to study as characterizes the mass of students in the prairie states. Western students generally display a veritably insatiable hunger for higher education. In them survives the spirit of their pioneer fathers, who, before they had places to lay their heads, taxed themselves to build schools and equip universities. Western students attend college to learn rather than to be taught. They average to study many more hours a day than Eastern. The typical college idler is never seen here. With eagerness for knowledge the Western student combines a zeal and power for hard work seldom if ever witnessed in Eastern institutions." The RECORDER does not aim at any comparison, favorable or unfavorable, between Eastern and Western men, but only to call attention to a fact which is frequent in history, that on the basis of rich inheritance and older culture, the more arduous demands and rougher experiences incident to pioneer life develop types of manhood not otherwise possible. If Western college men of to-day are such as Dr. Andrews describes, it is because their parents were among those who met and conquered the problems of the last half century in the unfolding Western world.

Each year adds force to the fact that our civilization is semi-barbarous in its disregard for human life. Murders, lynchings—a very effective form of murder—and preventable accidents, unite to swell the list of deaths to many thousands. The late Illinois Theater Slaughter of the Innocents is no less than an acute form of this barbarian disease. Among the demands for better protection of life the building and heating of railway coaches is prominent. The Pullman Company recently made the very significant statement that, during the year ending Sept. 1, 1903, not a single passenger was killed or injured on a Pullman car in the state of New York. It also announced that, although in the past three years the company had carried in all parts of the United States a total of 32 639 341 passengers, only six persons were killed (in two specially disastrous wrecks) and four persons were seriously injured. Compare these figures with the official statistics of railroad accidents in any given year, say for the year 1902, when 345 passengers were killed and 6 683 were injured. Of the thirty-two and a half million passengers that were carried in the three years in Pullman cars, only one in every three and a quarter millions was killed or injured; but of the 640 000 000 passengers carried during the year 1902 in ordinary cars, over 7 000 passengers, or about one in every 92 000, were killed or injured. In other words, of two passengers who board a train together, he who enters a Pullman car has thirty-six chances of reaching the end of his journey in safety against one chance of his fellow passenger who enters an ordinary day coach.

But it is well known that the great majority of those who travel on railroads cannot ride in Pullman coaches. A just regard for life and safety demands that the ordinary coach be made more nearly indestructible. The strength of the Pullman car lies in its massive underframe, the heavy steel angles

and plating that are worked into the vestibule ends, and the strong vertical vestibule frames, which prevent the platforms riding one upon another and shearing through the structure of the adjoining car. There is no question that it would be possible greatly to increase the safety of ordinary passenger travel, by constructing all railroad coaches on the vestibule principle and building into the platforms that steel framing, which is largely answerable for the immunity from destruction in railroad wrecks of the present Pullman car. In a railway collision it is always the weakest element that gives way. When telescoping occurs, it is the oldest car that is sliced in half by the platform of the adjoining car. With trains built entirely of steel cars, or cars with steel underframes, the injuries of a collision would be confined very largely to bruises and some broken limbs, due to the passengers being hurled violently forward under their own momentum. But the horrible dismemberment, the wholesale crushing out of life, now due to the telescoping of cars, would be of very rare occurrence. Indeed, with steel cars, it is questionable whether telescoping would extend, even in the most severe collisions, much beyond the first eight or ten feet in the car. The writer recalls a personal experience between Graffon and Wheeling, W. Va., a few years since, in which he acted as physician to a number of men terribly scalded and mangled, while six or eight other torn and crushed bodies of dead men were taken from the wreck. In that case the mail car was swept clear of all its upper part, in a moment, and the occupants were maimed unto death. When greed for gain and recklessness for speed give place to a decent, not to say a Christian, regard for human life, we shall have railroad coaches of steel, heated and lighted so as to make conflagration impossible.

TEACHING TRUTH THROUGH FICTION.

Prof. W. G. Ballentine, of the International Y. M. C. A. School, at Springfield, Mass., is reported in the Literary Digest as defending the Bible from complaints and attacks, because it teaches by parables and illustrations, which are classed as "fiction" from a literary point of view.

"To infer at once that if any portions of the Bible are imaginative, they are, therefore, false and worthless, is wholly unwarranted. To say that the devout scholars who have discovered these facts are attacking the Bible is unjust.

"Fiction is a highly useful part of every literature. Outside of the Bible it reigns supreme. Look at your child's library—'Hiawatha,' 'Robin Crusoe,' 'Pilgrim's Progress,' 'Lady of the Lake,' 'Mrs. Wiggle,' 'Prince and Pauper,' Andersen's and Grimm's tales, Hawthorne's 'Wonder Book'—fiction every one. Adults are no less busy over fiction, and this whatever language they read. For the masterpiece of every literature is a fiction. Witness Homer, the Greek tragedians, Vergil, Dante, Shakespeare, Milton, Goethe and Schiller, Browning and Tennyson, Walter Scott and the innumerable train of the novelists and readers by hundreds where historians and scientists scarce find units.

"Are all these works of the imagination false and pernicious, and is this universal preference of the reading world only another

proof of man's degeneracy? By no means. Fiction is a normal instrument for delighting, inspiring and ennobling. It is the readiest vehicle for conveying truth.

"It is of the utmost consequence that we ascertain just what sort of truth is to be recognized in each portion of the Scriptures. Many ridiculous mistakes, and not a few disastrous ones, have arisen from confusion here. The story of woman's creation will forever remain a divine statement of the most blessed fact in social life, the identification of husband and wife. But when admitted to be an allegory, it at once ceases to be a bludgeon to be used on the head of the anthropologist who is honestly investigating the origin of the human species."

THE SABBATH ALL-EMBRACING.

The meaning and purpose of resting from ordinary duties is a point concerning which ignorance and mistiness are too common. The cessation from business which the Sabbath requires brings many minor blessings, but these come only when the cessation is induced through the behests of religion and conscience. Holidayism without religion results in dissipation which is worse than honest and legitimate work. The true meaning of the Sabbath law has been perverted and obscured by two common and superficial definitions, namely, that the primary meaning of the Sabbath is "Rest," and its primary purpose to "Commemorate the work of creation." These are such imperfect "half-truths" as to be practically immeasurably below the teachings of Christ, the "Lord of the Sabbath." Christians ought to have adopted higher conceptions of the meaning of the Sabbath, long ago, in view of what Christ taught and did. But since early Pagan influence united with opposition to the Jews to push the Sabbath out of Christian history, the real place to which Christ assigned the Sabbath in the Christian church has been too little considered and too faintly understood.

Interpretations and applications of the Sabbath law in the Old Testament were especially fitted to the needs of the Jews. As the "chosen people of God," they were assailed by polytheism and atheism. Hence God revealed himself over against idol gods which were created by men, as the "Creator of the heaven and earth." He based the Sabbath-law on his example as Creator, that it might more fully represent himself to men, and draw them to that which is highest and best. Hence the command to do in their sphere of action as he the Creator of the universe had done in his. Thus God wove himself into the Sabbath-law as he did not into any other. It is the only law among the ten which bears his signature: "Creator of heaven and earth." All this is logical and just, for the idea of Creator involves all we can know of God. Creatorship involves Fatherhood. The two cannot be separated. Fatherhood carries with it love, care, help, pity, compassion, forgiveness, redemption. It was the all-loving Father "Who so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish, but have everlasting life." It was he who created us for himself, who could and must redeem us unto himself. None but a Father could do this, and a "Father" could not do less. Logically and historical-

ly, Creator, Father and Redeemer are one. The Sabbath which represents one, represents all. Watchcare, help, tenderness, guidance, instruction, everything that we know of God as revealed in Christ and in the Holy Spirit, are enfolded in God whom the Sabbath represents in our lives. Light, heat and color pour out from the sun; far more do creatorship, fatherhood and redemption flow out from the great all-creating, all-loving, ever-compassionate GOD. The no-Sabbathism and anti-Judaism which have so long asserted that the Sabbath commemorates only the creation of the material universe, and demands obedience from the Jews only, destroy all basis for true Sabbatism. Sabbath rest does not deal with acts, so much as with purpose and spirit.

CANCER, ITS NATURE AND TREATMENT.

The commonly prevalent ignorance amounting almost to superstition with reference to the very name of cancer, renders its victims and their friends an easy prey to those unscrupulous individuals who thrive upon the credulity of the public. Moreover, the promiscuous publication of premature and uncertain conclusions and of curious and impossible theories, has deluded with false hopes and led many unfortunate ones to believe much that has been falsely and foolishly written concerning the "cure" of this loathsome and deadly disease.

There is no cure for cancer known. However, the disease is not altogether hopeless; but unless it be eradicated in the earlier stages of its insidious growth, a condition sooner or later develops in which the most radical measures serve merely to palliate and retard the progress of the disease, and thus hopelessly prolong a most wretched existence.

The popular conception of cancer was formerly as of a thing having "roots," which, like the claws of a crab, (Latin, "cancer,") fasten deeply upon the tissues of the body. This idea is still urged to persuade the victims of numerous "cancer cures" that only the "roots" of the cancer are destroyed by these agents without injury to the surrounding tissues. These statements are of course false and meretricious in the extreme. Many times it occurs certain other diseases have been falsely called cancer, either from error or intentionally from an ulterior motive. Hence some of the wonderful cases exhibited as "cured" by these specious remedies.

The nature and origin of cancer is a problem to which the constant attention of scientific men in all countries and for many years has been directed, yet with practically little more known to-day upon this subject than twenty years ago. The cause of cancer is not known. Many theories as to its origin have been advanced and countless pages published in the effort to substantiate them. Cohnheim's theory, broached about 1875, is generally regarded by scientists as the one most consistent with all that is known about malignant diseases. It is, briefly, that the origin of carcinoma, (cancer originating in any glandular tissue), is due to the rapid proliferation, not of mature, but of embryonic cells; that all tumors originate from a matrix or focus of embryonic cells which during foetal life are separated from their proper connections, remain in an undeveloped state, and so become, as it were, "embryonic inclusions." This

theory fully explains the origin of many non-malignant tumors, but does not demonstrate how and why such benign tumors may suddenly become malignant or cancerous, as is frequently the case.

Other theories may be mentioned: the microbic or tumor germ theory, the parasitic theory, the trophic nerve theory, and many theories involving the use of various articles of diet ordinarily consumed, as for example, uncooked vegetables, meat, (particularly pork), tomatoes and alcohol. The influence of heredity as a predisposing factor in the causation of this disease deserves consideration, since Cohnheim's hypothesis is founded upon the law of cell heredity. Practically considered, however, from the scientific as well as the clinical standpoint, less attention is now paid to heredity of the disease of cancer as such, than formerly. The microbic theory also is losing ground of late among scientific investigators. The dietary theories are based upon fancy rather than upon facts.

As demonstrated by the microscope, the cancerous tumor is composed of a mass of abnormal and rapidly growing cells which deprive the blood of nutritious materials designed for the normal body tissues, and thus eventually produces death by a process of internal starvation. In the later stages these cancer cells migrate from the original tumor along the course of the lymphatic channels, and wherever they may lodge, there proliferate to form new foci of the tumor growth. This process is a conservative effort on the part of nature, but invariably becomes a losing battle for the ascendancy. The use of irritating applications, caustics, plasters, poultices, "healing oils," etc., always stimulates and rapidly increases the migration of tumor cells, and a "recurrence" of the disease in new locations is consequently hastened and promoted. A rapidly acting caustic has been used successfully in certain selected cases, but is even then but a doubtful substitute for the surgeon's scalpel, and is, moreover, infinitely painful.

Much has been published of late in regard to the use of the x-rays and the more recently discovered radium rays in the treatment of cancer. These agents are substantially the same in character and in their action upon the human tissues, so far as is now known; and their therapeutic use in cancer treatment is as yet wholly in the experimental stage. From results observed by numerous investigators during the past five years of a somewhat extensive use of the x-rays in this connection, however, it is safe to say that this method of treatment is to be classed with other palliative measures.

Surgery offers practically the only method of cure for cancer as yet, and it is highly important that a surgeon be consulted early in all cases of suspicious tumor growths.

ALFRED C. PRENTICE, A. M., M. D.
Clinical Assistant Surgeon to the New York Skin and Cancer Hospital, and to the Vanderbilt Clinic, New York City.

GOD'S EVER-WATCHFUL CARE.

It is a cold world if we think only of the reign of law. There is something more than law in the world. Because we are conscious of our own personality, we are conscious of the need of other personality; and as we feel our impotence, we are conscious of the need of one over us who sustains some personal relation to us. All this is revealed in the

Scriptures. There is One by whose word the heavens and the earth were brought into existence, by whose power and wisdom the universe is sustained, whose personality comes into close touch with our own, and whose care for us never wearies.

So Jesus taught. The parable of the Good Shepherd will ever live, for it speaks to the heart, and assures of that which we know we need. The Shepherd is not a stranger, but one who speaks of us as his own. He has a proprietary right in us, for his breath is in our soul and his hand supplies our wants. He bought us by his own precious life, and he encircles and keeps us. There is the relation of a common life, for he has given us life by his own Spirit. He knows all our needs, and he provides for us; out of his fullness we receive grace. He knows the dangers to which we are exposed, and protects us against them. "The sheep heareth his voice, and he calleth his own sheep by name, and leadeth them out." He knows each one, the least valuable as well as the best, the halting and lame as well as the strong, and gives to each one the care he needs.

No one is overlooked. The Revised Version gives a beautiful statement of the Lord's watchful care of each: "When he hath put forth all his own, he goeth before them, and the sheep follow him." He first stands at the door of the fold, and sees that every one goes forth to pasture; he does not lead the whole flock until each one has been seen and properly helped. No lame and crippled one is left behind; no sick one is overlooked; no unruly one is allowed to suffer by refusal to listen to his call. When he hath put forth all his own, then all are led to green pastures and the still waters. As he leads them forth he brings them back. What comfort and joy there is in this assurance of the direct, loving, and watchful care of the great God, our Saviour!—United Presbyterian.

Treasurer's Corner.

STOCKHOLDERS.

Did you ever think how nice it would be to own a lot of stock in some of the country's great institutions? And then when the market went down, weren't you glad you didn't have to sit up nights worrying about it, and wondering how much water there was in it?

Well now, the Tract Society hasn't got any outstanding stock to pay interest on, but for all that every individual member of the Society, every contributor, and in fact every member of the denomination, should consider himself or herself a bonafide "stockholder" in this Society and as such be vitally alive to its interests, its needs and its work.

You'll find you have to make payments on this stock from time to time and your dividends will be directly in proportion to the amount of stock you take in this work.

Dividends? Certainly. They won't be in the form of checks that you can use at your local bank, but they will be just as tangible, just as real and you will soon give them a far greater value than the other kind.

But friends, this business won't run itself. We need the dividends on your common stock to make this preferred stock good.

In the next week or two I'm going to tell you where we have got to spend some of our money, but don't wait for that; get your stock in interest-bearing shape now.

History and Biography.

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

GENERAL CONFERENCE—SIXTH SESSION, 1806.
UNION, COMMUNION AND EVANGELISM.

The Revival Year.

"At a meeting of the Sabbatarian General Conference, holden at the meeting-house in Berlin, (formerly called Pe'eraburgh,) State of New York, September 11th, 1806, voted that Eld. Abraham Coon be Moderator of said Conference, and Stephen Maxson and John Hubbard, Clerks.

"Messengers from sister churches, as stated hereafter.

"Received church letters as followeth: From Hopkinton, setting forth a very prosperous state of religion, viz:

"Dear brethren, we call on you to join with us in adoration and thanksgiving to God, on our behalf, for the miraculous displays of his goodness, of late, amongst us, that, while we were deservng of nothing better than his frowns, he has most wonderfully blessed us with the showers of his grace, in pouring out his convincing Spirit on the youth, as well as the aged and middle aged, and leading them, we trust, out of darkness into light. It is admirable to see the sudden alteration of our assemblies. It was but a few months ago that most of our seats in our meeting-house were empty, and a most gloomy aspect was before us; but suddenly there appeared a gleam of light, like the dawning of a day. Soon it ushered forth, like the glorious return of Spring, and the voice of the turtle began to be heard in our land. The sound of young converts began to resound from house to house. Our assemblies began to be numerous, and while some were declaring what the Lord had done for their souls, we could, with delight, behold the tears tickling down the cheeks, and a solemn silence seemed to be shed through the listening multitude, while a gleam of sacred joy lit up the faces of the silent spectators. Old professors, as backsliders were returning to the Shepherd and Bishop of their souls and confessing their wanderings one to another, could only say, 'It is the Lord's doings, and it is marvelous into our eyes.' The work still continues, and is spreading into neighboring towns and churches. O, that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

"Now, dear brethren, since the kind Lord has done and is doing such wonderful things for us, let us gird up our loins, watch unto prayer, and hold the profession of our faith steadfast unto the end, for such shall be saved. And to you, especially, who may be present at your meeting, we beseech that you labor for the unity of the Spirit, laying aside all prejudice and animosities, hard thoughts and evil speaking, and put on fervent charity, one for another, and strive, not for mastery, but let each one freely enjoy his own opinion, yet endeavor to communicate and receive the light of the Spirit and the truth as it is in Jesus. Let all your things be done in charity, none seeking his own pleasure, or speaking his own words, but doing all things with an eye single to the glory of God. So may the kind Lord bless you abundantly with his glorious presence, and all of you return to your respective homes richly laden with the experience of his grace.

"Finally, brethren, farewell. Be of one mind. Live in love. Live in peace. And may the God of peace be with you all. Amen.

Church officers: Abraham Coon and Matthew Stillman, Evangelist Elders; Joseph Stillman, Daniel Babcock and Zachens Maxson, Deacons; Joseph Potter and Zachens Maxson, Clerks. Added since last year's Conference, 202; deceased, 9; total number of members, 769; of the same under admonition, 24.

"Voted, that Eld. Abram Coon, Dea. Zachens Maxson, brethren Wait Clarke and Thomas Williams be messengers to the General Meeting."

"The Sabbatarian Church at Cohansay: Dearly beloved brethren, we shall inform you that this Church has called upon two of our brethren to improve their gifts in public speaking—Bro. John Davis and Bro. William West. The latter has since removed, with his family, and several more of the members of this Church and congregation, to the State of Ohio. Bro. Davis still continues to improve amongst us, and our prospects have a more favorable aspect than what has been presented for sometime past, and we are still in hopes, and wait in expectation that the Lord will, in his own due time, yet smile upon us, and make us rejoice together in love.

"We are greatly rejoiced to hear of the increasing work of grace in our sister church at Rhodeisland and adjacent places, likewise at Petersburg and other places.

"We have experienced a trying season. The drought has been hard, and many around us have been taken by the arrest of death, and some of the members of this Church also; among whom we have to lament the loss of our respected deacon, David Ayars, with several more very valuable members.

"Our attachment to the established plan of holding General Conferences is by no means abated, but our ardent desires are that God may bless and prosper the same for more general advancement and spread of the gospel. We earnestly solicit and request the approbation and concurrence of our brethren who may compose the General Conference, that the next General Conference may be holden at this Church, Cohansay, at the time of our Yearly Meeting, which will be on the third Sabbath in October, 1807. If that time should be thought too late in the season for the convenience of our brethren who may visit us, we would submit it to your discretion to appoint an earlier time.

"State of the Church as follows:

"No official minister; Eld. Lifferty attends quarterly; John Davis speaks occasionally. Ruling Elders, Joshua Ayars and John Kelley; Deacon, Samuel Davis; Clerk, Jacob West. Added, 2; deceased, 9; under dealing, 1; present number, 88. Messenger, Evan Davis."

"Church at Piscataway, stating a good degree of harmony, and that it approves of the proceedings of last Conference.

"Henry M. Lifferty, Elder; Abraham Dunham and David Dann, Deacons; Joel Dunn, Clerk. Added, 1; deceased, 6; total, 79. Messengers, Eld. Lifferty and Dea. Dunham."

"Church at Burlington, Conn., approves of the proceedings of last year's Conference.

"Amos Stillman, Elder; Ethan Stillman, Deacon; Elisha Covey, Clerk. Added, 1; total, 86. Messengers, Eld. Amos Stillman and Dea. Ethan Stillman."

"Received a letter from Brookfield, stating a good degree of union.

"Officers: Henry Clarke, pastor; Joshua Maxson and Phineas Burdick, Deacons; Clark Maxson, Clerk. Added, 9; under dealing, 1; admonition, 3; dismissed, 3; deceased, 1; total number, 116. Messengers, Eld. Henry Clarke, brethren Ethan Clark and Benjamin Belgrave."

"No letter from Newport, on account of the illness of the elder and deacon. Verbal report that said Church was in favor of the proceedings of the last Conference. Added, about 40."

"The clerk of the Berlin and Petersburg Church states their situation as follows:

Officers: William Satterlee, Evangelist Elder; Wm. Greenman, John Green, Jabez Burdick, James Greenman, Deacons. Added, 74; deceased, 5; under admonition, 3; put themselves under the watchcare of this Church from Hopkinton and Westerly Church, 5; total number, 301."

"The Church at Petersburg and Berlin received a letter from the brethren at D. Rayter, N. Y., praying that they may be organized a church, and Bro. David Davis be ordained. Said Church, after consultation on the subject, thought it advisable to lay the matter before the Conference for its counsel and advice on the same. Said Conference received said letter. After conferring largely on the aforesaid subject, we think it advisable to appoint a committee to visit our brethren at D. Rayter, and if they, in their judgment, think said brethren are in a suitable capacity for organization, to answer their request. The undersigned brethren are appointed a committee as above: From Berlin and Petersburg, Eld. William Satterlee, Dea. Jabez Burdick, and Brethren Stephen Maxson and Eliphalet Johnson. From Brookfield, Elder Henry Clark and Dea. Phineas Burdick.

"It is recommended by this Conference to the churches of our Union that they take into consideration the utility of having the minutes, Circular Letter, and such other information respecting the rise and progress of the Sabbatarian order, as the Conference, at its annual meeting, may think proper, printed, and also give such information as is in their province, respecting such origin or progress, and send the name forward by letter or messenger to our next Conference, and likewise such money for defraying the expense of such publication, as their freedom may admit of."

(To be Continued.)

I AM quite clear that one of our first failures is at the point where, having resolved like angels, we drop back into the old matter-of-fact life and do just what we did before, because we have always done it, and because everybody does it, and because our fathers did it; all of which may be the very reason why we should not do it. . . . There is no station of life, and no place of one's home, where, if he want to enlarge his life in caring for people outside himself, he may not start on a career of enlargement which shall extend indefinitely. And we shall find the answer to our question to be that the man who enters upon infinite purposes lives the infinite life. He enlarges his life by every experience of life.—Phillips Brooks.

The heart is full of light and music in which Christ dwells.

Our Reading Room.

NORTH LOUP, NEB.—We have had to date a very pleasant winter, practically no snow, the surface barely whitened a few times; generally bright and mild days; roads fine, often dusty; temperature a few times around zero, the lowest one bright morning 17° below zero. It has been an ideal winter for corn harvest, which is generally over.

There has been a great deal of scarlet fever here this fall and winter among the children, but of so mild a type that scarcely any cases were serious and none fatal. This epidemic has interfered somewhat with our school and church attendance. Still we have held some extra evening meetings which have been a source of blessing to many. The Christian Endeavor and Junior Societies maintain their interest and work quite well.

The large two story brick business block is now completed and occupied. Besides the double store, well filled, on the lower floor, there is in the upper story a large hall and some commodious and pleasant rooms, the new home of "The North Loup Loyalist." We have now three Seventh-day Baptist stores in town. Some idea of the business character of North Loup may be formed by the statement made in a recent number of "The Loyalist," that during the past year 537 cars of live stock, 301 of grain and 41 of miscellaneous goods—55 of which were sugar beets—were shipped from our depot. The two grain dealers have paid about \$9 000 for sacks in which to ship pop corn and other grain during the year. There has been a great demand for houses to rent, and every house in town is occupied. That our spiritual graces may be increased as are our material blessings is our life and prayer.

A. B. P.

FEB. 2, 1904.

PRESTON, N. Y.—The Brookfield Courier brings the following items to our table:

To judge only from the effort of the people to attend the recent Sabbath service at Preston, conducted by Rev. Van Horn, the interest was deep and sincere. One family, owing to the blocked condition of the roads, was four hours coming two miles; another three hours in coming four miles.

Leslie P. Curtis and Rev. T. J. Van Horn, while driving home from North Brookfield station, Sunday, on their return from Preston, had a very hard time getting over the slumpy roads. Mr. Curtis' horse was unable to keep the path, and in floundering in the snow broke the harness several times and once pulled its driver over the dash board, which gave way under the pressure.

ALFRED, N. Y.—The Alfred Sun, Feb. 11, says: Treasurer Craudall returned Thursday evening from a two months' business trip in the east. He and President Davis have secured five new \$1,000 scholarships, 40 per cent of which were paid cash down. Monday they went to Albany on business for the University. The gentlemen are continually bustling for the University, and their efforts bear fruit.

The address of Corliss F. Randolph, President of "The Alumni Association of Alfred University," which was delivered at the Alumni Session in June, 1903 has come to hand. The theme of the address was "The

Past and Future of the Association." The address is worthful in every way. It is issued in a neat booklet of 20 pp., and contains a portrait of the author.

BROOKFIELD, N. Y.—"She sells sea shells" is now the motto of the Seventh-day Baptist Missionary Aid Society. They are planning a seashell social to be held Thursday evening, Feb. 18, at the home of Erastus Maxson, when a supper, a program and a sale of beautiful shells will occupy the evening. Everybody is invited to come—Curries.

LITTLE GENESEE, N. Y.—The local correspondent of the Alfred Sun, February 10, from Little Genesee, says:

Rev. S. H. Babcock of Albion, Wis., has accepted the call of this church as pastor, his pastorate to begin May 1.

Rev. Mason of Richburg supplied the pulpit here Sabbath-day. Walter Green of Alfred is expected here next Sabbath.

SALEM, W. VA.—The Salem (W. Va.) Express shows that Salem College believes in local advertising. For sometime past under the head "Salem College Is All Right," a full page advertisement has been running, in which the College, its facilities and purposes are fully set forth. In the Express of Feb. 12, an editorial speaks of educational facilities as follows:

"With our commodious high school and the College Salem can offer better educational facilities for all from the primary department to the completed collegiate course than is readily found in any other town of the state."

HOW GOD REVEALS HIMSELF TO US.

The method by which God reveals to us himself is given in the words of Jesus, "He that hath seen me hath seen the Father." Study natural law and learn of the sovereign ruler of the universe; look out into the stellar spaces and learn of the omnipresent and omnipotent God; meditate upon the designs and adaptations of nature and learn of an all-wise Creator; but if you would learn of fatherhood and all it means of love and sympathy, you must turn your eyes upon Christ. To see him is to see God. To know him is to know the Father. To refuse to know Christ is to live and die without a knowledge of the Fatherhood of God. To all who refuse to know Christ, God is only ruler and Judge. "To as many as received him, to them gave he power to become the sons of God." Paul echoes this truth in the words, "They which are the children of the flesh, these are not the children of God." All men are God's offspring in the sense meant by the heathen poet from whom Paul quoted on Mars' hill—that is, they are the result of a creative act. In that sense they sprang from God, and a study of the word translated "offspring" confirms this fact. But in no spiritual sense is any man a child of God until he has come into right relation with God through faith in the Lord Jesus Christ. "Ye must be born from above."

FOREIGN BREAD MAKING.

A familiar sight on the Italian streets of the city is an Italian woman carrying an immense loaf of bread as large around as a distaff. She is carrying home a loaf which she has made herself, but which she has had

baked at the baker's, because it was too large for her own oven. The Italian housewives of the poorer classes seem to have one unchangeable recipe for a baking. Agents of charitable societies have found this out by the women always asking for a certain number of pounds of flour, just enough for one baking in their grocery lists. They make the flour into a number of loaves, which, put into one pan, bakes into one great loaf. The size of the family seems to make no difference. If the family is small the bread simply lasts a little longer and gets a little dryer. The bread is very good when fresh. They do not use as much yeast as American cooks, and the bread is very crusty, something on the order of French bread. The poorest families always use a great deal of "polenta." This is merely flour stirred into boiling water, after the manner of old-fashioned American "hasty pudding," only that flour is used instead of cornmeal. No people in the world is so devoted to wheat flour as the Italians. Whether in the form of bread, polenta or the omnipresent macaroni, it forms the bulk of their diet.

PROVERBS.

Proverbs are popular with all classes of persons. Our Saviour did not confine himself to gnomes and parables, but much of his teachings was conveyed in brief sayings, easily remembered; and Solomon has gained a world-wide fame as the writer of many proverbs.

There are proverbs that stand in opposition. "Seeing is believing" has its contrary in "All is not gold that glitters"; "Procrastination is the thief of time" is the opposite of "Everything comes to him who waits." "Fortune favors the brave," says one proverb; "Fortune favors fools," says another.

"Still waters run deep" is a favorite saying that is otherwise expressed by "Theshallows murmur, but the deeps are dumb," and it is generally taken to mean that the man who has little to say "has a great deal in him"—which may or may not be so. A real estate dealer once advertised his suburban lots as "unapproachable;" whereupon a rival in the business said, "That is true; they are unapproachable—hard to get at." So some proverbs are reasonably subject to more than one interpretation. What's sauce for the goose is sauce for the gander," appears to be the antithesis of "One man's meat is another man's poison; whereas "What's sauce for the goose" probably means that everybody should be treated alike, that justice should be impartial, while "One man's meat" signifies that tastes differ, and that what is fun for John is death for Joe.

"He laid his money on the horns of a deer" pictures the un wisdom of one who has made a bad investment. "Poverty comes from God, but not dirt," teaches cleanliness. "First correct thyself, then correct others," hints at consistency. "Sin begets sin" is eternally true," while "Curse the sin, not the sinner," is wholesome doctrine. "To hide a fault by a lie is like covering up a spot by a hole," is a keen thrust at moral cowardice.

One could easily form a complete code of ethical conduct from the proverbial philosophy of civilized peoples; for proverbs have been written covering almost every imaginable exigency of life and conduct.—Christian Work and Evangelist.

Missions.

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

We would call the attention of the pastors of our churches that funds are needed to carry on our missionary work. That work has not been enlarged, so the expenses are not increased, but remain about as they have been. There is a falling off in the income for our missions. Will not our pastors bring the matter before their congregations and urge liberal and systematic giving for our denominational interests. If pledge cards and envelopes are needed from the Missionary Secretary please inform him, and he will send them at once. A Board of Systematic Benevolence was appointed at our last Conference which sustains relations "to the Conference similar to its other Boards." The work of this Board is to devise ways and means of raising funds for the benevolent purposes of the denomination. This Board, no doubt, is getting together a statement of the funds needed in all lines of our work, and is devising some plan or system of raising the funds needed. In the meantime the work is going on, and funds are needed every month and quarter to support the work. At the sessions of the Advisory Council held at Alfred, N. Y., in 1902, resolutions were passed recommending, "That pending the proposed re-organization of our denominational work, which will embrace some system of raising funds, this Council urge upon our pastors to lay before their respective churches the duty of increased interest in, and consideration for, the Missionary, Tract and Education Societies, with a view of enlarging the efficiency of these societies, and of relieving them of the burden of debt now resting upon them." At this time the Council also recommended the card and envelope method of raising funds for church and denominational work, seeking to secure something from every one, and as much as possible from each, frequently and regularly. We hope and trust the pastors of our churches will note this item, and proceed to put into action the above recommendation of the Advisory Council, that funds shall be forthcoming, and that the societies will not be compelled to borrow money to carry on their work.

We are living in times of a liberal Christianity. No religion is so truly liberal as the Christian religion. God so loved the world that he gave for it his only begotten Son. His sacrifice and redemptive work should awaken in us all a deep and broad love,—a love that goes out for everybody in loving sympathy and helpfulness. The sick and suffering, the sad and sorrowing should find in us loving, tender words and helping hands. The world in sin, and because of sin, in degradation and misery, should be pointed to the Christ that can save and uplift. The nation in darkness and superstition should have the light and love of the Gospel of Jesus Christ. Do we possess the liberal spirit and the self-sacrificing love of the Master in our hearts and lives? Are we laying on the altar of Christ ourselves and our means, and sincerely asking him to use us and our means for the saving of men from the degradation and ruin of sin and the extension of his kingdom in the world. Are our characters being built upon Christ, the Rock of Ages, and patterned after his unique and perfect character? Are we being broadened and deepened in our

lives every day by the Christ and the indwelling Spirit of God? We need this consecration, deepening and broadening and uplifting, to be true and efficient fellow-workers with God the Father, Jesus Christ the Son, and the Holy Spirit, in the great work of saving and lifting up a lost and fallen race. May God make liberal and loving our hearts and efficient our lives for this glorious work.

FROM THE MISSION FIELDS. GARWIN, IOWA.

Rev. D. C. Lippincott is the missionary pastor on this field. He reports thirty sermons, ten prayer-meetings and twenty-five visits during the last quarter. Regular missionary collections the first Sabbath of each month. Evangelist M. B. Kelly held some evangelistic meetings there, interest was increasing and deepening, but Bro. Kelly became sick and returned home. The doctor told him he was threatened with apoplexy and must stop preaching at once. One evening when holding meetings at Dodge Centre, Minn., while preaching, he felt something give way in the back of his head; he nearly collapsed, but recovered himself and went on with the meeting. After that he was not in usual vigor and strength, and when the meetings closed he returned home for a rest. He went to Garwin too soon, and now is at home in a condition that is giving great anxiety to his family and friends. Let us all earnestly pray that Bro. Kelly may be restored to his usual health and strength and be able to resume the work he dearly loves.

HARTSVILLE, N. Y.

Henry N. Jordan, a student in our Theological School at Alfred, N. Y., is serving the Hartsville church as missionary pastor. He has preached thirteen times during the quarter, held six prayer-meetings and made fifty visits. In spite of rain and very cold weather, the attendance at the services of the church have been good. The people in their support, spiritually and otherwise, are by no means backward or negligent; however, there is plenty of room for spiritual expansion and a deeper interest in all lines of denominational work.

PORTVILLE, N. Y.

A. J. C. Bond, a theological student at Alfred, N. Y., is the missionary pastor at the Portville church, going there at the close of the week and returning to his studies the beginning of the next week. He reports nineteen sermons, eighteen prayer-meetings and sixty-one visits during the quarter. He spent the holidays with the church, holding meetings morning and evening every day from Christmas to New Year's. The good effect of the meetings upon the membership of the church was very gratifying.

RICHBURG, N. Y.

H. C. Van Horn, another theological student at Alfred, N. Y., is serving the Richburg church as missionary pastor. He is doing good work, and has led his people to repair their meeting-house and improve things generally. There is a good interest in the Sabbath services, the attendance has increased, and the spiritual life of the church quickened.

RELIGIONS OF THE WORLD.

The latest statistics, given in the Allgemeine Missionen-Zeitschrift, represent that of the 1,544,510,000 inhabitants of the earth, 534,940,000 are Christians (Roman, Greek,

Oriental and Protestant); 10,860,000 are Israelites, 175,200,000 are Mohammedans, and 823,420,000 are heathen. Of these last the Confucianists (if theirs may be called a religion) are the most numerous, having fully 300,000,000. Of every 1,000 human beings, 346 are Christians, 7 Israelites, 114 Mohammedans, and 543 heathen. It may be affirmed with confidence that the Christians increase more rapidly than the adherents of the other religions.

THE IDEAL MISSIONARY.

At the Conference of Christian Workers in Brummana, Syria, each of the 200 delegates was asked to write on a paper on the "three most important characteristics of the ideal missionary." The following are some of them:

- Sound in body and mind.
- Able to eat all kinds of food.
- Prepared to rough it if necessary.
- A natural gift for languages.
- Bible study, heart study, language study.
- A student of the problems of his field.
- The gift of humor, in being able to laugh at yourself and begin again.
- Able to preach Christianity and not laugh at the superstitions of the people.
- Earnestness in prayer and soul winning.
- An overflowing, spirit-filled life.
- Believer in the possibilities of human nature.
- Tact, courtesy, and kindness to other missionaries and the people.
- Common sense.
- The ability to set others to work.
- Interest in every one he meets.
- A warm heart, a hard head, and a thick skin.
- Flexibility in accepting the station assigned.
- One who lives up to what he preaches.
- Of a single purpose.
- Baptized with the Holy Spirit.
- A witness of what God has wrought in him.
- Much in prayer and intercession for others.
- Of unflinching faith.
- Holds on, though seeing no fruit.
- Belief in God, that he will have all men to be saved.
- Sure of the ultimate triumph of the gospel.
- Constrained by the love of Christ.
- Perfectly surrendered to God.
- Willing to efface self and exalt Christ.
- A Christlike humility.
- A bond-servant of Christ.
- Emptied of self.
- A keen ear to detect God's whisper.
- Gentle to all.
- Apt to teach.
- An unadvertised self-denial.
- A firm belief in the people, ever striving to find the angel in the rough block of marble.
- A life laid down at the feet of Christ.
- A Christlike love for souls.
- Sanctified common sense.
- Able to understand the people and win their confidence.
- All things to all men.
- Patience.
- Power of living at peace with all men.
- A Divine sense of proportion, putting things first which are first.

HOW TO BELIEVE IN MISSIONS.

Every once in a while I hear some one growl against foreign missions, because the money and the strength that are put into them are needed at home. I did it myself when I did not know better. God forgive me. I know better now; and I will tell you how I found it out. I became interested in a strong religious awakening in my own old city of Copenhagen, and I set about investigating it. It was then that I learned what others had learned before me, and what was the fact there, that for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home.—Jacob A. Riis.

WHAT THE TWENTIETH CENTURY MAY BEHOLD.

In his address as chairman of the Congregational Union of England and Wales, Dr. Robert F. Horton said:

It is calculated that the sporadic efforts of the eighteenth century produced 70,000 converts. Warneck estimates that as a result of the nineteenth century there are 11,000,000 Christians won from heathendom. If we may work out a proportion: as 70,000 is to 11,000,000, so is 11,000,000 to 1,650,000,000; that is the probable population of the globe in the year 2000 A. D. Yes, all the kingdoms of the earth made the kingdom of the Lord and of His Christ. That is assuredly His design. In a little isle of the Southern Seas there is the grave of a missionary, and an epitaph: "When he came in 1848 there was not a Christian; when he left in 1872 there was not a single heathen." So it will be said of this island planet in the ocean of the universe which was visited by the Divine Missionary: "When He came there was not a Christian in it; when He left it there was not a heathen."

THE BEST MISSIONARY APPEAL.

"Appeals to give to missions in general, to missionary societies, 'to the cause,' should be made to mature minds, and made without cant or hypocrisy. If too great emphasis is laid upon the fact that it is 'the Lord' the logical Christian will be tempted to say, 'Then let him do it.' That is not where Christ placed the emphasis. He laid the responsibility on the church. Missions are no more God's work than politics or trade or science or art. Missions are the work of the church, and the church will be held responsible for results." The truth contained in the above paragraph is frequently overlooked by the average church-member and sometimes by the average pastor. Brethren, get into line! Get hold of the rope and pull together.—Messenger and Visitor.

A BAD BEGINNING.

An amusing story is related concerning one of our down-east churches. The clergyman gave out the hymn:

"I love to steal a while away,
From every lumbering care,
And spend the hour in setting gaily
In humble, grateful prayer."

The regular chorister being absent, the duty devolved upon the good old deacon M., who commenced, "I love to steal," and then broke down.

Raising his voice a little higher, he then sang, "I love to steal."

As before, he concluded he had got the wrong pitch, and deploring that he had not his "pitch tuner," he determined to succeed if he died in the attempt. By this time all the old ladies were tittering behind their fans, whilst the faces of the "young ones" were all in a broad grin.

At length, after a desperate cough, he made a final demonstration, and roared out: "I love to steal."

This effort was too much. Every one but the goodly eccentric parson was laughing. He arose, and with the utmost coolness said: "Seeing our brother's propensities, let us pray."

It is needless to say that but few of the congregation heard the prayer.—Exchange.

Woman's Work.

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

GRACIOUS WORDS.

Mrs. MERRILLE GATES.

We cannot tell how sweet must be
The heavenly speech they utter above;
What cadence, deep as the sea,
What holiest phrase or tone of love.
Yet human speech has many a word
More sweet than angel lips can sound;
Forgiveness, grace in Christ the Lord,
Mercy, with loving kindness crowned.
They breathe upon our hearts like songs
That swell around, below, above;
Immortal words on mortal tongues,
The words that tell God's wondrous love.
They break upon our utter need,
Like dawn upon dark midnight strife,
For Jesus brought from heaven, indeed,
The words that spirit are and life.
We cannot want for words to men,
When all we strike the mercy chord!
God grant us power to speak again,
The words of life in Christ the Lord.

We are fortunate in having an account of Dr. Wait's life and work for our readers, written by one so near to her and who knew so well her many good qualities. Not only the women of our denomination, but our people as a whole, have sustained a great loss in the death of Dr. Phoebe Jane Babcock Wait. To her family, in behalf of our women, we extend our sincere sympathy. The funeral was held from her late residence on Monday evening, and was simple and quiet in its nature. Scripture was read by Rev. George B. Shaw, addresses made by Dr. A. H. Lewis and Rev. Phoebe A. Hanford, and prayer offered by Rev. Eli F. Loofboro. The burial took place the following day at the First Hopkinton cemetery, when prayer was offered by Rev. Clayton A. Burdick. In this cemetery, six generations of her ancestors have been laid at rest.

ENTERED INTO LIFE.

Having been asked by Mrs. Maxson, editor of the Woman's Page of the RECORDER, to give a brief sketch of the life and work of Dr. Phoebe J. B. Wait, who passed from earth to heaven Sabbath morning, January 30, 1904. I for two reasons reluctantly comply. First my heart is so overwhelmed with grief by our loss that I cannot properly compose myself to write. Secondly, abler hands than mine are already preparing for publication in the RECORDER an extended sketch of her career.

As Dr. Wait was a representative woman in our denomination it is fitting that something of her life should appear on the Woman's Page of the RECORDER. Born and reared in a Seventh-day Baptist home, she early in life professed her faith in Christ and united with the First Hopkinton Seventh-day Baptist Church, of Potter Hill, Rhode Island. Later she removed her membership to the First Seventh-day Baptist church of New York city, and while she was ever loyal to her own church and denomination, her heart was so filled with the spirit of the Master, that she was always ready to work for all who needed her help and sympathy, and with all who loved the Lord Jesus regardless of name or creed.

Always interested in both home and foreign missions, she became doubly so in the China mission, when her friend and pupil, Dr. Swinney, accepted the call as medical missionary to that field, and her interest was in no wise diminished when the work was taken up by Dr. Palmberg.

Every year since the medical mission was established, she headed the list, and circu-

lated a subscription for it among the women of the New York church, nor has her interest been confined to her own church, but by pen and voice she frequently brought the needs of the mission before the denomination.

The varied interests of the missionary and other denominational boards were dear to her heart and always received from her ready support, and when from time to time the Christmas box was sent to China, goods from all parts of our denomination were sent to her house where they were carefully packed and forwarded to their destination. She earnestly advocated raising money through the woman's auxiliaries for the education of young women in our several denominational schools. She will long be remembered by those who have met her at our denominational gatherings, where her clear voice, cheerful manner, and kind words for all, were a source of courage and inspiration for her more timid sisters.

Richly endowed by nature with intellectual and executive ability, she wisely availed herself of a college training at Alfred University, and followed the profession of teacher until her marriage with Mr. William B. Wait, principal of the School for the Blind, New York city. Being situated so that she could, without sacrificing the interests of her family, she took up the study of medicine and graduated in 1871 from the New York Medical College and Hospital for Women, and later, after two years of post-graduate study, she received the diploma of the New York Ophthalmic Hospital College. Thus equipped she was well prepared for a broad and useful career.

She possessed a cheerful disposition and wonderful personal magnetism which eminently fitted her for the practice of medicine. Many a time it has been said by her patients, "Dr. Wait's bright, cheery manner always makes one feel better." She served her alma mater for eighteen years as Professor of the Chair of Obstetrics, and eight years of that time was president of the faculty and dean of the college, and was for many years a member of the hospital staff.

She took an active part in many philanthropic societies, where her ability and culture were always recognized, as was also the case in the many literary and social organizations of which she was a member.

Seven children came to bless her home, which has been a happy one, save as the angel of death has entered from time to time and taken her darling children, four lovely daughters having preceded her to the better land. Her husband fully sympathized with her in the various activities in which she engaged, and was thus always helpful to her in developing her natural inclination. She was a grand, noble, large-hearted woman, and the world is better for her life.

Her immediate family, her two sisters and families of her two brothers are deeply afflicted by her going, as are also hosts of friends who loved and admired her. May the memory of her life inspire those who are left to practice the same helpfulness and unselfishness to others as was always shown by her.

HENRIETTA V. P. BABCOCK.

WOMAN'S BOARD.

Receipts in January, 1904.

Little Genesee, N. Y., Ladies' Auxiliary:	
Tract Society	\$ 5 00
Miss Burdick's salary	2 00
Mrs. Townsend's salary	3 00—\$ 10 00

Welton, Iowa, Woman's Benevolent Society, Foreign Missions	5 00
Jackson Centre, O., Ladies' Benevolent Society, unappropriated	2 50
Milton, Wis., Ladies' Benevolent Society, Tract Society	10 00
Alfred, N. Y., Woman's Evangelical Society:	
Tract Society	\$11 00
Missionary Society	11 00
Home Missions	1 00
Building Expenses	4 00
Mrs. Townsend	10 00
	37 00
Nortonville, Kan., Woman's Missionary Society, unappropriated	50 00
Eau Clair, Wis., Mrs. L. R. Davis, Missionary Society, debt	4 25
Alfred Station, N. Y., Woman's Evangelical Society:	
Tract Society	\$ 3 88
Missionary Society, Crofton Home	2 50
General Fund	3 87
	8 00
Alfred, N. Y., Woman's Evangelical Society:	
Tract Society, debt, \$1.00, General Fund	\$ 7 87
Missionary Society, debt, \$1.00; General Fund	7 87
Building Expenses	4 00
	21 74
New Market, N. J., Ladies' Aid Society:	
Tract Society	\$ 5 58
Missionary Society	5 58
	\$11 16
Chicago, Ill., Ladies' Society, unappropriated	12 00
Anonymous	16 77
	\$56 42
E. and O. E. Mrs. L. A. PLATT, Treasurer.	
Milton, Wis., February 1, 1904.	

At the International Anti-Alcohol Congress that recently held its ninth session in Bremen, the teachings of science concerning a moderate use of alcohol and the effect of its use on every phase of human progress were discussed. Two schools of thought were represented—the moderates, who called themselves the "Temperate School," and the total abstainers who called themselves the "Abstinence School." By common consent the congress passed no resolutions, but the applause for the testimony of science and experience on behalf of total abstinence showed the moderates to be in the minority. The statement of Dr. August Forel, one of the foremost authorities in the world on brain and nerve diseases, that neither science nor experience furnishes evidence to justify calling alcohol a food, called out prolonged acclamations. In a paper on "Alcohol and Art," Professor Bereus, director of the German School of Art at Dusseldorf, says that alcohol, by dulling the spiritual aspirations essential to the greatest work, is an enemy of the highest attainment in art.

A paper on "Scientific Temperance Education in the Public Schools in the United States," by Mrs. Mary H. Hunt, led in a discussion in which twenty speakers took part, and nearly every one of them commended the extension of the American method for the prevention of intemperance.

"A POTENT cause of friction between mothers and daughters," says a writer in The Picayune, "and one that is largely responsible for driving girls into matrimony inconsiderately, and that makes them yearn for careers, is the inability of mothers to realize that their daughters are grown and have the rights of grown people. There is, apparently, no other thing so impossible as for parents to see that their adult children resent being treated like babies. This is particularly true as regards mothers. Sometimes a father rises to the height of granting his son liberty to do as he pleases, but as long as a girl remains at home her mother considers she has a perfect right to dictate to her about her clothes, what she shall eat, and think, and believe, and how she shall breathe. I have known old maids of forty-five who have never been permitted even to pick out a pocket

handkerchief for themselves, and I once heard a bride ejaculate the day after she was married, "Thank God, I'll never have to wear another pink dress"—a uniform she had worn consistently ever since she was a baby because her mother happened to admire pink."

ODD INSTRUMENTS OF CIVILIZATION.

Our little missionary sheet, Tidings from Japan, points out red skirts for school girls, tennis rackets, bicycles, and baby-wagons as foremost among the instruments of civilization which are revolutionizing the status—physical, intellectual, and moral—of the new generation of women in Japan. Parted skirts and the practice of tying a girl's knees together to give her a proper gait in walking, rapidly fell into desuetude when the pastimes and athletic sports and the functions of "field day," in vogue in other lands, were introduced into that country. Hollow chests and bowlegs, Tidings declares, are fast becoming mere traditions. Babies are being pushed along in go-carts instead of being strapped upon the backs of mothers and sisters after a fashion which was sure to induce more or less of a deformity to back or limb on the part of those who were thus burdened. The shrewd suggestion is made by the editor that the people in China who are interested in the anti foot-binding campaign may strike a death-blow to that practice by arranging to give to Chinese cities exhibitions of Japanese school-girls' field sports. Let the Chinese see what sort of women their rivals are rearing, and they will be moved to enter the contest themselves. A few such exhibitions, we fancy, might suggest, even to the ultra-conservatives in China, that no victory can be won in this modern age by women who are crippled from infancy through this ancient, stupid, and cruel custom of foot-binding.—Zion's Herald.

PREACHING AND PREACHERS.

Preaching the gospel involves at least four things—character, conduct, consecration and competence.

Character comes from a Greek word signifying an impression or mark, and when applied to man it is employed to indicate the moral mark which distinguishes one man from another. It is the mark of what he is, and shows itself on all occasions. A good character is indispensable to the office and work of the ministry.

Conduct has reference to behavior, and comes from two Latin words which signify leading one's self along properly, and refers to habits and morals. He needs to be civil and polite in his behavior, and peaceable discreet and prudent in his conduct. He must render himself agreeable to others, and so direct his life as to win their esteem. A minister's character may be good, and yet by frivolous or vulgar behavior he may so compromise himself as to seriously hinder his usefulness in the church.

Consecration to duty, to his calling, to his church, and above all to his Master, is a paramount prerequisite to successful ministry. His piety must be unquestioned: his fidelity to duty must yield to no selfish or personal influence; his love for his work must precede all other engagements, and his loyalty to his Master must never waver on any occasion. And the consecration must be made for all time. When God

calls a man into his work he does not suspend the call or provide interims to give him time to make money, engage in business, or spend long seasons in idleness. Consecration is to make sacred by a special act. We dedicate a church to God, and then we have no idea of using it for secular and worldly purposes; and can the dedication of a man to God be less sacred than a church?

Competence refers to fitness, ability and equipment. A minister must be "apt to teach," sufficiently informed to be competent to teach, and so equipped in the truth of the Bible or the gospel as to be able to teach that with judgment and ability. A well balanced mind, sound judgment, a fair degree of God, and an ability to express himself intelligently, are absolutely essential to successful work in the ministry.

It may be assumed that such an article as this is specially to young men in the ministry, but we affirm that many who are older may think of these things with profit. An older minister who neglects to study, or who suspends his work in the ministry, every now and then, for some other calling in life, or who has formed the habit of frivolity and joking at every opportunity, may well take these things to heart. And again, those whose business conduct lays them open to suspicion and crookedness or dishonesty, and who are building a fire around themselves which will consume them, may well stop to consider what the effect will be on their reputation. Those who were not willing to wait until God relieved them of service, but sought an inglorious ease, need think of the time when an account must be rendered for the work done—or not done—in the body. It is a solemn thing to be called into the ministry of the gospel, but it is an unspeakably serious thing to quit before God grants a release.—Methodist Protestant.

CHARACTER.

In the museum of the University of Pennsylvania there is a marvelous collection of engraved gems and semi-gems. Many of them are in the shape of seals. Many of them are very ancient and of almost priceless value. If you should take one of these ancient seals and press it upon the warm wax, you would get an exact copy in the wax of what was engraved on the seal.

Do you know that our word character gets its root-meaning from such an engraved seal? Literally, character means that which has had cut into itself some sort of indelible mark, and which consequently makes such mark. So the word character has come to mean those essential qualities that have somehow been cut into one, which remains in one, which still stay when what is merely external and hanging on one, as one's clothing does, has been laid away; and by means of which a person makes his mark as an engraved seal does when it is pressed on the warm wax.

Have you ever thought what the word habit means? It comes from a Latin word that means to come. So habit, literally, means that which has one, just as the engraved mark on the ancient seal has the seal, has it irrevocably.

In an address before a body of students I once defined character as the sum-total of one's habits. And a distinguished teacher told me, after the address, that he thought

that as good a definition of character as could be given—the sum-total of one's habits. You see, after all, character is the real, essential person, that by which he makes his mark, as the seal does upon the wax.

Always distinguish between reputation and character. Reputation is one's reputed life—that which one's friends and neighbors think and say he is. But one's reputation may be partially or wholly false. One's friends and neighbors may be in error in what they think and say. But character is what one really is. And in the long run character triumphs over reputation; chases reputation away as the sun does the morning mists.

For example, I was looking, some time ago, at some horrible caricatures of that splendid president, Abraham Lincoln. They were issued during the press and passion of the beginning of the Civil War. They represented him as cruel, heartless, ignorant, boorish—bad every way.

That was the sort of reputation Mr. Lincoln had in those trying days, in some quarters. And those who thought him such wanted in every possible way to extend and deepen such an impression of him. But as the years have gone, and the really humane, loving and lovable, gracious, nobly patriotic character of Abraham Lincoln has come to be known, how have such blurrings of evil reputation been annihilated by the shining out of his sweet, strong, grand character; so that now, the whole land through, Mr. Lincoln is ranked with George Washington; is thought of as the great saviour of his country as Washington was the great father of it. It is hard to be maligned and misrepresented as Mr. Lincoln was, but character is always more and stronger than reputation.

It is a very precious and pleasant thing to have a good reputation. Everybody should earnestly desire and seek to have it. But never as the main thing to seek and have. The main thing to pursue and possess is character. If that be true, good, noble, it will take care of reputation and compel its adjustment with itself.

Not to seem to be, but to be, ought to stand before us as the prime object of endeavor. Lofty, true, pure character—nothing can compare with that in value, in preciousness, in power.—Wayland Hoyt.

THE FEAR OF BEING THOUGHT QUEER.

The fear of being thought peculiar prevents a great many people from reaching the limit of their possibilities. These people can endure unmerited blame, and even calumny, with fortitude. They are patient under great trials, and are not afraid to face difficulties, noble in many ways, and weak, perhaps, only in this one point. Fear of ridicule, or being thought different from other people, appears to be the one vulnerable spot in their armor. They seem unable to rid themselves of the idea that they excite comment everywhere because of their supposed peculiarities.

Nine times out of ten, this "queerness" is a disease of the imagination, and has no real existence. The victim of such a morbid condition of mind must be his own physician. The veriest tyro in the world's ways must know that men and women are too busy with their own affairs, too much occupied with selfish cares, to think much about him, whether he is like or unlike other people of his acquaintance. Rest assured they are not watching you or analysing your words and move-

ments. Be your natural self as far as you can, and do not trouble yourself about what others think or say of you. Do what you think to be right, and give yourself no concern as to what others think of your words or actions, and you will find that your "queerness" will soon fall away from you.—Success.

THE COMING OF THE KINGDOM.

It should not be forgotten that he who utters the petition taught by our Lord—"Thy kingdom come"—is by it logically committed to a Christian life. That kingdom will not come by slow, insensible changes independent of conscious volition. Whatever we have seen of God's kingdom so far emphasizes our Lord's declaration that it is the reward of force. Every triumph of righteousness has cost blood, and has been won by men who counted not their lives dear. Error has never given up the ghost because pricked with a pin. The man who is not prepared to do something to bring in God's kingdom has no moral right to pray for its advent. Every step of its progress is marked with the blood of the bravest. It cost the life of half the Mayflower passengers to plant the seed of civil freedom in American soil. It cost tens of thousands of lives to make the whites of this nation free, and hundreds of thousands of lives to raise labor from the degradation of the slave pen to the responsibilities of citizenship. The kingdom of God cannot be established or widened in any community by men in their slippers or women wholly devoted to their clubs. It will take prayer and labor and self-denial, and sacrifice of much that is held most dear, to bring that kingdom in for which we pray. A life divided between business and amusements never yet brought in God's kingdom anywhere; and God's people are called, especially now at the beginning of a new year, to decide whether they will cease to offer the petition or do something to make the prayer effective.—The Interior.

WEDDING CUSTOMS.

We may be sure that none of the orthodox wedding customs and ceremonies were omitted by Mary Washington at her daughter's marriage. There were certainly bride's favors, wedding-cake, ring and thimble, and, alas, the slipper and rice. The bride was duly provided with her bridal costume with

"Something old, something new,
Something borrowed and something blue."
The "old" was ofteneest an heirloom of lace; the "borrowed" an orange blossom or two which had been worn by other brides; the "blue" a tiny knot of ribbon on the garter.

These ceremonies were full of significance and in observing them the bride linked herself in the long chain which stretches back to the early stages of the world. The wedding-ring and the choice of the third finger as being connected with the heart are mentioned in old Egyptian literature. The blue ribbon, whether worn as a badge, or order, or at weddings, comes down from the ancient Israelites, who were bidden to put upon the borders of their fringed garments a "ribband of blue"—blue, the color of purity, loyalty, and fidelity. Bridesmaids were a relic of the ten witnesses of old Roman weddings. Bride's cake and rice, of the aristocratic Roman confarreatio. The "old" and "new" symbolize her past and future—not divided but united. The something borrowed signifies a pledge to be

redeemed. Nothing is without significance, which accounts for the fact that all these old-time customs continue from century to century and are so zealously observed even to-day.

GOOD MANNERS.

There is no place where there is so much inevitable friction as in a home. This is natural from the very conditions of the case. Here, in one house, is thrown together a set of persons who, although of the same blood, may be absolutely different from one another in tastes, opinions, inclinations. Just because they are of one family does not make them of one point of view. By their association they have countless opportunities to differ. When they are children they wrangle more or less, but this, like other diseases of infancy, can be combated successfully if taken in hand early enough. Children are not naturally cherubs, no matter what sentimentalists may say on the subject. They are little human animals, and are inclined to take what they want in the easiest way. This tendency must be corrected from the start if the boys and girls are to grow up to be tolerably agreeable men and women.

I have heard parents say that they would not be bothered to teach their children good manners, but rather leave them to do as their natural impulses moved them. "They always come out right in the long run," they say, comfortably.

Probably they do not come out all right, in some things. They are doubtless honest and respectable members of society, but the question is, How happy do they make the home in which they live?

"I used to think it would be the finest thing in the world to be with clever people who had done great things that every one talked about," said a woman who had married a distinguished literary man with a violent temper. "But now," she added, wistfully, "I think the best thing is to be with some one who is comfortable to live with."

There is the main thing after all. "To be comfortable to live with."—And I do not know what one thing could contribute more to this end than good manners.—Selected.

SHINING FOR ALL TIME.

The same sun that shed his beams on Abraham in Ur of the Chaldees shines on us in America to-day. The same sun that ripened the grapes on the hills of Palestine while yet the children of Jacob wandered in the wilderness, ripened the grapes and the harvests in America in the year 1903. This sun will continue to give light and heat and life and health to men so long as the solar system shall endure. So also the same Lord who called Abraham out from among his kindred thousands of years ago speaks to our hearts to-day, saying, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." The same Lord who said unto Moses, "My presence shall go with you, and I will give you rest," says to us to-day, "I will never leave thee nor forsake thee." The light is brighter to-day than it was in the days of the patriarchs. Then the first rays of the morning light only had fallen on the world. But now "the Day-spring from on high hath visited us, to give light to them that sit in darkness, and to the way of peace."

Young People's Work.

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

CLOSE THE RANKS.

(IN MEMORY OF PETER VELTHUYSEN)

Tune—Jaunita.

REV. L. D. SEAGER.

Praise our Redeemer
For the love he gives to men,
On their repentance,
Bringing hope again.
Ever may we love him,
Caring not for earthly toys;
In his secret presence
Finding richer joys.

Filled with his spirit,
Seeing God with unveiled face,
We shall bear his image,
By his wondrous grace.

One now is fallen
At his post beyond the sea,
Resting in Jesus
Evermore to be.
Hearing light and knowledge
'Mid the night and blight of sin,
Heralding the gospel,
Seeking souls to win.

Surely seed has fallen
On a soil prepared of God;
Souls shall in the future
Pass beneath his rod.

Say not "vain endeavor,"
Why for him these falling tears?
Life is never measured
By the flight of years.
Shall we weigh our crosses
When we see him face to face?
Or recount our losses
In that blessed place?

Loving, confiding,
Let us take the lowest place,
Seeking laurels only
In the Christian race.

Seek we a victory
Without foe or fortress walls?
Or fails the battle
When one hero falls?
Is there not another
Ready now to raise again
Truth's redeeming standard
O'er those needy men?

Soldiers undaunted,
"Close the ranks and face the foe!"
Jesus our captain,
Will a crown bestow.

Receive the Holy Spirit.

Religion does not consist in feeling. The receiving of the Holy Spirit is not necessarily marked by ecstasy or by marked experiences. At one time there were lambent flames on the heads of the disciples as evidences or symbols of the fire within. At another time the plague was shaken where they were assembled. The Christians in the second case were not so foolish as to insist that they must have the tongues of fire before they should feel that the Holy Spirit had come to them. There were many other cases where there was neither flame nor trembling of the house nor excitement nor emotion. They simply took God at his word, as he loves to have us do, and claimed the promise, "And they were all filled with the Holy Spirit, and they spake the word of God with boldness." The Holy Spirit was manifest in service, in testimony. They spoke the Word of God, not their own feelings, and they spoke it with boldness, that is, with confidence—confidence, not in themselves, but in God and his immutable word.

By Faith.

Here is the ground of our confidence, dear friends, not in your own feelings, but in God's promise. We are to have assurance, you say. Certainly, but that assurance does not consist in emotion. It is based on the records. We believe the records. We receive the Holy Spirit by faith.

For Service.

Feeling comes and goes. It is naturally rhythmic. But it need not follow that your religion is up and down. Take an illustration from the human relations of life.

There was a night, fifteen years ago next June, when a certain young fellow felt for a little while as though he were floating on a sea of bliss. There was a thrill through his whole being. He was walking home in the moonlight, telling his companion that he felt lonesome with all his family so far away. A soft hand was impulsively slipped into his. He can feel that thrill yet. He hardly knew whether he was treading earth or air the rest of the way home, although he kept outward composure.

But he and she cannot go through life holding each other's hands all the while. There is work to be done, burdens to be borne. Live is often better shown by taking care of the children while the good wife rests, or by some other act of helpfulness and thoughtfulness. Love is seen in service and sacrifice of one's own pleasures for the sake of the one loved.

There are some people who take the experiences in the world of romance in a very commonplace, undemonstrative way. They miss some of the ecstasy that others enjoy, but they have a good deal of quiet contentment, and many of them live lives of grand service to others.

If some young fellow should come along and say to an old married man whose home was marked by the real spirit of unselfishness and mutual helpfulness and comradeship, "You do not love as I do. I know it because you do not look at her with languishing eyes, you do not spend much time in lavishing caresses upon her, you do not write poetry." He would probably answer, "Young man, you know only the first letter of the alphabet of love."

Ah, yes, we need more expression of love, that is true, not only in the human relations, but also in religious life. Religion without emotion is religion without affection." Dr. Main said last night that feeling which, born of truth and resulted in action, was noble. But we each have our own ways of expression. God gives us experience, deep experience, as it doth please him—in order that we may do his will to the full. Power is given—to perform mighty works. The Holy Spirit is given for service.

"Make Yourself at Home."

The following is an example of a bright, warm invitation such as many persons in America should have to come to church. You can fairly feel the heart beat in the lines below:

My Dear Friend Eternity Bound:

We invite and welcome you to all of our church services. If you are not met at the door and welcomed, and shown a seat, please make yourself at home with us. All seats are free.

We hope you will receive a blessing from the services. If you do not find in the seat racks Psalm and singing books, perhaps some one will kindly see that you are provided, and, before you leave the house, give you a cordial hand shake, and invite you to come again.

We wish to so treat you, that if our next meeting should be at the "Judgment Seat" we shall look back upon this hour with pleasure and not regret.

Come and bring your family, sit with them if you will. If the baby cries, mothers, do not be distressed, we like a meeting where something is doing.

The services are for the worship of our kind Heavenly Father, not to worship the minister, the choir or the church.

A warm Gospel message and good sacred music is what we try to have, and would be pleased for you to join us in the congregational singing, and if a Christian, pray for the services, that some prodigal, or unconverted person, may be touched by the Holy Spirit and saved to-day.

We are glad to have our sittings full, especially the front ones, so that any coming late can, if they prefer find vacant seats in the rear of the house.

Make this your meeting, claim a blessing, carry it home, come again and bring some one with you.

Your fellow-worker in saving men,

E. B. SAUNDERS

Rock River Matters

Dear Bro. Randolph:—I am urged to write to you in behalf of the Rock River Society. Notwithstanding we are having the coldest weather known for many years, our Sabbath services have been maintained, with a single exception, and all the work of the church and various societies carried on with fairly good interest.

Our Christian Endeavor has held two very successful socials, and our Ladies' Aid, one.

On Christmas Eve the church was well filled with attentive listeners to the exercises of our Sabbath-school, consisting of music and recitations, and a short address by the pastor on the "History of Christmas and the Use We May Make of It." Next came the distribution of many pretty and useful gifts, taken from two beautiful evergreens which our young men had placed for the purpose. Not only our school, but the people of the community generally, were the happy recipients. The good-cheer which comes, yes, and goes, too, with such services, is, doubtless, of great value.

Our Christian Endeavor meets on the evening after the Sabbath. The attendance includes several First-day young people. The pastor is present and gives a short sermon, or talk, which is followed with the prayer and conference service. At the first meeting in January we elected the following officers: President, C. D. Balch; Vice President, A. C. Davis; Secretary, Osa Pierce; Treasurer, Mignon Whitford; Chorister, C. D. Balch; Organist, Hattie Pond.

Our Ladies' Aid has been revived. And we understand they are about to replace the old stoves in our church with new ones. Also, our church is to be insured.

Hoping, trusting and working for a bright future for this little church, we are, fraternally yours,

O. S. MILLS.

Young People and Their Pastor.

Young people are doing great and good work in most of our churches. And yet in some there is a lack of love between the young people and their pastor. Now what I say is to the young people alone. We must come into a closer fellowship with our pastor if we expect greater work. You will say that you do all you can. Perhaps you do in the general work. But I mean in a higher way.

Come into closer relations with your pastor. Let him know that you think of him, that you love him, that you will endeavor to help him in every way, that you pray for him and his. Help him to fight his battles. Do not let him fight them alone. You will then find that his help will be more to you and your church than if you had not helped him. Let there be higher and diviner living between him and yourself—relations that will bring you both nearer to Christ. You do not know or you do not stop to think how an unkind word or look will pain his already tired heart. Think instead how you may speak a loving word or give a kind look if you cannot do more. We expect our pastor always to be kind and loving to us, if we ever think of him at all. And yet we do not stop to think that he may have a heart like ourselves. Young people, let us think of this. And not only think but act. Your pastor will lose that discouraged look. Your church will do greater work and you will feel repaid in your pastor's love. Try it and see.

FREDERICK H. NELSON.

Weak Spots.

There is but one crack in the lantern, and the wind has found it and blown out the candle. How great a mischief one unguarded point of character may cause us! One spark blew up the magazine and shook the whole country for miles around. One leak sank the vessel and drowned all on board. One wound may kill the body, one sin destroy the soul.

It little matters how carefully the rest of the lantern is protected; the one point which is damaged is quite sufficient to admit the wind. And so it little matters how zealous the man be in a thousand things, if he tolerates one darling sin. Satan will find the flaw and destroy all his hopes.

The strength of the chain is measured, not by the stoutest, but by its weakest, link, for if the weakest snaps, what is the use of the rest?

Satan is a close observer, and knows exactly where our weakest points are; we have need of very much watchfulness, and we have great cause to bless our merciful Lord, who prayed for us that our faith fail not.

O Jesus, if Thou hast indeed bought me with Thy blood, be pleased to keep me by Thy power even unto the end.—C. H. Spurgeon.

MARTYRDOM FOR CONSCIENCE SAKE.

Bishop Hooper and Canon Rogers were arraigned in Queen Mary's time, and charged with heresy. When the court was opened, they were curtly required to make their submission.

They attempted to argue; but they were told that when Parliament had determined a thing, private men were not to question it.

They were allowed twenty-four hours in which to make up their minds. As they were leaving the church, Hooper was heard to say:

"Come, Brother Rogers, must we two take this matter first in hand, and fry these fagots?"

"Yes, sir, with God's grace," Rogers answered.

"Doubt not," Hooper said, "but God will give us strength."

In a week's time both of them had given up their lives as witnesses for the truth.

Children's Page.

THE GREY FEET.

I often hear footsteps following behind;
But Katie laughs, "La, child, you hear them in your mind."

I call them my Gray Feet because them seem to stray
Along the edge of evening when kittens love to play.

They rustle in the woods, they creak on the stair;
I turn around to speak, but no one's ever there.

I think they are the Shadows of all the different things,
The Shadows of tall trees, of ships and clouds and kings.

Tiptoeing off somewhere, whispering, Hush and Hark,
For shadows never must be seen after the streets get dark.

I call them my Gray Feet, they go so soft and blind;
But Katie laughs, "La, child, you hear them in your mind."

—Kings and Queens.

POLLYKIN'S AUTOBIOGRAPHY.

A TRUE STORY. TOLD BY BLACK CAT.

My earliest recollections go back to the time when I lay cuddled with my brothers and sisters in bed in the hay mow. My beautiful mother watched over us almost constantly, leaving us occasionally in search of food. Our mother was shiny black, with such brilliant eyes, that in the dark they appeared like two sparkling stars. Whenever she had callers they never failed to tell her that I was her perfect image. My brothers and sisters were variously marked and colored, and all were pretty, but none as dark as I. Sometimes an old lady would come in and pick us up and play with us. We were at first very resentful and would spit and growl at her, but we gradually came to like her, for she was always gentle to us.

But, at last, the sad day came, as come they must, especially to innocent little kittens. A man came to our bed and picked me up very roughly and thrust me into his pocket and went away. I was so frightened I trembled and dared not move. I thought of my dear, pretty mother and of my little brothers and sisters and wondered if they were safe and if I should ever see them again. Before I had recovered from my terror, I was snatched by the same rough hand and thrown into a room where I had never been before, and I was puzzled by the light.

Fear gradually gave place to wonder as I gazed about me. A woman came and petted me, fed me, and provided a comfortable corner for me to lie in. It was all very kind on her part, but it was also a very different thing from home and mother. I remained in silence for several hours, when at last a girl in short skirts came in and announced that she had returned from school. I heard the woman inform her that her uncle had brought her kitten at last, and the girl came into the room to see me. All my hopes fled, and I only wished I could flee to my mother. The girl snatched me up instantly and petted me, praising my color and beauty, saying I was just her favorite. Then I was introduced to an old cat whom I had never seen, she stared at me with such overbearing scrutiny that I crept away into a corner. Then she ruffled up her fur, made some uncomplimentary remarks and turned her back upon me. I have always avoided her presence very carefully since then.

As time passed on very smoothly, I forgot my fears, and became very much attached to my young mistress who fed me often and would frolic with me when she came home from school. Whenever she went to church I would follow her, and she would try in vain

to persuade me to go back. Once when I followed her I was very repentant afterward. I was lost, and roamed about in a vain search for my home and mistress. The next morning I found myself, to my surprise, at a schoolhouse. A young lady, evidently the school-teacher, fed and cared for me. All day and all night passed, and still I remained at the schoolhouse. I began to fear that I should never see my mistress or feel her caresses again. When another night came, two boys came to me, picked me up tenderly and carried me home to my mistress. Then my joy was unbounded.

Once she went to see her grandmother, and I, as usual, followed. I found some little kittens playing and tumbling around together among the grasses and flowers. Old memories came flying back to me, they resembled my own brothers and sisters so much. Presently I saw an old cat around the corner. As soon as she saw me she came to me and laid her head lovingly against mine, for I was her own baby. I frolicked with my brothers and sisters who were delighted with me, until my mistress called me. I was somewhat reluctant to go, but she promised me I could come often, so I could no longer resist her. I have often sat for hours to watch for mice and have become an expert in catching them. One day while I was searching for a good spot to hunt in, I came here, and was delighted at first, but when I became weary of watching and wished to go away, to my horror I became aware that the opening through which I came was closed and I was doomed perhaps to die, unless my mistress chanced to find me. I often hear her voice, which in my agony maddens me, calling, "Pollykins, Pollykins, what has happened to you?" To which I can only reply with a low, inaudible cry. Thus, secluded and imprisoned in this dungeon awaiting my fate, I write my autobiography, and whosoever finds my dead body lying here will find it by my side.

A school girl in Rhode Island wrote the story of this black kitten, Pollykins, and one of her friends sent it to the RECORDER. In a postscript to the letter it is said "that the enclosed is absolutely true. The kitten was finally found dead under the house." This story recalls an incident with which the editor of the RECORDER was familiar when he was about eight years old. He lived in the town of Scott in the state of New York, and there was a favorite kitten in his father's family. One day she disappeared and we searched for two or three days everywhere without finding her. At length some one told us that they heard a kitten calling very pitifully in a field about half a mile from our house. We hurried over there and found that our cat had evidently been chased by a dog and driven into a maple tree. It was a tall tree and the first limbs were fifteen feet or more above the ground. It was evident that the cat, being badly frightened, had climbed the tree up to where the first limb came out and was afraid to come down when the dog went away. She had remained on that limb, calling night and day for two or three days. She was so nearly starved that she could scarcely hang on the limb any longer when we found her. My father secured a boy who was good at climbing trees, who climbed up where the cat was, tied a rope around her and let her down to us, my sister and myself. We took

the cat home and she recovered and lived a long time afterward.

We feel sure that the children who read this page or have it read to them by some one older than themselves, will never do anything unkind to birds or animals, and that if they have such pets as these kittens were, they will never give them needless pain nor treat them badly in any way.

GRANDMOTHER'S WEATHER BUREAU.

When the baby's eyes are stormy With a pucker in between, Grandma shakes her head and murmurs, She's afraid it's going to rain. When the baby's eyes are dancing, Shining like two stars with fun, Grandma smiles and says she's certain We shall have a spell o' sun!

-Exchange.

KNOW THE SIGNALS.

Rev. Dr. John Balcom Shaw, pastor of the West End Presbyterian Church, New York, declares that the most interesting family he had ever seen had as its head an ex-football player on a champion Princeton team. He had arranged a system of signals, perfectly understood by a group of children affectionately calling him "Dad." Dr. Shaw could not make out the signals. Two he recalled later and solved.

Just after grace the father of the flock said "F. H. B." and while Mr. Shaw ate, the young man talked about many things and hardly touched his food. Every once in a while Dr. Shaw would hear the young wife say to a child that seemed ravenous, "F. H. B." The visitor did not happen to be very hungry and was soon through. Then came the signal, "F. P. I." Conversation lagged and the food disappeared.

Just before Christmas Dr. Shaw was in a market where he saw a particularly fine turkey. He received an inspiration. "F. H. B." must be "family hold back," and "F. P. I." "family pitch in." The turkey was expressed to the New Jersey clergyman football player, and tacked to it was Dr. Shaw's card, with large letters on it: "F. P. I."

A few days later he received a note signed by his friend and bearing the letters: "C. S. T. N. T. L. F. P. I."

This Dr. Shaw interpreted as meaning: "Children send thanks. No turkey left. Family pitched in."

THE SENTRY AND THE SIGN.

Booker T. Washington, the great-hearted Christian leader of the negroes of America, who has done so much to bring the men of his race to Christ, recently said that until the negro has learned to bottle up his vanity he will be useless in any confidential capacity.

To illustrate his point he told a story.

During the American Civil War, General Sherman had been informed that the soldiers of a negro regiment in his command were very lax when on sentry duty, and showed a fondness for passing doubtful persons through the lines just to indulge their power. To ascertain if this were so, he muffled himself one night in a cloak, and tried to get past a black sentry. After the "Who goes there?" the "A friend," and the "Advance, friend, and give the countersign," had been exchanged, Sherman replied:

"Roxbury!" "No, sah!" was the polite but firm response. "Medford!" "No, sah!" "Charleston!" Sherman next tried.

"No, sah! No, sah!" said the negro determinedly. Then he added: "Now, seeheah! Yo' can go fru th' whole jingrally; but Massa Sherman he done say dat nobody can get pas' me wifout sayin' 'Cambridge!'"

CURIOS.

"It is curious," remarked Deacon Hartley, "how people will take all the credit of a good enterprise to themselves when others have been just as prominent in it as they."

"Now, there's that plan of raising the pastor's salary. It'll work like a charm, and Jones is going around saying it was a lucky thing he thought of it, or we'd have been swamped."

"Then Brown's telling everybody that he got the scheme up; and Smith is letting on as though he mentioned it to the deacons first."

"And White was saying to me just yesterday that if he hadn't thought of that little idea he reckoned we'd have been in a pretty bad fix. Yes," concluded the deacon, "it's awful curious."

"Tilly Ann was 'redding up' the supper table. She paused on her way to the cupboard."

"Well, which one of them did propose it?" she asked.

"Which one of them?" exclaimed the deacon. "Why, that's the funny part of it. 'Twasn't any of them at all. That's what's so curious. The fact is, I was the one that suggested it to all of them."

Tilly Ann was just closing the cupboard door. Her back was toward the deacon, so one couldn't be sure that she was laughing, but there was a suspicious quaver in her voice as she said: "Well, Hiram, that is rather curious; isn't it?"—The Baptist Commonwealth.

FEW WORDS NECESSARY.

A story which sheds new light on the character of General Robert E. Lee has been unearthed by Charles R. Bishop, of Petersburg, Virginia, and is repeated in Lippincott's Magazine. The story is found in some correspondence which recently came into Mr. Bishop's hands.

During the fighting in and about Petersburg the case of Private Nelson Eams, Fifth Virginia Cavalry, was brought to the authorities. Eams stammered badly, and was for this reason regarded as unfit for service. The official correspondence with the endorsements tells the story:

"Petersburg, November 22, 1862.

"This is to certify that I have attended Private Nelson Eams for some time, and have known him for some years. He stutters very badly, and I think makes a poor soldier—unfit for active service.

"John H. Claiborne, surgeon."

Next comes a recommendation from the Quartermaster's Department:

"Petersburg, November 27, 1862

"Respectfully forwarded to Gen. G. W. Smith, Richmond, with the request that Private Nelson Eams, Company K, Fifth Virginia Cavalry, be detailed to serve as teamster in my department. Surgeon Claiborne states that he stutters very badly. He will, however, answer as a teamster.

"E. B. Branch, A. Q. M."

This is the pithy way in which General Lee disposed of the case: "Headquarters, Fredricksburg, Nov. 30, 1862.

"Respectfully returned, disapproved. A soldier requires but few words in the discharge of his duty."

"R. E. Lee, General."

THE SUPERIORITY OF LOVE.

Notice the comparison by which Paul sets forth the superiority of love to eloquence. He says: "If I speak with the tongues of men and angels, but have not love, I am become as sounding brass or a clanging cymbal."

The gift without the grace is likened to the sounding of brass, to the clashing of cymbals or of bronze. A great many preachers boast themselves of their soundness, the soundness of their theology—and I am not saying anything against soundness in theology. And one is sometimes tempted to say: "Sound, yes, that is what it is, but it is without a ministry and without meaning for a hungry world."

A clanging cymbal—noise, confusion, but no ministry; this is never helpful for a weary, hungry world. Let us be something more than jangling voices, clanging noises. Let us have reality, genuineness of heart, genuineness of love, genuineness of religion; that is what tells. That is what the world wants. That is what it is looking for. * * * Let love conquer your hearts and the world will make way for your coming, and we shall startle the world by the originality of our unselfishness. "If I speak with the tongues of men and angels, but have not love, I am become as sounding brass or a clanging cymbal." Let us have love.

LAYING UP TREASURES.

"Lay up for yourselves treasures in heaven." When Jesus spoke these words he had been talking of a life of prayer and self-denial and self-discipline. What are we accumulating in heaven and in ourselves here? How much is prayer the habit of our lives? When did we last wrestle in prayer for anybody else? Christ ever liveth to make intercession. We read in the Lord's parable that "there is joy in the presence of the angels over one sinner that repenteth." That is heaven at this moment. God himself in the fullness of his love, the angels, all the redeemed already gathered there are interested in the work of redemption in this lower life. My friends, some of us who never lift our hands in prayer for the sinning and the ignorant, if we were brought into heaven we should be out of touch, out of sympathy, and have no place there, because we have no part in this life here, and how could it be heaven for us? If we are not one with Jesus Christ in the purpose of his coming and in the sympathies of his heart, then we can have no part in heaven. God cannot thrust heaven into us nor us into heaven. There must be fitness, adaptation, preparation.

RUSKIN'S DEBT TO HIS MOTHER.

John Ruskin appreciated his mother's love. His own words best record his regard: "How much I owe to my mother for having so exercised me in the Scriptures; and, above all, having taught me to reverence them as transcending all thought and ordinary conduct! This she effected, not by her own sayings or personal authority, but simply by compelling me to read the book thoroughly myself. As soon as I was able to read with fluency, she began a course of Bible work with me, which never ceased until I went to Oxford. She read alternate verses to me, watching at first every

intonation of my voice, and correcting the false ones, till she made me understand the verse, if within my reach, rightly and energetically. I had each day to learn a few verses by heart. It is strange that of all the pieces of the Bible which my mother thus taught me, that which cost me most to learn, and which was to my child's mind chiefly repulsive—the 119th Psalm—has now become of all the Bible the most precious to me in its overflowing and glorious passion of love for the law of God."

THE CREED OF EXPERIENCE.

What doctrines of Christianity sustain and inspire you most? Each believer must answer for himself, and the testimony of his experience will be his creed. "I believe in God; the Father; Almighty." These three great doctrines are fundamental. God is. That is the only rational explanation of the being of the universe. When that doctrine becomes personal the believer has infinite wealth. "O God, thou art my God." God is "Our Father." That relation of God's child to him is the only rational explanation of human life. The greatest comfort in experience is that of the father and the child ever seeking and ever finding one another. "True worshippers shall worship the Father in spirit and in truth; for such doth the Father seek to be his worshippers." God is Almighty. That is the only anchor for human hope. It is worth while to fight against temptation, to live a holy life, for God's will is sure to prevail. "Ye shall be to me sons and daughters, saith the Lord Almighty."

"I believe in Jesus Christ his Son, Our Lord." The Incarnation is the most precious of all doctrines. How could we ever have known God if he had not come into humanity in the life of the Supreme Man, the Word become flesh, in the experience of loving, serving, dying and rising from the dead? "He that hath seen me," said Jesus, "hath seen the Father."

"I believe in the forgiveness of sins." The experience of forgiving reveals to us the meaning of the sacrifice of the Son of God. Some have entered into it more deeply than others; but every believer has had the experience of being forgiven, and has learned through it that Jesus Christ is the way to the Father.

"I believe in the Holy Ghost." When we think the thoughts and do the works of the Father we know that he dwells in us by his spirit. "I and my father are one," testified Jesus of his own experience. "Ye shall know that I am in my Father, and ye in me, and I in you," he promised to his disciples. The believer who realizes that promise knows no condition in which this doctrine is not sufficient to sustain and comfort.

I believe in the kingdom of God. To know the fellowship of believers, to serve men in Christ's name, to bring them into the kingdom is to live his life; and that is to fulfill the highest end of living.

"I believe in the life everlasting," because Jesus Christ believed it, and because to live his life is to experience it. To do his will and feel as he feels is to share the life of God. "Whosoever liveth and believeth on me," he said, "shall never die."

These are not new truths. But they are new to each one who discovers them through his experience, and new manifestations of them come to each new age.—Evangelist and Christian Worker.

To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little guide-posts on the foot-path to peace.—Henry van Dyke.

SHATTERED DIGNITY.

The crude humor that makes the small boy want to throw a stone at a silk hat on a man bristling with dignity is not to be disposed of as a mere ill-conceived prank of youth.

There is deep in most people a spring of unsubduable humor that leaps gleefully when conscious dignity gets a fair tumble. That is why, for all the solemnity of the place, the soberest charity and the best-bred propriety in the world could not prevent a titter at a little farce that happened once in a church in Brooklyn.

A gentleman and his wife, who were invited at something the preacher said, gravely rose and stalked toward the door, with their heads held high in assertive disdain. The wife followed the husband.

Unfortunately, when they were halfway down the aisle, the husband dropped his glove, and stopped to pick it up. Fate, the humorist, determined that the wife should keep her head so high that she did not see her husband stoop. She went sailing on and doubled over him in riotous confusion.

The congregation held its breath and kept its composure. The two recovered themselves and went on. Hoping to escape quickly, they turned to what looked like a side door. The husband pulled it open with an impressive swing. Before he could close it out tumbled the window-pole, a long duster and a step-ladder. The congregation could hold its mirth no longer, and man and wife fled to the real exit in undignified haste, amid a general and pervasive snicker.

Out of the presses of pain Comeh the soul's best wine; And the eyes that have shed no rain Can shed but little shine.

—Unknown.

Literary Notes.

The Lincoln Legion, by Louis Albert Banks, D. D., with pictures from drawings by Arthur I. Keller and from photographs. Cloth, 256 pages. Price, \$1.00. Address: The Lincoln Legion, 110 East 125th street, New York City.

From the preface of the book we read: "The volume is intended to awaken interest in a new pledge-signing movement, and is, therefore, confined in its discussions to individuals, societies, and movements which have been peculiarly identified with urging total abstinence and fostering it through the pledge method." The Lincoln Legion is an adjunct or a part of the Anti-Saloon League. It was launched in October, 1903. It is based on a pledge written and signed by Abraham Lincoln.

At the tenth anniversary of the Anti-Saloon League, Oberlin, Ohio, "Mr. Cleopas Breckenridge and Mr. Moses Martin were present, and gave oral testimony to the facts contained in the book, and again signed the Lincoln pledge which they had signed at the South Fork school house in Sangamon County, Illinois, fifty-seven years before. They were the first signers in the new Lincolnian movement. At the closing session at Oberlin, more than a thousand persons, who had signed the

Lincoln pledge, stood, with uplifted hand, and repeated it after Moses Martin, who recited it sentence by sentence. Thus the pledge written, signed and advocated by Abraham Lincoln, was formally delivered over for the use of the Lincoln Legion by Moses Martin, who had brought it down through the last half century upon the tablet of his memory."

Here is the pledge: "Whereas, the use of alcoholic liquors as a beverage is productive of pauperism, degradation and crime, and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage."

This pledge was signed and advocated by our martyred President Lincoln, and is the basis of the movement set forth in Dr. Banks' book.

MARRIAGES.

BURDICK—ALLEN—At the parsonage, Alfred, N. Y., Jan. 30, at 7 P. M., by Pastor L. C. Rudolph, Arthur Henry Burdick and Elma Samantha Allen, all of Alfred.

CLARKE—CONNOR—At the home of the bride's grandfather, C. W. Barnes, Laavale, N. Y., Dec. 30, 1903, by Rev. W. D. Burdick. Mr. L. W. B. Clarke, of Nile, and Miss Hatie L. Connor, of Laavale.

FISHER—HOOD—At the home of the bride's parents, Mr. and Mrs. Ary E. Hood, Richburg, N. Y., Dec. 23, 1903, by Rev. W. D. Burdick, Mr. George W. Fisher, of Olean, N. Y., and Miss Lulu D. Hood.

GREENE—HORTON—At the home of the bride's parents, Feb. 2, 1904, by Rev. S. S. Powell, E. DeChois Greene, of Adams Centre, N. Y., and Miss Hanna E. Horton, of Houshald, N. Y.

WHITFORD—SMITH—At the home of the bride's parents in Albion, Wis., Jan. 21, 1904, by Pastor S. H. Babcock, Mr. Kenneth D. Whitford and Miss Gertrude B. Smith, all of Albion.

DEATHS.

BABCOCK.—Deacon Jacob H. Babcock was born in Larke county, Ohio, April 14, 1822, and died at his late residence in Jackson Center, Ohio, January 30, 1904, aged 81 years, 9 months and 16 days.

His parents were originally from West Virginia. In 1845 Mr. Babcock settled in Jackson Center, and by working and teaching school, paid for the land which he purchased there. He was a man naturally intellectual, and could have had the advantages which our young people now possess, would have made his mark in the literary world. In all public affairs he was conscientious and outspoken. In educational affairs he was a leader. As to temperance he never used liquor or tobacco. He was a tried and true friend of his church, serving her interests as trustee for years, and giving liberally of his means for her support. While he is the last one of a noble band of Seventh-day Baptists who came early to Jackson Center he was not a constituent member, having united with the church very soon after its organization, on March 22, 1840. He was called to be a deacon on March 1, 1857, which office he honored and faithfully filled until his death. His home was always open for the entertainment of friends or strangers. In 1848 he was married to Elizabeth Davis. To them were born five children, all of whom are living and were present at his funeral. On February 22, 1880, his wife, Elizabeth died, after 32 years of happy married life. On June 15, 1886, he was married to Phoebe M. Bowen, of Rapids, Niagara county, New York, who survives him. Thus closed a busy and earnest life. From the church, from the hearts he has cheered, rises a cloud of testimony that the purpose of his life was well accomplished. He died on the Sabbath—as the sun was going down his life went gently and sweetly out. His was a long and useful life, and may the lesson of it inspire us to be more helpful.

J. G. B. CRANDALL—Julia Ann McKee, widow of the late Vernum Crandall, died in Binghamton, N. Y., Jan. 21, 1904, and was buried from the home of Deacon J. A. Crandall, Leonardville, N. Y., Jan. 24.

It is supposed that Sister Crandall was born in Ohio about ninety-one years ago. She came to DeRuyter, N. Y., in early life and united with the Seventh-day Baptist church of that place Jan. 14, 1836, she was married to Vernum Crandall, who departed this life Feb. 18, 1890. They moved to Leonardville, N. Y., about 45 years ago, and most of their lives since that time was spent here. One daughter, Mrs. Caroline Clarke, of Eureka, Kansas, is left of Mrs. Crandall's family, so far as we can learn. Mrs. Clarke was not able to attend her mother's funeral. Mrs. Crandall's husband's relatives and other friends kindly performed the last sad services to this aged sister.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1904.

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: 13-14; 11
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: 21-34
Feb. 13. Jesus Forgives Sin..... Mark 2: 1-12
Feb. 20. Jesus and the Sabbath..... Matt. 12: 1-13
Feb. 27. Hearers and Doers of the Word..... Matt. 7: 21-29
Mar. 5. Jesus Calms the Storm..... Mark 4: 35-41
Mar. 12. Death of John the Baptist..... Matt. 14: 1-12
Mar. 19. Jesus Feeds the Five Thousand..... Matt. 14: 13-21
Mar. 26. Review.....

LESSON IX.—HEARERS AND DOERS OF THE WORD

LESSON TEXT.—Matt. 7: 21-29.

For Sabbath-day, February 27, 1904.

Golden Text.—Be ye doers of the word and not hearers only. James 1: 22.

INTRODUCTION.

During all this period of our Lord's early Galilean ministry his fame and his popularity were steadily increasing. His enemies were as we have noticed making plans to kill him, but everywhere the common people heard him gladly and were bringing their sick to be healed of him.

Crowds followed Jesus, and many were becoming really his disciples. From the number of his disciples he chose twelve men to be his particular companions and his messengers. The latter part of his ministry is occupied in great measure in the training of these twelve to carry on the work of their Master after his departure.

Noon after the choosing of the twelve our Saviour taught his disciples by means of that wonderful discourse which we call the Sermon on the Mount. It is probable that our Saviour taught often in various places with the same great lessons and perhaps often in nearly the same words. The shorter discourse in Luke 6 is probably another report of the same great sermon. The references to the place may be easily reconciled, for the "level place" in Luke 6: 17, may have been upon the mountain.

Jesus begins by speaking of the privileges and responsibilities of the members of his kingdom. He refers to the permanence of the law, and shows by many examples that heart service is needed more than obedience to the letter. He warns against the prevailing sin of the Pharisees, hypocrisy, and urges his disciples to reckon the things of this world at their true value without our anxiety about the needs of our humanity. He appeals for true charity in the judgment of others, and promises bountiful provision in response to the requests of those who are truly his followers. He warns against false teachers, and asks for steadfast sincerity on the part of those who would be counted as his.

TIME.—Soon after last week's lesson, in the early summer of the year 28.

PLACE.—Upon some level ground near Capernaum. The traditional site upon the hill called the Horns of Hattin is not an unlikely place, although the tradition is not very early.

PERSONS.—Jesus and his disciples; the multitudes were also present.

OUTLINE:

- 1. True Service Not in the Outward Form. v. 21-23.
2. A Sure Foundation Necessary. v. 24-27.
3. Jesus Teaching With Authority.

NOTES.

21. Not every one that saith unto me, Lord, Lord, Jesus has been speaking in the preceding verses of the false prophets, and of the means of testing whereby they may be discerned: now he goes on to speak of those who are insincere or half-hearted in his service. By the repetition of the word Lord in their address to Jesus they show that they are in earnest. They are not mere pretenders, but are for the moment really intending to accept him as Lord. The trouble with them is that they soon lose their earnestness. Enter into the Kingdom of heaven. That is, come into intimate relationship with God, and inherit the privileges of those who are the accepted followers of Jesus, our Saviour. He that

doeth the will of my Father. That is, fulfills the moral requirements of God. It is not the profession of loyalty that counts, but rather the actual manifestation of loyalty in life.

22. Many will say to me in that day. That is, the judgment day. The Messiah is to be the judge of the world. Our Lord makes the picture very vivid by the use of dialogue. Those who are here mentioned as coming before him are not those who have distinctly reckoned themselves as his enemies, but indeed have the assurance to call themselves his followers and to attempt to prove their claim by referring to the spiritual gifts that they have possessed. Prophecy by thy name. To prophecy does not always mean to predict. Here as elsewhere it means to speak through divine revelation for the edification of those who might hear. "By thy name," is to be accepted as a better translation than "in thy name," of King James' version; for there is no suggestion that they were false prophets speaking in the name of Jesus when really they had no authorization from him. The name of Jesus was the means by which they had power and authority to prophecy. Cast out demons. Compare notes on Lesson VI. The power of Jesus over the evil spirits—a power which was exercised also by his disciples—was one of the striking testimonials to his greatness. Many mighty works. A general allusion to miracles of various kinds that they had done.

23. I never knew you. Their acquaintance with Jesus was merely outward. He had never recognized them as really belonging to his kingdom. Compare John 10: 14. We are not to understand this as a denial that it was through power from him that they had done miracles and prophesied; but rather as a denial that their prophesying and working miracles was a proof that they were really his disciples and deserved recognition as such. Ye that work iniquity. An allusion to Psa. 6: 8. We are not to infer that they had been distinguished for their evil doing; yet they are appropriately classed among the workers of iniquity because they have not been distinctly loyal to Jesus. There is evidently an allusion to this verse in 2 Tim. 2: 19.

24. That heareth these words of mine. That is, the teachings of Jesus concerning true righteousness in this sermon and elsewhere. And doeth them. That is the essential point. Those who have been referred to in the preceding paragraph were without dispute hearers of Jesus' teachings, but in spite of their possessions of spiritual gifts they had not been real doers of his words. Shall be likened unto a wise man. Or perhaps better, prudent man. He is like the man who uses good common sense in the affairs of this life. Who built his house upon the rock. His wisdom was manifest in his choice of foundation for his home. There is no sure foundation for the building of a good character except the determination to do the words of Jesus as well as to know what they are.

25. And the rain descended, etc. The time of testing which comes upon a house through the elements is a symbol of the testing that comes to a man through temptations. Some have thought to distinguish the different classes of temptations represented by the rain, by the floods, and by the winds; but there is danger of pressing the figure too far. For it was founded upon a rock. This is the important consideration. The house well built is proof against all the assaults of the elements. The man whose character is founded upon Jesus Christ and his teachings will not fall a victim to the combined assaults of all the temptations of this world.

26. And doeth them not. That is the fundamental difference. This man approved the teachings of Jesus. He may indeed have been a sort of doer of them in an outward way. He may indeed have possessed spiritual gifts, and have spoken for Christ through divine inspiration or even have performed miracles by his name. Upon the sand. He may have said to himself, of course a rock foundation is better, but I guess that this will answer for the present. In Palestine the beds of many streams are often entirely dry in the summer time, and one who was inexperienced would have no idea that a rushing stream several feet in depth might after a little rain soon be flowing where then there was no sign of water. The smooth sandy bed of the stream would very likely present a more commodious location for a house than the rugged hillsides above high water mark.

27. And it fell. Oriental travelers tell us that our Lord is not drawing on his imagination for an illustration, for experiences like that of the foolish man in this verse are not unheard of. Great was the fall thereof. The consequences of the overthrow of a house are not trivial. How much more is the fall of a man under the power of temptation a matter of greatest concern.

28. The multitudes were astonished at his teaching. His teaching produced a profound impression. Perhaps

this was occasioned in some part by the vivid way in which he brought to view what was wrong and what was right, and by his teaching that the outward form of obedience amounted to nothing in comparison to the intention of the heart; but the great reason for surprise on the part of the people was that Jesus taught with authority, and did not like the scribes say that Rabbi So-and-So said thus and so as taught by the fathers. Compare Mark 1: 22 and notes in Lesson VI.

GOD SEES.

"Full many a flower is born to blush unseen."

Far up among the rugged cliffs, Where eager climbers ne'er have trod, Where Zephyr ne'er her petals lifts, The sturdy mountain flower blooms, And shielding round her sweet perfumes She all her dainty grace assumes. No human eye behold her face, Nor voices praise her modest grace; God, only, sees and smiles.

Far down beneath the ocean wave, Where ne'er a ray of sunshine glints, In dark and dreary ocean cave, A crystal jewel pure and bright, Though destined ne'er to see the light, Nor royal crown nor robe to dote, In perfect emerald beauty lies; Although hid fast from mortal eyes, God, only, sees and smiles.

Within the prison fastness grim, Of poverty and care and pain, A patient mother toiled and pined, While scornfully the rich derided, Her humble station in their pride, And from her all their smiles denied, Yet pure and true her heart she kept; And though for her the proud ne'er wept, Her Father saw and smiled.

Ah! brother, if the darkest spot In this round earth is seen by him: If places men discover not, The Eternal One ne'er passes by, But in the darkest place his eye Sees where the hidden beauties lie, Think you a heart-gem true and bright, Though never brought to human sight, God does not see and smile?

JAP AND RUSS.

Comparisons, or contrasts, between Japan and Russia are striking, in more than one respect. Thus Japan has about 47 000 000 people and Russia perhaps 130 000 000. Again, Japan's land area is scarcely 163 000 square miles, while Russia's is nearly 8,700,000. So Russia has nearly three times as many people and more than fifty times as much land as Japan. (Wherefore, we might think, Russia might well afford to be a little less land hungry at Japan's expense.)

On the other hand, Japan, with her so much smaller population, has more pupils in her schools than Russia. According to the latest available statistics, Japan has 4 302 624 children in elementary schools, and Russia only 4,193 594. That is to say, ninety-one in every thousand Japanese and only thirty-two in every thousand Russians are in elementary schools. The disproportion of numbers in secondary schools and universities is equally marked, in favor of Japan.

Again, Japan has 4 832 post-offices, or one to every 9 700 people, while Russia has only 6 029, or one to every 21 500 people. Japan has, under sail and steam, a commercial marine of 734 413 tons, while Russia has only 633 882 tons. Japan's purchases from the United States amount to about \$21 000 000 a year, and Russia's to only \$17 000 000.

Of course, it is argued that Russia is still in an elementary stage of development. But Russia has been in full and direct intercourse with the civilized world since the time of Peter the Great, two hundred years ago, while Japan has been in a similar state scarcely fifty years. That is to say, Japan has made three times the progress Russia has, and in one-fourth the time. In such circumstances, it is not at all strange that the admiration and sympathy of the world are given to Japan in a great measure.—New York Tribune.

IT IS A MATTER OF HEALTH



ROYAL BAKING POWDER Absolutely Pure THERE IS NO SUBSTITUTE

FEBRUARY.

SARA ANDREW SHAFER.

The laggard sun, on frosty morn, Throws long beams through the stubble corn. Against the sunset, naked trees Weave magic brides and tresses. From woodman's axe the splinter bounds; The flicker's cheery tapping sounds; Ice thaws, and in the quickening flood Are vague, fond hopes of leaf and bud, When, lo! like flock of living sky Full-sunged, a bluebird sweet fits by! —The Outlook.

USE YOUR OWN REMEDY.

The following common-place illustration teaches an important lesson. See if you can apply it to your neighbors:

"I don't say that a man's got to put through or even help put through every reform movement he talks loud about," remarked Mr. Reynolds, in a mildly judicial manner. There's a good many different brands o' reform, and pretty near all of 'em are kind of appealing to a man that reads and observes and thinks. If a man thinks, he talks; and some of the goings on on this little ball o' ours have got to be talked about. That's the only way to put a stop to 'em or to help 'em along. Hum an needs must be cried up by the human voice."

"True," assented the audience of one.

"What I contend," continued Mr. Reynolds, "is there ought to be some kind o' visible connection between a thing a man cries up and himself. He don't need to illustrate in his person all he's howling for, but the beginner's must be there or folks won't take stock in it. I don't know but what something that came under my observation will make that clear to ye."

Mr. Reynolds' audience preserved the silence of good-fellowship, and he went on:

"Las' spring, long 'bout April, a stranger came into Job S. Chandler's liv'ry stable, where a number of us thinking men were setting. He was a nice-appearing chap, well-dressed and real good-spoken."

"He had hair restorer to sell, and he set out what 'twould do in Af style. I never heard any drummer that could touch him for language. Most of us were a leetle might bald on top and knew it—being married men—and he had us fingering our heads in no time, and don't mind owning up that I saw myself as I looked forty-two year ago, when I went courting."

"Well," says he, when he saw he'd got us up to the sticking-point, 'there ain't any manner of doubt in my mind but what I've

struck a class of American citizens that know a good thing when they see it."

"He smiled and sat down on the hill of one o' Job's buggies. I s'pose he'd got kinder het up talking. 'Tany rate, he took off his hat to mop his forehead—"

"Well?" questioned the audience, filling Mr. Reynolds' pause, as he intended it to be filled.

"His head was as bare an' shiny as a peeled onion," Mr. Reynolds promptly responded.

"That hair restorer might have been all he claimed it was. It might ha' been just the thing for our heads. I don't say it wasn't. But after we saw his head it would have been against common sense to take stock in him or his stuff. You see what I've been driving at, don't ye?"

"Perfectly," replied the audience, politely and candidly.

POOR SERMONS.

There are poor preachers, and there are poor sermons, but the poor hearer outnumber them far. The reverent hearer may find in most sermons something to help and encourage him. There was an old deacon who was a good hearer, and there came to him a friend who was not. The friend was loud in his complaint against their common pastor. The sermons were poor and full of mistakes and blunders; he could get no spiritual food from them, and there must be at once a change of pastors. The deacon took his irate visitor out to the stable where stood old Popsy, the deacon's cow. The deacon quietly placed some hay before her, and Popsy proceeded to munch her food with every sign of contentment possible to bovine existence. For full five minutes the deacon stood and watched the cow, and his guest stood waiting and impatient to know whether or not the deacon would join him in his efforts to secure a new pastor. At last the old man broke the silence: "Do you know as much as my cow?" he said. "She does not like thistles, or daisies, or burdock, and there are plenty in the hay, but she simply noses them aside and goes on eating her hay. If you find thistles in the sermon, don't eat them; but I find lots of good hay."

The visitor understood, and never forgot; and if in after years he felt tempted to find fault with his minister, he checked himself with a smile and the question: "Don't you know as much as my cow?"—Zion's Herald.

CONVICTED BY HIS OWN FOLLY.

Dr. Washington Gladden was once discussing Christian evidence with a number of students.

The students, as is sometimes the way with young men, manifested a lack of faith. They were not ashamed of this lack either; they seemed, on the contrary, to be proud of it.

"I," said a lad of eighteen years—a freshman—"I am an agnostic." He spoke pompously, his hands in his pockets. He regarded narrowly the effect on Dr. Gladden of his bold words.

"You are an agnostic?" said the clergyman.

"I am an agnostic."

"What is an agnostic?" Dr. Gladden asked. "Tell me, won't you, just what meaning you attribute to that word?"

The lad swaggered about the room. He still kept his hands in his pockets. "An agnostic," he said, frowning—"whv, an agnostic is—ah—a fellow—a fellow who isn't sure of anything."

"How does it happen, then," asked the clergyman, "that you're sure you're an agnostic?"

Special Notices.

A MEETING of the semi-annual convention of the churches of the Western Association will be held with the Second Alfred church on Feb. 26, 27, 28.

It is expected that the following program will be presented:

SIXTH-DAY.

2.30 P. M.—Addresses:

- 1. Tithing—Its Financial and Spiritual Benefits to the Individual. E. D. VanHorn. Discussion, led by A. J. C. Bond.
2. Tithing—Its Financial and Spiritual Benefits to the Church and Denomination. The Rev. W. D. Burdick. Discussion, led by W. L. Greene.
7.30 P. M.—Evangelistic Service. The Rev. H. C. VanHorn.

SABBATH-DAY.

10.30 A. M.—Sermon. The Rev. J. L. Gamble. 11.30 A. M.—Sabbath School, conducted by Dr. E. W. Ayers.

3.00 P. M.—Young People's Hour. How to make our committee more efficient.

- 1. Prayer-meeting committee, Blanche Saunders, Richburg.
2. Lookout committee, Agnes Whitford, Hartsville.
3. Relief committee, Mrs. E. E. B. C. with, Alfred.
4. Junior committee, Mrs. W. D. Burdick, Nile.
5. Finance committee, A. E. Webster, Alfred.
6. Missionary committee, Mary Stillman, Hornellsville.
7. Social committee, Mrs. C. S. Sayre, Alfred Station.
7.30 P. M.—Evangelistic Service.—Pres. B. C. Davis.

FIRST-DAY.

9.30 A. M.—Business meeting. 10.30 A. M.—Paper, Systematic Giving. Prof. W. C. Whitford.

Discussion, led by the Rev. L. C. Randolph. 2.30 P. M.—Young People's Hour.

- Addresses:
1. Do the Older Church Members Need the Help of Our Young People? Dean Main.
2. What We Must Have Our Young People Do. The Rev. L. C. Randolph.
Report of the Associational Secretary, Starr A. Burdick.
Discussion.
7.30 P. M.—Evangelistic Service. Dean Main.
ABBIE B. VANHORN, Sec.

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

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

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

THE Seventh-day Baptist Church of Hornellsville N. Y., holds regular services in their new church, corner West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting the preceding evening. An invitation is extended to all and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.

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

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

ELI FORBES LOONBROOK, Pastor, 821 W. 29th Street.

THE SABBATH RECORDER.

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LOVE.
S. S. P.
Lovelier than the painted skies,
Where the love-light lingering lies,
Sweeter than the loveliest song,
Thrilling all the field along,
Is the love within the heart.
That from God will ne'er depart.

THE business office of the Publishing House frequently comes in contact with that undenominational denominationalism which prefers the cheaper publications of other publishers, to the disparagement and injury of our own. A letter has just come to the editor's table from the Business Manager's office, reporting the inability of the writer to secure many subscriptions for the Helping Hand, because, "Our school has got in the habit of using Jones' Works instead of yours," etc. All of our publications, RECORDER, Visitor, etc., suffer from the same cause, even though the people know that the Publishing House and all it represents belongs to them. The writer of the above letter should have said, "Our school has got in the habit of using Jones' Works instead of our own," that is the only correct form of statement.

When men support the business enterprises of their rivals and neglect their own, they are guilty of suicide in business. We know that poorer papers can be bought for less money than the RECORDER can, but families who never see the RECORDER and are fed on such papers are not likely to be good Seventh-day Baptists. Sabbath-schools are not unlike families. The publications put forth by our Publishing House are all "Number One," in character, both as to thought and material. Their list of patrons cannot be large, and when any considerable number of those who ought to support them, do not, there must be a deficit in the business enterprises which produce them. It would be a good thing if some gatherer of statistics could report how much money is spent in Seventh-day Baptist Sabbath-schools for publications not our own, in which few, if any, of our own "helps" are used. The school which patronizes our own publications liberally, and then adds others that are valuable, does well; but those who use others "instead of ours," do not do well. The same gatherer of facts would do well could he learn how much money is spent for newspapers in that fifty per cent of Seventh-day Baptist families into which the RECORDER never goes. We have no doubt that the figures would show that it is not poverty that shuts the RECORDER out and leaves the children, and the parents as well, to drift along without enthusiasm or power for good

in our denominational work. The Publishing House does not appeal for patronage for its own sake. The Tract Society gets nothing from the business, for it-elf or its officers. It asks patronage from all the people, because the people own the house, and it is both just and right that the people be loyal to their own. They put the work of conducting the business into the hands of the Executive Board. That Board does the most and the best possible for every publication and every interest connected with it; but the Board cannot "make bricks without straw," and the men who withhold the straw are among the first to complain if a full cargo of bricks is not furnished promptly, "at or below cost."

VERY little study of ancient Judaism is necessary to show that it was first among the great protesting agencies in the world's religious thought. The ten commandments are sometimes objected to because they say "Thou shalt not," but the fact remains that such protest has been the basis of the highest and most vigorous types of ethical thought in the world's history. It was because Judaism stood protesting against the great non-religious and irreligious tendencies of the world that it gained its first prominence and its permanent power. The history of Christianity has illustrated, in many ways, the value and the absolute necessity of this protesting element. Whatever may be the source of those tendencies toward wrong doing which appear everywhere, right doing has never been secured nor protected except through protestation. The world owes a debt of highest value to its protestants, to those voices which have said and reiterated the everlasting "Thou shalt not," in the face of sin and evil. Nothing less than such protestation could have made any headway against the tide of pagan influences which filled the world and beset Judaism from the hour of its birth. That a race, comparatively meager as to numbers, and shut within a mere speck of the world's territory, should have made Judaism and Palestine the high land of thought and action for right doing, is evidence of the value of its position and power. It is most important to understand, also, that the faith of Judaism in the One God was the main source of its power. It was not simply the Jew against the world, but monotheism against gods many and lords many which illustrates the value and power of Hebrew history. Judaism thundered its protest against Egypt, against Syria, against false conceptions concerning God, against perverted forms of religion,

for example, the terribly obscene nature worship which covered all the East. Out of that protest grew the most permanent elements in the world's history which make for purity in the home or in the nation, in politics and in religion. Men minimize the value of the Ten Commandments and speak lightly of them as antiquated and worthless; nevertheless, when the world seeks best things it always comes back to the basis of the Ten Commandments, to the everlasting "Thou shalt not," which was not only the voice of Judaism, but the voice of God. If we consider the protest which Judaism made against Egypt and Syria only, that protest is fundamental to everything good. Egypt lay crushed under a burden of anxiety, doubt and fear concerning the future life. Longing for immortality, seeing it but dimly, it cried and moaned like a child in the darkness, for a clearer conception of future life and of the great Power who ruled in human destiny. Judaism said: There is one God and the countless gods of the Egyptian pantheon are valueless. Not embalmed bodies, but obedience to Jehovah, the One God, is the basis of blissful immortality. Its protest against the Syrian world was a protest, as we have suggested, against that terrible perversion which appears in the sex worship of Phoenicia, and which degraded all human interests beyond description. It still remains true that the most helpful voices in the world are those which throw light upon the future life and insist upon the purity of men and women in this. Let it be remembered, then, that the original Protestant was not Martin Luther, and Protestantism in the world is not measured by the last three or four hundred years of its history. Let it also not be forgotten that modern Protestantism came to its birth because, in some degree, it returned to the original basis on which the first great protestant movement in the world's history rested, the Ten Commandments.

THE latest discoveries which science has recorded concerning the moon are of great value. Professor Pickering, of Harvard Observatory, has led in these explorations, and the results attained are now issued in a volume published by Doubleday, Page & Co. The latest observations by Professor Pickering were made on the Island of Jamaica during six or seven months of the year 1901. He used a 12-inch telescope with a tube 135 feet in length. The observatory was on the top of the Blue Mountains in Jamaica, and it is said that the state of the atmosphere