

THE SABBATH RECORDER.

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

VOLUME 60, No. 8 FEBRUARY 22, 1904. WHOLE No. 3078.

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

TERMS.
Single copies per year.....\$ 50
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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.

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THE JEW IS THE ORIGINAL PROTESTANT.

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.

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A. H. Lewis, D. D., LL. D., Editor.
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was more favorable than that in any other locality in which observations have yet been made. It seems well authenticated that a volcanic state is a very common feature of the moon at the present time, that it has an atmosphere, that snow and ice are common, and that "the temperature on the night side of the moon must be about that of interplanetary space." This, according to Professor Langley, is not far from absolute zero, or 273 degrees below zero centigrade, and 460 degrees below zero Fahrenheit. The reader will note that it is somewhat colder than the weather has been on our planet during this extremely cold winter. In other words, it is coldness of which we have no conception. Professor Pickering has mapped forty-two volcanic craters. Marked changes in the size and number of the "craterlets" appear from time to time. He therefore, believes that there are active volcanoes on the moon, and that the volumes of vapor and the streams of gas issuing from these craters form a prominent source of phenomena connected with the moon. Of course, no water can exist in a liquid state on a planet thus cold. It is said that the craters are lined with a white substance which is very brilliant when illuminated by the sun. Measurements made by Professor Pickering indicate that the craters are from two and one-half to five miles. Professor Pickering thinks that lunar vegetation, if such exists or could exist, would have two advantages over vegetation on our planet. The force of gravity is so much less on the moon that leaves and branches would require but one-sixth of the effort to support themselves which is necessary on our planet. He also conceives that there are no high winds upon the moon, and that plant life would have greater opportunities for development undisturbed. We have not space for any lengthened consideration of the discoveries already made, but hope that enough has been said to provoke farther investigation on the part of those interested. The origin of the moon is discussed in the work referred to.

The Value of Dust.

DUST thou art, and unto dust shalt thou return, suggests what a large factor in our lives dust is. It is of interest to consider that the presence of dust around our globe serves so many purposes that its absence would practically destroy our atmosphere, or, at least, would rob it of much of its value and beauty. The action of light upon the particles of dust which float in the atmosphere give the beautiful blue of the sky, the gorgeous sunsets. If air be forced through cotton into a flask so that the dust is removed, and vapor then be introduced, there will be none of the cloudy appearance which is usually in the air not freed from dust. This phenomenon illustrates the scientific fact, that concentration of moisture around dust particles is the source of our rainfall. It is said that fog, clouds, rain, snow, and all similar phenomena could not appear if the air was not filled with floating dust. Many other facts might be adduced concerning light and the various colors which exist in the sun's rays, all of which are made known to us through the agency of dust. Dust is like other things, excellent in its place. When it gathers on the pages of some valuable book which you ought to read frequently, it be-

comes clear evidence of your neglect and of the wrong done to yourself through failure to read. Speaking metaphorically, when dust gathers upon your memory so that the things you ought to remember and do are forgotten and left undone, such gathered dust is a swift witness against your forgetfulness and neglect. When the pages of the SABBATH RECORDER, or those of any other paper of similar value, remain folded one upon another, and the paper is allowed to go into the waste-basket and gather "the dust of the ages," dust is not only a swift witness against delinquents, but it heaps upon them a burden of neglect and ignorance which no one ought to be willing to bear. If the reader thinks it is a far cry from the dust which makes the sky appear blue, to the dust which covers the neglected pages of the RECORDER, they still may be helped to understand the value of not allowing dust to cover the things which should be remembered, or the pages which should be read. Look out for the dust.

Tobacco a Legal Necessity on Sunday.

EARLY in this month the Supreme Court of Minnesota decided that tobacco is a necessity, and that tobacco stores remaining open Sundays have the same license as drug stores. It is held by the court that the Sunday closing law does not apply to tobacco stores. A test case was brought under the general law prohibiting the opening of stores on Sunday. The tobacconists and grocers appealed, with the result that the tobacconists won, while the grocers are compelled to close. Similar decisions have been made in minor courts in other states, but we do not recall any case where so sweeping a decision as this has been recorded. It involves two significant facts: the power of the tobacco habit, and the decadence of Sunday law. May not grocers now become tobacconists?

A JEWISH TRANSLATION OF THE PSALMS.

We have just purchased a beautiful edition of the Psalms—3½x4½ inches, limp leather—lately published by the Jewish Publication Society of America, Philadelphia. It is dated 5664-1903. The Psalms fill so prominent a place in Christian worship and Christian Psalmody, that any contribution to a full understanding of them ought to be welcomed. The appearance of this translation by Jewish scholars is a valuable contribution in that direction. It goes without saying, that devout Jews are eminently fitted for such work. The deeper meaning of Hebrew poetry and of the best religious elements which enter into the Psalms are best apprehended by the devout Israelite. The translation of which we write is among the best we have seen, and we have several different ones, from Christians and Jews. The Psalms are divided into five Books. Book I. includes Psalms 1 to 41; Book II, 42-72; Book III, 73-89; Book IV., 90-106; Book V., 107-150. An Appendix gives the titles to each Psalm; for example, Psalm 1 is "The Two Ways;" Psalm 2, "God's Anointed," etc. Psalms 121-134 are entitled "Pilgrim's Songs," each one having also a subordinate title. The 150th Psalm closes the volume under the title, "Doxology." Whatever other translations of these sacred songs, which are so deeply enshrined in both Juda-

ism and Christianity, you may possess, your library will be enriched by this little book.

PSALM 150.

1. HALLELUJAH.
Praise ye God in His sanctuary.
Praise Him in the firmament of His power,
2. Praise Him for His mighty deeds,
Praise Him according to his abundant greatness
3. Praise Him with the blast of the trumpet,
Praise Him with the lute and harp.
4. Praise Him with the timbrel and dance,
Praise Him with string and the pipe.
5. Praise Him with sounding cymbals,
Praise Him with clashing cymbals.
6. Let all that hath breath praise the Lord.
HALLELUJAH.

THE RELIGIOUS EDUCATION ASSOCIATION.

We have already published items announcing the convention of the Religious Association to be held in Philadelphia, March 2-4. Three full days will be occupied. The general theme will be, "The Bible in Practical Life." Seventeen departments are included in the work of the Association. Separate sessions for discussing the work of these departments will be held. A prominent feature of the convention will be specially prepared addresses, as follows:

On Wednesday, March 2, "The Bible in Religious Experience." Addresses: "Its Unique Character and Value as an Interpreter of Life;" "Its Adequacy in Dealing with the Crises and Emergencies of Life;" "Its Importance as a Factor in Promoting Spiritual Efficiency and Growth." Discussion.

On Thursday, March 3, "Religious Education in the Home." Addresses: "The Religious Opportunity of the Home;" "The Art of Telling Bible Stories;" "Memory Work in Character Forming;" "Literature as a Means of Religious Education in the Home." Discussion.

At 7:30 o'clock, "The Bible in Education." Addresses: "The Qualities Which Make the Bible Educationally Valuable;" "The Contact of Biblical Material with the Experience of the Child;" "The Contact of Biblical Material with Adolescent Life;" "The Co-ordination of the Bible with Other Subjects of Study." Discussion.

On Friday, March 4, Address: "The Annual Survey of Progress in Religious and Moral Education."

At 7:30 o'clock, "The Bible in Social and Civic Life." Addresses: "Its Recognition of the Social Needs and Relationships of Man;" "Its Solution of the Practical Problems of Modern Life;" "Its Relation to Patriotism and Civic Righteousness."

The RECORDER commends the convention to its readers.

THE SEVENTH-DAY BAPTIST BABCOCKS.

The Babcock Genealogy, noticed on another page, is of more than ordinary interest to our readers because of the large number of those connected with the Babcock family who have been and are now Seventh-day Baptists. The integrity and strength of character which were prominent characteristics of the original James Babcock were such as drew him naturally to the acceptance of such fundamental truths as those connected with the Sabbath. He was baptized in 1678 by Elder William Hiscox, and united with the Seventh-day Baptist church of

Newport. He was then in the fifty-ninth year of his age. His son, James Babcock Jr., who was one of the first to manufacture iron from bog ore and from the black sand gathered from the sea-shore in Rhode Island, is known to have been a member of the Seventh-day Baptist church at Newport as early as 1692. Of the second generation, Job Babcock, the third son of James Sr., married Jane Crandall, daughter of Rev. John Crandall, a Seventh-day Baptist minister, and they appear, also, as members of the Newport church in 1678. Captain James Babcock, the grandson of James Babcock Sr., who married Mary Lawton, and in whose line appears the name of the late George H. Babcock, of Plainfield, N. J., was a devout Seventh-day Baptist, and an item in his will shows a gift "unto the Church of Christ, in Westerly, unto which I belong, keeping ye Seventh-day Sabbath, one hundred pounds in money," etc. His daughter, Anna Babcock, about the year 1717 married Joseph Clark Jr., who was "an assistant elder in the Westerly Seventh-day Baptist church." His daughter Elizabeth, about 1710, married Elder Thomas Clark, who for the last seventeen years of his life was assistant pastor in the Seventh-day Baptist church at Hopkinton, R. I. The son of Thomas Clark and Elizabeth Babcock, Joshua, was also a pastor of the Seventh-day Baptist church at Hopkinton, and their grandson was Elder Henry Clark, of Brookfield, N. Y., whose History of the Seventh-day Baptists, published in 1811, is one of the earlier and valuable contributions to our denominational history in America. George Babcock, a son of John and Mary Lawton, born in Westerly in 1673, was so staunch in his Seventh-day Baptist faith, that the story of his faith was engraved on his tombstone in the "Babcock Burying Ground," about five miles from the Kingston Railroad station in Rhode Island. A photograph of that stone in 1903 shows the following inscription: "In memory of Mr. George Babcock, who lived a professor with the Seventh-day Baptist church, and also his wife and eight of their children were members with him of the same church both in faith and practice. He departed this life May the 1st, A. D. 1756, in ye 83 year of his age." The will of this same George Babcock, probated November 13, 1750, contained the following item: "I give three hundred pounds to ye church and society to which I belong to in Westerly and places adjacent, keeping and observing ye Seventh day of ye week for a Sabbath, to be let out for ye benefit of ye church above mentioned." We learn also that Robert Babcock, a brother of George, just mentioned, who died August 27, 1719, and his wife, Lydia Crandall, were members of the First Hopkinton Seventh-day Baptist church as early as 1712. Another son of John and Mary Lawton Babcock was known as Colonel Oliver Babcock, who married Susanna, the daughter of Joseph and Bethiah (Hubbard) Clark. He was a Seventh-day Baptist, and the line of his descendants has been largely represented in that denomination down to this time. Space forbids us to follow this history farther, but our readers who are familiar with the names of prominent actors in Seventh-day Baptist history during the last century will understand how fully the descendants of James Babcock have been identified with the Sabbath-keepers in the United States.

There are several other family names, the first representatives of which were contemporaries with James Babcock, which appear side by side in history from those earlier times down to the present. It will do the readers of this generation great good to consider the quality of the men and women from whom they have sprung, and to inquire carefully concerning the existence in their own lives of those sterling qualities of character, those conscientious elements in faith, and those persistent features of obedience, which have given our denomination a history in spite of the opposition of the past centuries. Realizing these things, no one can fail to look forward and see that our future history must be marked by a revival of those sterling qualities lest we become unworthy children of such ancestry. "Lest we forget." "Lest we forget."

"WORKING AT YOUR RELIGION."

THE Christian Endeavor World, under the above head, says some good things, among them the following:

The Christian whose creed is, "I want to go to heaven when I die," will send for the doctor post-haste the moment he is ill, to keep as long as he can from going to heaven. Religion that consists in going to heaven when you die is not orthodox. Nothing is orthodox but love that wants to clean up this world all it can before it is called to go to heaven.

Dr. Gunsaulus said in a sermon just after the terrible Iroquois Theatre disaster, "We ministers of Chicago ought to be ashamed of ourselves. We have been singing about the pearly gates of the New Jerusalem, when the gates through which hundreds might have escaped an awful death were locked, contrary to law. Hereafter I intend to work less for heaven and more for Chicago."

The sandy foundation is usually set forth as trusting in morality. I believe that the professed Christian whose religion is nominal and theoretical will cut as sorry a figure in the day of judgment as the moralist.

The great weakness of the church of to-day is the large percentage of members who hear the word and profess to believe it, and who even wax hot over the heretic who dares to dissent from a single line of it, but who are not working at their religion. An underpinning of words is as unstable as one of sand. The man who hopes to get to heaven by spending a little of his breath, will find that the cheap route lacks terminal facilities. He must spend his cash and his strength.

We must let our light shine before men in order to have the sure foundation. Reciting the Apostles' Creed with the congregation isn't an illumination. That kind of gas doesn't burn. The only way to make a light by which men can see God is to set yourself on fire and consume yourself in service of others.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Feb. 14, at 2:15 P. M., President J. Frank Hubbard in the chair. Members present—J. Frank Hubbard, Stephen Babcock, A. H. Lewis, F. J. Hubbard,

D. E. Titworth, J. A. Hubbard, J. M. Titworth, J. D. Spicer, Corlies F. Randolph, William C. Hubbard, E. F. Randolph, E. F. Loofboro, Wm. M. Stillman, and Business Manager John Hiscox. Visitors—C. L. Ford, Iseus F. Randolph and Frank Carpenter.

Prayer was offered by Rev. A. H. Lewis. The minutes of the last meeting were read. The supervisory committee reported all bills paid at the Publishing House, and in the face of the fact that the type in the office had become unfit for further use, the committee would recommend to the Board the lease for a year with the privilege of purchase of a machine called the Linotype, now universally used in all printing offices of the size and capacity of the Publishing House.

The committee on Distribution of Literature reported progress in the preparation of the Seventh-day Baptist souvenir, and that nearly all the material was now in the hands of the committee.

The treasurer presented his report, also stating that the sum of \$100 had been paid him, being a legacy from the estate of I. H. York, of Farina, Ill. On motion, the money was ordered invested as part of the permanent fund.

Correspondence was received from E. G. Amookoo, of Salt Pond, Africa, and from W. D. Wilcox and others, about matters in the West.

Rev. Geo. Seeley's report was received concerning his work in Canada, showing distribution of 70 000 pages tracts since Conference.

Correspondence was also received from Mr. Way of Philadelphia, commenting on Judge Martin's decision on the Sunday selling cases and from Rev. George J. Crandall of Milton Junction, Wis., as to a bequest to the Board of property in that place, and requesting instructions. On motion, the matter in Mr. Crandall's letter was referred to the president and assistant secretary with power.

A report was also received from Rev. A. P. Ashurst, stating that he had lately distributed 51 000 pages of tracts and that he had on hand a number of tracts and books on the Sabbath question; also his book of addresses, which he holds subject to the order of the Board.

Correspondence was also received from Jacob Bakker of Rotterdam, Holland, and Rabbi Greenstone of Philadelphia, the latter giving a list of works on Adventism and the Messianic Idea, and from Mrs. A. C. Mengerson, of H. J. gate, Ohio; from Mrs. M. G. Townsend, giving a report of her work in Southern Wisconsin, and several letters from O. U. Whitford.

Frank E. Carpenter addressed the meeting on the subject of a denominational orphans' home.

On motion, the recommendation of the supervisory committee as to hiring a Linotype for one year, with privilege of buying same at the end of the year, was adopted, after remarks from Business Manager Hiscox and others.

On motion, the recording secretary was instructed to convey to Mrs. C. C. Chipman and through her to Mr. Chipman, the best wishes and warm sympathy of the Board in Mr. Chipman's serious illness, and also to convey to Mrs. Arthur L. Titworth and through her to Mr. Titworth, the like warm sympathy and best wishes of the Board in the severe ill-

ness of her husband, the recording secretary of the Board.

On motion, a paper presented by the corresponding secretary was ordered placed on file.

Minutes read and approved.

Board adjourned.

WM. M. STILLMAN,
Ass't Recording Secretary.

ALFRED THEOLOGICAL SEMINARY.

The work of our school this second semester of 1903-4, is larger than it has ever been before. The following are the subjects that are now being taught, and the number of students in each subject: Church History, 6; Homiletics, 5; O. T. Hebrew, 6; N. T. Greek, 6; English Bible, 4; Messianic Prophecy, 3; History of Christian Doctrine, 3; Christian Theology, 11; N. T. Theology, 9; Pastoral Theology, 4; Japan and its Regeneration, a Mission Study, 15. Over thirty different students are in our Seminary classes, about one-half of whom have the ministry in view, with at least four or five intending to work in China or Japan; and about one-half are college students, representing various denominations.

That educated young men and women, who do not expect to become ministers of the gospel, join our classes, is most encouraging. We do not proselyte, nor hide the light we think we have, not believing in either plan or spirit: but both use and grant great fraternal freedom of thought, expression and fellowship. Three college young men were challenged by their Sunday-school teacher to justify their sympathy with our Sabbath views; and they gladly received from us suggestions and Tract Society books. A young man expecting to enter the Baptist ministry said he would like to read on the Sabbath question, and we were glad to furnish him with books.

During the semester the Dean of the Seminary is to speak once a week before the University Club on Christian Theology; or Some of the Doctrines of our Religion, with Reasons for Believing Them. It will thus be seen that our Seminary is a real and recognized factor in the University life and work. We were greatly favored, recently, with an address by Pastor George B. Shaw, of Plainfield, on "Application and Adaptability." It was packed full of good, deep, practical, Christian sense; and was appreciated by us, and by those in attendance from the college.

A. E. MAIN.

ALFRED, N. Y., February, 1904.

THE UNITY OF THE FAMILY.

The family is the centre. From it radiate the influences that carry multiplied issues and results with them. The family is not only the centre about which circle the influences, it is the source from which they spring. However, individual may be the effort that brings the result, the family relation to that individual has had its work and has done it for him.

Too few of those who compose the family, whether as companions, parents or children, have any just or appreciative thought of the tremendous meanings of these relations and associations. Upon far too few does any sense of responsibility in this companionship rest. This fact, in part, accounts for the distance often marked between the husband and wife in their purposes, their aims and their

work. The divorce is the sad and extreme result of this failure to appreciate the meaning of husband and wife. Where this relation is not valued highly, the children are not taught to recognize themselves as parts of the family. They are in it, but not consciously of it. The matter of love, law and obedience, as essential to family order and life, drop out of sight more and more. The influences that flow from these neglects in the home spread out into all the fields in which the units of the family move. The business, social and moral failures of individuals cannot be separated wholly from what they have been and what they have received in the family from which they came.

The breaking up of the family sense of unity, and the transgression against personal rights that follow, fruit in many evils. Husbands and wives are less considerate of each other's individual burdens, trials, pleasures; less appreciative of individual influence for better or for worse. This spirit has its fruitage in the characters of the children. Such parents rarely find pleasure in the care and nurture of their children. They have little real fellowship with them. They recognize little responsibility for the characters that are being molded under their careless and indifferent touch and teaching. The duty, the pleasure, the power, the unmeasured wealth in the family bonds are lightly valued by far too many.—Standard.

IRREVERENCE.

It is no new charge against the present time to say that it is irreverent. Parents no longer teach their children to say, "Yes, sir," and "No, ma'am," or to display that deference for age and authority which did so much to beautify life a generation or two ago. The growth of the scientific spirit, with the stress which it lays upon individual investigation, and the methods pursued by the schools all foster a spirit, which to put it mildly, is not the spirit of reverence.

There is, however, another and more offensive way in which this spirit shows itself; the habit of making sacred literature the source of ill-bred wit and parody; of twisting words or texts about which cluster the most solemn memories, until they do duty as headlines for a newspaper or title for a cartoon.

In a recent story the words, "Thy faith hath made thee whole," are used in a jocose way; a publisher calls attention to a book by heading his advertisement of it with the line, "Consider the lilies of the field;" and a dealer in small wares, displays above his shelves the sign, "Ask, and ye shall receive," and most of his customers smile and regard it as a good joke.

The newspapers are among the worst offenders. One of them, in an attack upon a certain religious sect, printed a suggestion for an amended Lord's Prayer, which began, "Our mother who art in Boston;" and during the coal famine last winter another displayed a cartoon which bore a variation of the question, "What shall it profit a man if he gain the whole world and lose his own soul?"

It is not the Bible which suffers from this flippant treatment, it is the persons who make it the arsenal of their cheap wit and crude humor; and it is the spirit of reverence itself.

We should like to recommend to all our

readers, and particularly to our young readers, the rule which "The Companion" itself tries to the best of its ability to follow: "Never to treat lightly or to make ridiculous anything which is sacred to others."—Youth's Companion.

THE HEAVENLY ATTRACTION.

No, we need a spiritual power to lift us to the plane of holy living. One is reminded of the bridge company that had long tried to sink their piles in the bed of a river where they were constructing a steel bridge. But they found imbedded in the channel an old water main of solid iron which they could not remove. They hitched tugboats to it and locomotives and pulled and strained until the locomotives were derailed, the engines broke down, but the obstruction would not lift. At last a man came along and offered to lift it at a very small price. His contract was gladly accepted. He simply got two big mud scows, put some beams across them, connected the two and then anchored them right over the obstruction in the river. Then he took a powerful chain cable, fasten it to the water main below securely and waited until the tide was low and then he firmly attached the upper end of it to the beams that connected the two scows. Then he went and sat on the bank and folded his arms and laughed. The tide began to rise slowly but resistlessly, the chains tightened and pulled and creaked with the strain, the mighty scows shook a little and were pulled under water a few feet and then stopped sinking; but the tide rose on and pulled, and pulled, and pulled at those mighty chains until suddenly there was a crash, the water leaped high in the air, the chain relaxed, the scows rose, and lo, the watermain was torn from its foundation and was hanging by the cable. That higher force of a heavenly attraction had lifted the impossible barrier.—Watchman.

WHAT IS HIS CREED?

He left a load of anthracite
In front of a poor widow's door
When the deep snow, frozen and white,
Wrapped street and square, mountain and moor.

That was his deed!
He did it well!
"What was his creed?"
I cannot tell!

Blessed "in his basket and his store,"
In sitting down and rising up;
When more he got, he gave the more—
Withholding not the crust and cup.

He took the lead
In each good task,
"What was his creed?"
I did not ask.

His charity was like the snow—
Soft, white, and silent in its fall;
Not like the noisy winds that blow
From shivering trees—a pall
For flower and weed,
Dropping below!

"What was his creed?"
The poor may know.

He had great faith in loaves of bread
For hungry people young and old;
And hope-inspired, kind words he said
To those he sheltered from the cold.

For we must feed
As well as pray,
"What was his creed?"
I cannot say.

In works he did not put his trust;
His faith in words he never writ;
He loved to share his cup and crust
With all mankind who needed it.

In time of need
A friend was he,
"What was his creed?"
He told not me.

He put his trust in heaven, and he
Worked well with hand and head;
And what he gave in charity
Sweetened his sleep and daily bread.

Let us take heed,
For life is brief;
"What was his creed?"

THE PACK-RAT.

Away in the mountain region of the West is a little animal called a Pack-rat. "Pack" is Rocky Mountain for "carry," and this Rat obtains its name on account of its mania for carrying off to its hole any odd or striking object that may fall in its path.

Each Pack-rat's home is in the middle of a vast accumulation of useless odds and ends, such as pine-cones, white pebble, and bones and skulls of small animals. Even crabs' claws from remote waters find their way to the pile, and cast-off snake-skins are esteemed particularly precious. If a hunters' camp is nearby, the Pack-rat often finds opportunity for securing specimens of leather straps, old cartridges, tobacco stamps, pipes, etc., which it steals when the men are asleep. None of the objects, of course, is of the slightest use to the animal. Simply he likes them. He goes on adding to his heap of rubbish till it is perhaps four or five feet high and eight or ten feet across. There on the top, in sunny weather, sits the diminutive collector,—not so large as a house-rat,—gloating over his possessions. He turns them over so that the sun will strike them better, and enjoys them, but worries his little life out night and day lest some other rat should steal from his pile.

The larger the pile, the more pleasure and the more worry he finds it, for it lets all the world of enemies know just where he lives, and often draws on him the vengeance of hunters whose valuables he has pilfered.

Also, the country he lives in is subject to both fire and flood, and on the approach of either destructive element the poor Pack-rat is in a terrible state. He wishes to move his treasures, and tries to secure the help of his neighbors; all, however, are busily engaged with their own bibelots. He rushes frantically about, endeavoring to take to some place of safety his rarest acquisitions—that door-knob which he was three long nights in carrying from the ranch-house, that piece of green soap, or that set of false teeth stolen from the passing picnic party; then he is horrified at the idea of leaving these valuables while he returns for more. Finally he becomes so bewildered by terror for himself and anxiety for his museum that he carries back the treasures which he has removed, and accidentally, perhaps, perishes with them, while the common sordid Rats of the neighborhood, with no property but the fur on their backs, and with no ideas beyond the getting of a living, escape without difficulty to a place of safety.

Moral: Enough is wealth, more is disease.—The Century.

A JEWISH TRIBUTE TO CHRISTIANITY.

In his article on "Christianity," in the fourth volume of the "Jewish Encyclopedia," Rabbi Kaufmann Kohler, president of the Hebrew Union college, Cincinnati, declares that "the providential mission" of Christianity was "to offer to the great Gentile world the Jewish truth adapted to its psychic and intellectual capacities." In elaborating this thought, the rabbi gives a purely rationalistic interpretation of the personality and teachings of Jesus; but to Christianity itself he pays the following remarkable tribute:

"Christianity, following the matchless ideal of its Christ, redeemed the despised and outcast, and ennobled suffering. It checked in-

fanticide and founded asylums for the young; it removed the curse of slavery by making the humblest bondsman proud of being a child of God; it fought against the cruelties of the arena; it invested the home with purity, and proclaimed . . . the value of each human soul as a treasure in the eyes of God; and it so leavened the great masses of the empire as to render the cross of Christ the sign of victory for its legions in place of the Roman eagle. The 'Galilean' entered the world as a conqueror. The church became the educator of the pagan nations; and one race after another was brought under her tutelage. The Latin races were followed by the Celt; the Teuton, and the Slav. The same burning enthusiasm which sent forth the first apostle also set the missionaries aglow, and brought all Europe and Africa, and finally, the American continent under the scepter of an omnipotent church. . . . Christianity is not an end, but the means to an end—namely, the establishment of the brotherhood of man and the fatherhood of God. Here Christianity presents itself as an orb of light, but not so central as to exclude Islam, nor so bright and unique as to eclipse Judaism, the parent of both."

ANCIENT TRIBE IN PANAMA.

In the new Republic of Panama reside the Talamancans, a tribe of Indians ruled by a king, who have not changed their habits since the days of Columbus. The Talamancan's hut, which is a masterpiece in the art of thatching, is a huge affair, and shelters his entire family and all his worldly possessions, including the domestic animals. As he is a pastmaster in the art of domesticating the wild deer, the peccary, the tapir, and even the tiger cat, numbers of these animals are present in every village. His bed consists of the trunk of a certain species of palm cut into strips and supported three or four feet from the ground on a frame. A few earthen pots complete the furnishings of his house.

A PETRIFIED HAT.

About four years ago, according to the Prescott (A. T.) Courier, Charles Erwin paid a visit to the petrified forest of Arizona, and while there left a large sombrero under the natural bridge near the falls, and in such a position that the water dripped on it. One side of the rim was pinned up to the crown, and therein was worked with a cord the letters "C. E." In this place the hat remained until about a month ago, when Mr. and Mrs. George Ruffner were visiting the place. Erwin gave them a description of his "plant," and thither they went and found the hat. A complete petrification of the chapeau had taken place. It was absolutely stone. Mrs. Ruffner brought it home with her and now has it, regarding it as one of the choice curios of her many travels.

THERE are no times in life when opportunity, the chance to be and to do, gathers so richly about the soul as when it has to suffer. Then everything depends on whether the man turns to the lower or the higher helps. If he resorts to mere expedients and tricks, the opportunity is lost. He comes out no richer or greater; nay, he comes out harder, poorer, smaller for his pain. But if he turns to God the hour of suffering is the turning point of his life.—Phillips Brooks.

Our Reading Room.

ANDOVER, N. Y.—At the annual business meeting of the Andover Seventh-day Baptist church, the resignation of Elder Stephen Burdick, which had been offered some time previous, was accepted, and it was voted to extend a call to Edgar D. VanHorn, a student in Alfred Theological Seminary, to take up the work on this field. Elder Burdick has served the church long and faithfully, and is much loved by all who have set under his preaching. He is also held in high regard and esteem by the other Christian people and citizens of the town; but on account of declining years, and a growing deafness, he has felt compelled to lay down the work for another to carry forward. While it is with much reluctance that Elder Burdick leaves the field on which he has grown old in Christian service as a gospel minister, it is done in a sweet, Christian spirit, and with the best wishes for his successor. The work is already taken up by the new pastor with much courage and hope for the future.

Andover is a growing town on the Erie Railroad. A silk factory has just been completed, and is now in operation with a large-amassing plant under construction which will soon furnish work for many hands. These industries have not only increased the value of property, but with the working forces are introducing the industrial and social problems of capital and labor. There are already five active, prosperous churches in the place, and we feel that the Seventh-day Baptist church ought to lead. Plans are being agitated to erect a parsonage, to place a new bell on the church, and to increase the work and usefulness of the church in general. We hope and pray that while the work is in the hands of the new pastor, it may not slacken, but go steadily forward.

E. D. V. H.

Feb. 16, 1904.

ALBION, Wis.—The Westerly (R. I.) Sun, Feb. 18, says: Rev. T. J. VanHorn, who has been pastor of the Seventh-day Baptist church at Brookfield, N. Y., has accepted a call from the church at Albion, Wis., and will enter upon his new duties about April 1.

WESTERLY, R. I.—The Westerly Sun, Feb. 13, announced that "Next Tuesday evening Rev. D. Thomas MacClymont is to speak at the Seventh-day Baptist church on 'What I Saw from a Mule's Back in the Alps.'"

IT DOES NOT APPEAR WHAT WE SHALL BE.

(1 John 8: 2.)

Bishop Thoburn tells a beautiful story about a picture of his dead child. It seems a very imperfect photograph, so blurred that scarcely a trace of the loved features could be seen in it. But one day he took the picture to a photographer, and asked him if he could do anything to improve it. In three weeks the Bishop returned, and, as he saw the picture in its frame on the wall, he was startled. It seemed as if his child were living again before him. The image had been in the old mists that were there also. The artist, however, had brought it out in strong, living beauty, until it was like life in its tender charm.

In every true disciple of Christ there is the image of the Master. It may be very dim. Its features are overlaid by blurs and blemishes, and are almost unrecognizable by human eyes. It is the work of Christ in our lives to bring out this likeness, more and more clearly, until at last it shines in undimmed beauty. This is what Christ is doing in many of his ways with us.

Missions.

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

We should seek and do the things which are first in life, first—what things are first? "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Shall business be first in our affections and our efforts? Shall pleasure and amusement? Shall worldly interests and worldly alliance be first? Nay, verily. These are not first, in view of life and eternity. God puts them in the list of the secondary. They should never be first in consideration or in human life, but means to higher purposes and ends. The kingdom of God is a kingdom in which are spiritual life, salvation, soul growth, purity, holiness, heavenly aspirations, noble endeavor, righteousness. That which we put first in thought, motive, action, duty, make us mold our character for time and eternity. We should ever make Christ and salvation first in our choice and in all our efforts. Salvation first for ourselves, first for our neighbors, friends and relatives. Christ first all the time. If we do that all temporal things will be used for spiritual ends. The highest value put on money and wealth will be what it will accomplish for the extension of God's kingdom and righteousness in the world.

The highest human purpose and effort will not be in the realm of the material but in the realm of the spiritual. In all our relation with our fellow men we will seek first their spiritual welfare. Business is all right. Social life is all right. Temporal affairs in all departments of human activity are all right in themselves. The difficulty with us is we use them out of their order. We make them first, not second. God is first, Christ is first, salvation and spiritual life and growth are first; Christian love, sympathy, helpfulness and endeavor are first. What are we putting first and doing first in our life?

ARE we putting any gems in our crown of life? A crown is not a real crown that has no gems. No earthly king or queen would wear such a crown. There must be in it precious stones, diamonds, rubies, sapphires, emeralds. What are the gems for us to put in our crown of life? Pure thoughts, noble sentiments, right words, righteous acts, and brotherly kindness? Yes. But the real gems are souls saved unto Christ by our lives and efforts. Will the crown of life which Christ has promised us if we shall be faithful to the end, be to us a crown, if no souls are saved by our living, and doing as instrumental saviours? Are we letting our spiritual light shine? Are we persuading by our example and our words men to come to Christ? Have we the real genuine missionary spirit? Are we inviting men to come to Jesus and find him precious to their souls? Are we asking them to make him the inspiring power of their lives? If we are not, why not? Why do we shrink to do it? If our neighbors are sick we are glad to minister to them. If they are poor and needy and hungry we quickly care for them. But men are famishing for the bread of life. Men are sick from sin and are spiritually dying all about us. Men are crowding the highway, the broad way that leads to eternal death. Are we dumb? Do we pass them by? Are we indifferent? God forbid! Let not fear of man or the sense of spiritual unworthiness

deter us in an effort to win souls to Christ, or in being instrumental saviours of men through the Holy Spirit.

ARE we giving our best thoughts and efforts to get money, to increase our worldly goods? If so, for what side? All for self? That we may have worldly luxuries, social pleasures, and the round of a good time? Are we doing it that we may rank high in the business or social world? Are we doing it for power and position? Then we are selfish, and will make selfish and unlovely characters. The world may applaud, but God will disapprove. It is no sin to be rich, if riches are honestly and rightly obtained. The approval or blame, the worthiness or unworthiness, the right or wrong, the blessing or curse, lie in the use of the riches, the motive and object we have in view in getting riches. This is true in all getting, whether it be little or much. We are all stewards unto God. We are to render an account to him as to our getting and our spending. The highest use of money or wealth is to transmute it into the soul, soul-life, soul-happiness, soul-purity, soul uplift, soul-growth, for time and eternity, for others and for ourselves. The highest and best living is in ministering to others in the name of Jesus Christ. He is the happiest who makes most happy. He is the most Christ-like who does most Christ-like deeds. Our Christian life will not be measured by the fervency of our prayers or the choiceness of our words, but by our lives and deeds.

FROM THE MISSION FIELDS. SHANGHAI, CHINA.

In a letter recently received from Bro. J. A. Crofoot, he reports the missionaries and members of the mission in good health and the work going on successfully. All miss Mrs. Davis and Alfred. He has had recently some photos of the school taken to send with some examination papers, etc., to the St. Louis Exposition. President W. L. Clarke and the Corresponding Secretary are recipients of some fine photos from Mr. Crofoot, representing the boys in their school-room studying their lessons and some reciting to their teacher, Mr. Crofoot, and also one of the boys partaking of a meal. The new mission building is nearly ready for the occupancy of Bro. Crofoot and his family. Mrs. Davis and Alfred are still in Oakland, Cal., and will remain there until spring. Alfred is improving in health at the sanitarium.

STOKES AND HOLGATE, OHIO.

Bro. J. G. Burdick, who is now serving the Jackson Centre church as pastor, is caring for the Stokes and Holgate field. He goes to Stokes, or as it is called now, Lake View, every other Sabbath afternoon to hold a preaching service, and sometimes he has a service Sabbath night. The interest is good. He has to drive ten miles to go to Stokes from Jackson Centre. He has not yet visited Holgate, but will when the weather is better and the spring opens favorably.

FIRST WESTERLY CHURCH, DUNN'S CORNERS, R. I.

Bro. Madison Harry is the missionary pastor of this church, which the Missionary Board is aiding in the support of their pastor. Bro. Harry is doing faithful and excellent work on his field and is well liked. He and his family are comfortably settled in a

pleasant home near the sea coast. Now and then he is called upon to preach to some of the neighboring First-day churches.

SAY TO THE MOUNTAIN, "BE REMOVED."

Faith is energy. It gets things done. It is as true to-day as when James put it in his letter from Jerusalem: "Faith without works is dead." These words simply mean that Faith which does not do anything does not count—it is dead. "I show thee my Faith by my works" is another one of these clear sentences of this same James which goes straight to the mark. Another way of saying the same thing would be, "You can find out my Faith by seeing what it makes me do."

"Now this kind of Faith is quite different from the kind the little boy in the Sabbath-school described in his well-known answer: "Faith is believing something which you know isn't so." Perhaps one trouble is that too many of us have the little boy's kind of "Faith." It does not do anything. It leaves us where we were before. There is no energy in it. We carry it about with us much as the old magicians carried their amulets, or as the modern man carries a "lucky horseshoe," hoping that some time it will prove useful. That sort of Faith is always "dead," and it will not make its possessor mighty.

The other kind which we began with—James' kind, Christ's kind—that is always spiritual energy. It is believing and living by something which you know is so. It may be no larger, to start with, than a grain of mustard seed, or a yeast germ. The size is not important. But it must be vital. It must be something which sets the life into spiritual activity.

"What must I do to be saved?" cries the frightened jailer at Philippi. "Believe on the Lord Jesus Christ," answers the apostle whose feet had just been shaken free from the stocks. What does that mean? How is that going to save this Philippian idol-worshiper and jail-keeper? It means, first of all, that he is to believe that God loves him, and wants him to go to living right under the sway of Jesus Christ. Think of that! Right there in Philippi God offers himself to this poor, needy man. It is as though a new sun rose in the sky and flooded his eyes with light. "See Me in Jesus Christ and go to living by Him!" That is what the Divine message to this man means. Is not that energy? Is not that power? Is not that something actually transforming?

The old way is the new way, too. A man may have a whole trunk full of "Declarations of Faith," or "articles of belief," and yet have no real Faith. "I believe in the divinity of Jesus Christ" means much or little. With some men it is a "dead" Faith; with others it is an irresistible energy. "I believe in the rainbow," says the blind man. But he believes in it only because his neighbor tells him about it. "I believe in the rainbow," says the poet, his soul all thrilled with the revelation of beauty before his eyes.

What does your Faith in Christ make you do? is the important question. "Oh, it doesn't make me do anything. I go on just as I was before." Well, that is not a good kind of Faith. The true Faith changes the entire center of life. "I am living by the Faith of the Son of God" means death to the old, crooked, twisted, petulant self. It means

that the attraction of Jesus Christ comes like the energy of gravitation from the center of the universe, and swings the life in a divine orbit. You stop saying, then, "I can't overcome. I can't get good. I can't keep from sinning. I can't do anything for God." The energy of life, mightier than that which pushes the acorn into an oak, mightier than that which changes the embryonic cell into a body, comes in. A Faith which really lays hold of God cannot be compared to any earthly energy. It puts the mountain in the sea and plucks the sycamore up by the roots.—The American Friend.

THE ETERNAL GOODNESS.

JOHN G. WHITTIER.

I see the wrong that round me lies,
I feel the guilt within;
I hear, with groan and travail-cries,
The world confess its sin.

Yet in the maddening maze of things,
And tossed by storm and flood,
To one fixed state my spirit clings:
I know that God is good.

The wrong that pained my soul below
I dare not throne above;
I know not of his hates—I know
His goodness and his love.

No offering of my own I have,
Nor works my faith to prove;
I can but give the gifts he gave,
And plead his love for love.

DWARFING SOULS.

How does a man lose or gain soul? In very simple ways, in family life, in business, on the street, when by himself, when in company, he is all the time pinching the roots of his soul and dwarfing the growth, or allowing it to expand naturally and generously as it was meant to grow.

Family life is a great soul-dwarfer or soul-expander. The man who comes down to the breakfast-table and growls at the coffee, and snaps Mary up short for some innocent girlish remark, and boxes Johnny's ears for putting more syrup on the table-cloth than on his buckwheat cakes, is not inflicting the worst wound upon his wife's feelings, but upon his own soul. The boy who is grumpy and grouchy at home, who sulks at his father and mother, is sour to his own sister, though excessively sweet to some other boy's sister, is simply pinching off the tendrils of his own soul, and making a gnarled and twisted spirit for himself, whose twists and kinks will probably never come out as long as he lives. The girl who selfishly seeks her own comfort, and curl up with a novel while her mother makes the beds and washes the dishes, is doing herself far more harm than she is doing her mother; for the tenderest rootlets of the soul are being bruised and broken, and a dwarf soul will surely result.

Yet, thank God, if the soul is often stunted at the breakfast-table and in the family sitting-room, it is more often enlarged. And this is one great argument for family life. It is a strong reason why the young man should marry early. God set the solitary in families, not simply that they might increase and multiply and replenish the earth, but that through the discipline of family relations the souls of fathers and mothers and brothers and sisters might grow larger and fairer. There is no such soil in which to grow as family life. The little courtesies of the breakfast-table nourish the roots of the soul. If they are overlooked and forgotten in the intimacies of the home, the soul's most tender roots are pinched and nipped.—Christian Endeavor World.

Woman's Work.

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

SOMETIME.

E. A. BRINNSTOOL.

"Be wise to-day; 'tis madness to defer."
—Young.

We are going to do a kindly deed,
Sometime, perhaps, but when?
Our sympathy give in a time of need,
Sometime, perhaps, but when?
We will do so much in the coming years;
We will banish the heartaches and doubts and fears,
And we'll comfort the lonely and dry their tears,
Sometime, perhaps, but when?

We will give a smile to a saddened heart,
Sometime, perhaps, but when?
Of the heavy burden's we'll share a part,
Sometime, perhaps, but when?
Sometime we're going to right the wrong;
Sometime the weak we'll help make strong;
Sometime we'll come with Love's old, sweet song,
Sometime, perhaps, but when?

Ah, how we'll plan out the work in view!
Sometime, perhaps, but when?
Building air castles of what we'll do,
Sometime, perhaps, but when?
Sometime, resolve that we'd pledged to make
We with fresh courage will undertake;
Sometime to Duty we will awake,
Sometime, perhaps, but when?

Sometime we'll reap of the joys to be,
Sometime, perhaps, but when?
Sometime from worry and care be free,
Sometime, perhaps, but when?
Sometime we'll taste of the glories there,
Sometime a part of those splendors share,
And for Eternity we'll prepare,
Sometime—perhaps—but when?
—Christian Endeavor World.

The sensation of hearing, for the first time, a woman preaching in the pulpit, will never be forgotten. How she would appear, whether she would wear a bonnet and gloves while preaching, whether she would conduct the services in the ordinary manner and many questions of like nature had been considered and reconsidered ever since it had been announced that Rev. Mrs. Blank was to preach for us the following Sabbath. Since that time it has been our good fortune to hear many a woman expound the scripture, and strange at it may seem, we could not tell today, whether one or all or none wore bonnets and gloves while preaching, or whether the services were at all out of the ordinary, but the strong, helpful needs that they used in explaining the message of Jesus Christ and his power to save, will be a blessed memory so long as memory lasts. What seemed so strange to us a few years ago, has now become so common, that a woman preacher fails to attract more than a passing notice. Some denominations, like the Methodists and Episcopalians, refuse to ordain women to the ministry, while others gladly accord them a place in their ranks. Among the Congregationalists, there are probably more women ministers than in any other denomination. They have now fifty-three regularly ordained women ministers in twenty states and territories, though the largest number are located in the Western states. Some of them are assisting their husbands, though the most of them are maintaining separate pastorates. Those who have investigated their work speak of it in the highest terms. "They are willing to go where men will not go. In the matter of genuine missionary service they put men in the shade." "They do a whole lot of things that men won't do. They work harder for their money and with less fault-finding than men. They get into the hearts of their sisters when a man cannot. They handle rough boys with more tact and wisdom than most men." These are a few ex-

tracts from reports rendered. There are many lay-workers besides those regularly ordained, who for the most part receive their training at the Moody schools in Chicago and Northfield. These are doing the Master's work as pastors' assistants, parish visitors and missionaries in city and country. There are now about twenty young women being trained at Northfield for this work, and the supply is never equal to the demand. The good that is being done by these consecrated workers is beyond calculation.

WOMAN'S BOARD REPORT.

A regular meeting of the Woman's Board was held at the home of Mrs. W. C. Daland, in Milton, Wis., Feb. 4, 1904.

Members present, Mesdames Clarke, Daland, West, Platts, West, Whitford, Babcock. The meeting was opened in the usual way, by Scripture-reading and prayer.

The minutes of the last meeting were read and approved. The report of the Treasurer for January was presented and adopted.

The Corresponding Secretary reported two barrels of clothing having been sent out from the Westerly Society to needy ones. There was also a letter received from a Sabbath-keeping sister at Eau Clair, Wis., who sent \$4.25 to be applied on the debt of the Missionary Board. These letters to the Board from lone Sabbath-keepers are a pleasant and helpful feature of the Board meetings, showing a consecration among our women in a practical way, and an interest and confidence in the work of the Board that is very encouraging.

A letter from Mrs. Sarah Davis was read. She is now in Oakland, Cal., where her invalid son is being treated. She expressed thanks for the cards sent to the mission school at Shanghai at Christmas time, and spoke hopefully of her anticipated visit to our churches, as soon as circumstances would permit.

The plan of sending a Christmas box to the Mission this year was brought up and was favorably received. The time and manner of contributions for the box will be made known to the Societies after arrangements have been more fully completed.

Mrs. Townsend's monthly statement was presented.

The President, appointed Mrs. Platts and Mrs. Daland a committee to form resolutions concerning the death of Dr. P. J. B. Wait, of recent occurrence. Resolutions to be sent to the SABBATH RECORDER for publication, also a copy to be recorded in the minutes of the Board.

MRS. S. J. CLARKE, Pres.

MRS. J. H. BABCOCK, Rec. Sec.

SYMPATHY.

We are as harps that vibrate to a touch
From a stranger's hands, unconscious of the strings,
While the soul's slumbering echoes wake to life
And through its halls responsive music rings.
Few are the Davids to these harps of ours!
Few learn the cunning of the instrument;
And those to whom the gift has been denied
Are oftenest those with whom our lives are spent.
But God's large gift of Love is showered around.
Let us be thankful. Earth were too like Heaven,
If, with the power of loving deep and long,
That other gift of sympathy were given.
—Hamilton Aide.

SABBATH TRUTH IN HOLLAND.

Read at the Evening in Holland, in Plainfield, by Mrs. Sarah Wardner.

Rome had its Cæsar; France its Napoleon;
America its Washington; Holland its Wil-
liam of Orange. The Christianity accepted

by the Dutch as early as 622, was as pure as were the people who received it. Later, when ritualism and corruption had so transformed the church that the reformation became necessary, and Luther and Calvin were sounding the call of Protestantism, the firmness, patience and courage which had been fostered by this people in their struggle against the ever encroaching sea, characterized their efforts to preserve a religion pure and undefiled.

When the vast empire of Charles V. was divided, the Netherlands fell to Philip II. of Spain, an ardent Catholic. Noting the spread of heresy throughout the domain, he determined to root it out, and used as his agent, the infamous Duke of Alva. To him he gave unlimited power, and a vast army to aid in exterminating the Protestant element, and to enforce the establishment of the Catholic church. Placing himself at the head of a tribunal called the "Bloody Council," he harassed the people for six long years with confiscation, persecutions, tortures, terrorism and bloodshed, until it seemed that their cause must be lost. There arose for them, however, a leader, staunch and true, and again and again they rallied, sparing neither property nor life, even breaking their dikes and flooding their cities to thwart the schemes of the tyrant Alva.

The year 1581 found Holland and Zealand freed from Spain, and enjoying the rulership of William of Orange, who had led them to civil and religious liberty. Philip, in desire for revenge, had put a price of 25 000 gold crowns on his head, and in 1584 the Father William of the Dutch, the only ruler in the world who may be fairly compared with Washington, was assassinated.

After a controversy between the Lutherans and Calvinists, the latter prevailed, and the Dutch Reformed church came to be the prevailing one in Holland, and in Dutch colonies schools and churches were founded to propagate its doctrines. The Dutch claim the honor of establishing the first Protestant church organization, the first day school and the first theological seminary on this continent.

The conservatism of the Dutch and their reluctance to yield in controversy makes them almost intolerant of those who do not agree with them in religious belief. The Sabbath truth was not unknown to Holland, for in 1529 two women, Barbary VanThiers and Christiana Folligern suffered martyrdom, one of the charges against them being that they kept the seventh day for the Sabbath. And even in these modern times of liberal ideas, the Baptists are unpopular and few in number.

To the minister of a little Baptist church in Haarlem, came a packet of four page Sabbath tracts in the early spring of 1877. This little package was only one of many sent from the quiet home of Rev. Nathan Wardner and wife who had been sent by the Missionary Board of the Seventh-day Baptists of America to spread Sabbath truth in Scotland, and who were located in Glasgow. None know the difficulties, the repulses, the discouragements of this kind of work until they have carried it on. To present an unpopular truth to an unsympathetic audience, to scatter pages of literature that is unwelcome, seems a thankless task, and often these workers had hours of weariness and questioning as to the fruit of their labor; and would anxiously watch the

mails for answers from tracts sent to places they could not personally reach. Eagerly and hopefully would they read and re-read letters of inquiry, of thanks, yes, and even letters of rejection and bitterness, for controversy meant life.

From the little packet of tracts which thus fell into the hands of Elder Velthuysen, of Haarlem, Holland, arose a correspondence which resulted in the founding of a little Seventh-day Baptist church, three brethren and eight sisters constituting the membership. To this remnant of the Baptist church in Haarlem, few in number, but brave and determined in spirit, fell the little chapel encumbered by debt.

Elder Velthuysen was the editor of a paper called D. Boodechapper. Its mission was to publish the truths of his belief which were excluded from other religious publications of the city. When the Sabbath tracts came to his notice he published the translation of them in his paper, thereby losing many of his subscribers. "But," he says, "when D. Boodechapper must perish he shall perish with honor; better to die in the service of the king than to live as a fawner." Later the Missionary Board determined to purchase the chapel and to aid in the publication work of Elder Velthuysen, and also to pay him \$300 a year as salary for missionary work.

In 1879, the right hand of fellowship was extended to the church of Haarlem through its delegate, Rev. Nathan Wardner, by the General Conference, held at Plainfield, N. J.

During his lifetime, Elder Wardner and the Milton Junction church, of which he was pastor, gave liberally toward the support of the Holland Mission, and since his death the aid is given by Mrs. Martha Wardner in accordance with his desire.

In the year 1882, Elder Velthuysen and daughter attended the General Conference at Alfred, and later visited Wisconsin, where the daughter was baptized by the one who had sent to her home the message of truth. The little church has been visited and cheered by several members of the Board and by some of our own number.

In 1885, the conversion of Bro. Bakker at Vriescheloo made a strong addition to the working force. He and Bro. Vander Schurm, of Gronigen, preach and spread tracts.

We have now churches at Haarlem, Amsterdam and Rotterdam, and besides the midnight mission work, and temperance work, and preaching, Elder Velthuysen travels through the country in a Gospel wagon, and so comes into contact with many people who thus become hearers of the Word.

Four young men who belong to the Sabbath-keeping families of Holland, came to this country; three of these, sons of Bro. Bakker, have been members of our own church and its branch organizations, and are well known to most of us. The fourth, Peter Velthuysen, while striving to obtain an education at Alfred University, could not resist the desire of his heart to help the weak and erring—his work in the midnight mission of his native city—and labored in the streets of the city of Hornellsville. This love of mission work so impelled him that he responded to the call to go to the Gold Coast of Africa, and with the prayers and blessings of the church of Alfred, and of our whole people, he was dedicated to his chosen service.

Meantime Jacob Bakker, his comrade from

the homeland, prompted by the same desire to help his fellowman went forth from this church to assist in the work in East Africa. How our hearts glowed with hope and thankfulness that in these two young men we had prospects of planting our truth and spreading it from new centres.

But in the providence of God, Peter Velthuysen left his work unfinished, sacrificing his life on the altar of his love for benighted humanity; and Jacob Bakker, beset by disappointments and unavoidable obstacles to his work, returned at the call of the Board, grieved but not disheartened, and is now on the eve of departure for mission work in Java accompanied by his young wife.

If, as has been said, the measure of our success is the effort we make, surely these efforts have been grand successes. It is in God to add his blessing, and for us to wait in patience.

And when we remember how many shook their heads deprecatingly over the Scotland mission, and felt that it was of little or no avail, we look at the widening circle of influence from the leaflets sent from that mission to Holland, and realize that though man may propose, it is God's to dispose.

"No good thing can be lost,
Nothing that's true and pure,
We do not see the seed-corn in the earth,
The harvest time is sure.
Faith, love, and hope are golden grain
None sow in vain."

FROM REV GEORGE SEELEY.

Rev. George Seeley, of Peritcodiac, New Brunswick, Canada, reporting his work for the Tract Society says:

"The output of tracts since General Conference time has been about 70 000 pages. Any one of our people taking a look at the country north of the United States may know that from Halifax on the East, to Vancouver in the West, in all the places and cities along the lines of railway and mail routes our tracts have gone in large numbers. These are calculated to arouse the dormant attention of many to the truth concerning the Sabbath, and the supreme prejudice of others, for we know not which may follow their reading. Yet we commend the efforts to spread truth in the name of our Father in Heaven, and pray that the Divine Spirit will follow with His blessing.

"Though seed be buried long in dust,
It shall receive the sowing,
The precious grain shall never be lost,
For grace insures the crop."

—Dr. Watts.

"We are lone Sabbath-keepers, and appreciate very much letters or papers or other kindnesses sent by any of our dear brethren in the churches of our people. We enjoy greatly the SABBATH RECORDER. It appears like a great family letter to all the members of the household, bringing the news from one to the other, widely separated but united by the bonds of love and peace in Christ our Lord. It never fails to be freighted with the deepest interest in the matters and work pertaining to the furtherance of Seventh-day Baptist enterprises at home and abroad. Our principles should be very dear to us, and we should never fail in forwarding the cause of Sabbath Reform that ought to lie deep down in all our hearts, and be seen in our lives and our work. May I ask for earnest prayer on the part of all our brethren and sisters that the truth may go forth as brightness, and His salvation as a lamp that burneth."

Young People's Work.

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

In the farmhouse door grandmother stands,
With love-lit face and outstretched hands,
While up the road with flying feet
Comes little Maggie, flushed and sweet,
Through the open gate she trips so gay,
Singing all the way.

"Grandma," she cries, "I never missed
One word in all the spelling list;
To-morrow I'll be at the head,
And teacher praised me when I read,
So I came home from school to-day
Singing all the way."

Grandmother kissed the little one,
Then, wistful, watched the setting sun,
Where, back of clouds and changing skies,
A wondrous city seemed to rise,
She's always glad, this woman gray,
Singing all the way.

The Three Wise Men.

A letter has been addressed to "The Magi," Alfred, N. Y. It reads thus:

"Dear Magi:
This, 'The Magi,' is what you will be when you return from the East.

Yours in anticipation,

G. H. LYON,
PAUL P. LYON,
MRS. PAUL P. LYON.

TO MAGUS RANDOLPH,
MAGUS SAUNDERS,
MAGUS WITTER.

Mrs. E. A. Rogers suggests that we be called "The Trio Party."

Questions About the East.

L. C. Randolph,
Dear Friend—First of all, I am glad to learn that you are going to Palestine, Egypt and Europe.

I am curious to know more about a native tribe living at the head of the brook Cherith and called, "The Ravens."

As I remember, the description given by the lecturer last summer, they are very black but without the African features, and have bronze colored eyes.

Dr. Allaman said some offered this tribe as an explanation of the feeding of Eajah by the Ravens. I never heard of the tribe before and am not inclined to credit them with much importance but would like to hear more about them.

Wishing you a very pleasant and profitable trip, as I know we also shall profit by it. I am as ever, Your Friend,

LYLE E. MAXSON.

NORTONVILLE, Kan., Feb. 2, 1904.

P. S.—I first thought I would speak of this: Dr. Allaman said, "In Rome in a dungeon prison where Paul was confined he preached to prisoners and desired to baptize some of them." And at the desire of Paul, a pool of pure water came into the solid rock in a hollow about the size of a bucket.

"How it got there we cannot tell, only that the Bible says, Paul commanded it to come, and there it is." (This is exact quotation.)

L. E. M.

These are just what the Editor has invited, questions. The chances are that others would like to ask the same thing which you have in mind at this moment, and will be interested in reading the answer. This will be your last chance to reach the Magi. Write at once.

Being a believer in the division of labor, I will commission Saunders to look for that baptismal pool about the size of a bucket, and Witter to hunt up the Arab tribe known as

Ravens. I imagine they are a pretty shy lot, and it will take a long-legged man to catch them.

THE OLD TESTAMENT IN RELIGIOUS EDUCATION.

PROFESSOR EDWARD L. COLE, D. D.

Owing to the inferiority of many of the teachings of the Old Testament compared with those of the New, a feeling ever and anon arises that the Old Testament has but little religious value and might almost be dispensed with.

The Old Testament it is true, will always be studied as a means of understanding the New. Jesus was a Jew. Christianity is but a further development of the Hebrew religion. The historical background of the person and teaching of Christ is largely made up of influences derived from the Old Testament. He who has never read the Old Testament cannot understand the New. Old Testament laws and customs are constantly referred to in the New Testament. Old Testament narratives furnish a wealth of illustration for exhibiting New Testament doctrines. Old Testament ideas form, indeed, not only the very foundations, but also a goodly part of the structure, which we may call the edifice of Christian thought. Christ also in his person, and through the kingdom which he had introduced, is a fulfillment of Old Testament prophecy. From the point of view, then, of enabling one to understand the New Testament, the Old Testament has a most important part in religious education. One must study it who is to have any comprehensive grasp of Christianity or the true religion. My purpose, however, is not to speak of this use of education or instruction of the college and the theological seminary, but of its place and use in the religious education provided by the church through the Sabbath-school, the pulpit, and the home.

Religious education differs from religious instruction. The latter aims at giving information or exact knowledge, the former includes more. It seeks to influence the will, to fashion or mold the character. It is a process of soul-nutrition, of the development of one's moral and spiritual nature. Through a religious education one becomes true and loving in one's relation to his fellows, and obtains an abiding personal peace, having a word of comfort for those in the sorest distress; and the fundamental postulate of this is the recognition of an all-controlling, all-loving personal force in nature and in human life; or, in other words, a belief in God. This is the substratum of a religious education, as the meaning of the word "religious" itself implies. And the Old Testament is the incomparable means for impressing this belief, because of all writings having this idea of God in a high and worthy form it takes this idea the most for granted. One reads the modern newspaper without necessarily a thought of divine activity in the world. One reads the Old Testament with scarcely any other thought. God is at all times and in all places present. One is constantly reminded of the words of the Psalmist:

If I ascend up into heaven thou art there;
If I make my bed in sheol, behold thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shalt thy hand lead me,
And thy right hand shall hold me.

—Ps. 139: 8 f.

The philosophy of life of the Old Testament is that

In (the divine) hand is the soul of every living thing,
And the breath of all mankind.
With God is strength and efficient working;
The deceiver and the deceived are his.
He leaeth the counsellor a way spoiled,
And judges maketh he fools.
He leaeth bonds of kings,
And bindeth their loins with a girdle.
He leaeth priests away spoiled,
And overthroweth the mighty.
He removeth the speech of the trusty,
And taketh away the understanding of elders.
He poureth contempt upon princes,
And looseth the belt of the strong.
He increaseth nations and destroyeth them;
He spreadeth nations abroad and destroyeth them.
He taketh the hearts of the chiefs of the people of the earth,
And causeth them to wander in a wilderness where there is no way.
They grope in the dark without light,
He maketh them to stagger as a drunken man.

Job 12: 10, 18-21, 23-25.

KEEPING THE HEART.

It is a trite saying that the heart is at the foundation of character, but it is eternally true. Who has not had the experience of going along in a course of conduct and thinking that all was well, when suddenly in some crisis you found yourself on the verge of a deed which you had never supposed could enter into your thoughts as a possible thing for you to do. Secure in a carefully-planned line of action, such a moral catastrophe seemed utterly remote and improbable. You were like one tearing his way through thick bushes in a wood, who suddenly finds a deep gulf yawning beneath him into which he would have fallen at one step more. Those who have been shocked to find themselves in such moral peril, have realized that the trouble was not in their intentions, but in the heart. They have laid plans for a correct course of conduct which ran smoothly in the ordinary ways of life, but under special stress an insidious weakness of character has been revealed which threatened the destruction of the fair fabric of conduct, as in an overwhelming conflagration the most beautiful buildings are consumed in the flames kindled in a miserable hovel. There is no security for right living except in purity and uprightness of heart, and the wise of to-day heed well the words of the wise king of old, "Keep thy heart with all diligence, for out of it are the issues of life."—The Watchman.

The salmon seems to be gifted with much intelligence, or "hereditary foresight," as it is occasionally called, which is more particularly acute when danger signals are abroad, says William C. Harris, in Field and Stream for November. They have been known, when congregated in the upper pools, to become frightened by poachers approaching them with net or spear, and to immediately dash down stream to a distance of thirty miles in one night, not stopping until they had reached pools so deep that they could not be taken with the appliances of the poacher. They seemed to know that if they went higher up the stream their doom was sealed. When coming from sea in schools and on entering the estuary they have been seen with an old leader at the head of the school, the rest forming a triangle about two and a half feet below the surface of the water; and on calm days, guided by the old patriarch, they would swim around the fishermen's nets, never approaching them nearer than ten or twelve yards.

A rural citizen in Ohio has cows that laugh. Of course they are the laughing stock of the neighborhood.

Children's Page.

THE KITTEN'S PROMENADE.

Whitefoot, Malta, and Pussy-cat Gray
Went to walk together one summer day.

Never before had they passed the gate,
And they walked with pride, with tails up straight.

"It's very charming," Miss Whitefoot sighed,
"Who would have thought the world so wide?"

A toad and a grasshopper sat in the way—
"What giants we are!" said Pussy Gray.

"Mother told of danger outside the gate—
There's nothing to harm us," said Malta sedate.

Pussy Gray said, "You see, I suppose,
How very foolish of late she grows."

Just then a dog jumped over the wall—
A spit and a cloud of dust were all

That was left. The kittens, brave and sedate,
Had vanished through the open gate.

—Selected.

SNAKING PARTIES.

The section of the State of Wisconsin, bordering on the Mississippi River, and made up of long stretches of deep valley (or coulees as the natives call them), with precipitous, wood-covered hills, broken with numerous rocky ledges, where the thin skin of the hillside has been washed away by the torrents of water that rush down their sides during the summer thunderstorms, seems to be a natural habitat for the repulsive ophidian, commonly known as the rattlesnake. So numerous are they, and so great a menace to life, that the county in which this village is situated, Vernon, and the neighboring county of Crawford, pay a bounty of fifty cents for each rattlesnake killed. An idea of the prevalence of the snakes may be had when it is stated that this county last year paid out nearly \$1,000 in bounties at fifty cents a "tail." When the bounty was first declared, the supervisors decreed that on presentation to the county clerk of the "rattles," as the horny substance at the end of the tail of a "rattler" is called, and from which the snake takes its name, he should be authorized to issue a voucher for fifty cents in favor of the person presenting it. The farmers, however, fearful of losing the source of a considerable income, commonly caught the snake with a forked stick just back of the head, and then, after severing the rattles, allowed the reptile to go. But as soon as the county lawmakers learned of this method of "exterminating" the snakes, the law was revised, so that now any one wishing to collect money from the county in the shape of bounty must go to his own town clerk with at least four inches of the tail of the snake in addition to the rattles. The town clerk cuts off the rattles, and gives a certificate to the snake hunter; this certificate and the rattles must go to the county clerk, as of old, for the warrant on the treasurer. The fact that so large a sum was paid out last year speaks eloquently of the number of snakes lurking in the valleys and hills of the county.

Snaking parties are occasionally honored in the observance, and it was my good fortune recently to be one of a party going out after excitement and snakes. Rubber boots are worn for protection, while for weapons a good garden rake is considered about the best, providing one does not get too excited and strike so hard as to break the means of destruction. A crowbar is considered an essential also, to pry around the loose edges of the ledges of stone and discover the hiding places of the reptile. Our little party, prop-

erly equipped, called forth for the top of a hill near the village with a southeasterly exposure. So sheer is the descent of this bluff, and so well known is it as a resort for rattlesnakes, that it has never been used even for cattle, and the forest seemed almost virgin as we made our way through it in our laborious climb toward the top. An occasional disturbance in the underbrush would make my heart leap into my throat, interfering with my already labored breathing from the unaccustomed exercise; but I toiled desperately onward, as not for worlds would I have allowed my companions to leave me behind. But the top of the hill was finally reached without incident, when a beautiful view was unfolded. To the north, on the "ridge," were endless acres of well cultivated land, dotted with farmhouses, surrounded in almost every instance by immense barns and tobacco sheds, and an imposing wind-mill standing sentinel over each group of buildings. To the east and south were long stretches of valley, bordered by other just such wooded hills as the one we stood on, while at my feet lay the little village we had recently left, peacefully sleeping by the side of the rivulet that gave it an excuse for existence. Such a scene of tranquility and domesticity accorded poorly with the thoughts in my mind, for all I could think of was that ledge of rocks I could see below me, and the horrid, crawling things supposed to be in hiding there.

"Now, if you hear one rattle," said one of the party to me, "just stand still."

"What, stand still, and let it jump at me?" I exclaimed.

"No; but stand still long enough for us to find out where it is," was the reply.

The party now plunged down into the woods once more, and with one frantic tug at my boot-tops, and with a convulsive clutch on the handle of my rake, I hurried after the others. We had gone but a little distance from the brow of the hill, when—

Wh-r-r-r!

I could feel my muscles stiffen, and every nerve in my body grew tense, as the entire party stood in its tracks, just as a pointer does when it scents a covey of birds.

"There he is," said one of the group; and looking in the direction indicated, thankfully noting that I was at least twenty feet away from those beady eyes, I beheld my first rattlesnake au naturel. There he lay, coiled ready for attack, head and tail erect, vibrating with excitement and anger, the rattles on the head of his tail giving out that peculiar "Wh-r-r-r," which can best be described by likening it to the hum of a locust.

The sun shining on him brought into play the varied colors of his mottled skin, and I retained presence of mind enough to see that his throat and most of his body was of a peculiar yellowish shade, while his back and the tail end were of a velvety blackness. A well-directed blow from a rake in the hands of the one nearest the reptile stunned him, stretching him at full length on the ground, where he was easily dispatched and his rattles severed. Arriving at the ledge rock, a search of half an hour brought forth a den of seven of the horrible creatures, writhing, twisting, coiling, and uncoiling, with a hissing that was most terrifying. Short shrift was made of them by the men accustomed to killing them, and by sundown we were well on

our way down the hillside, eight rattles totaling fifty-one buttons, being our trophies of the most exciting afternoon I have ever experienced.—New York Post.

Can any of those who read this page tell the children anything more about rattlesnakes or rattlesnake hunting? The editor has been in the part of Wisconsin described in the story above. When he was a boy he lived in Wisconsin about one hundred miles from Vernon. A few miles from his father's house was a large hill two or three miles in circumference, (if you do not know what circumference means, find out before you go on with this story,) in which were many limestone ledges. These ledges were the home of rattlesnakes. When the county was first settled people did not build houses very near to that hill—which was called "Mount Tom"—because the snakes came out from it in summer and were all about in the grass around the foot of the hill. Every spring, when the weather began to be warm, and while the snakes were slow in moving—you know that in cold weather they crawl far back among the rocks and go to sleep—the men and boys used to have snake hunts, and it was said that one year over five hundred rattlesnakes were killed there within one month. A large stream of water, called the Puckiyan, ran between Mount Tom and my father's home, and the rattlesnakes did not cross that stream. We never saw any near our house. There was a smaller hill than Mount Tom about four miles from our home, in the "East Neighborhood," as we used to call the place, where there were rattlesnakes. A Mr. Brown, who lived near us, told me that he was on that hill one day in the spring of the year, sitting on some dead leaves talking with a friend with whom he had gone out for a walk. Mr. Brown picked up a stick and began to push the dry leaves out from a crack in the rock on which he was sitting. As he cleared away the leaves something began to move, and he soon found out that it was a big rattlesnake. Mr. Brown said, "I got up very quickly." It was Mr. Dexter Brown, and I think that some of his grandchildren are in Dodge Centre, Minn., and perhaps they will read this story. "Mount Tom" and the hill where Mr. Brown was, are near Berlin, Wis. Now if you have any books which tell you more about rattlesnakes, or if any of your friends can tell you more, it will be a good time for you to learn all you can about them now while the subject is fresh in your minds.

OFT IN THE STILLY NIGHT.

THOMAS MOORE.

Oft in the stilly night,
E'er slumber's chain has bound me,
Fond Memory brings the light
Of another day around me:
The smiles, the tears,
Of boyhood's years,
The words of love then spoken;
The eyes that shone,
Now dimmed and gone,
The cheerful hearts now broken.

When I remember all
The friends so linked together,
I've seen around me fall,
Like leaves in wintry weather,
I feel like one
Who travels alone

Some banquet hall deserted,
Whose lights are fled,
Whose garlands dead,
And all but he departed.

Thus in the stilly night,
E'er slumber's chain has bound me,
Fond Memory brings the light
Of other days around me.

History and Biography.

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

GENERAL CONFERENCE—SIXTH SESSION. 1806.

UNION, COMMUNION AND EVANGELISM.

This Revival Year.

(Continued from last week.)

"Voted, that E'd. Abraham Coon and Bro. John Hubbard write a Circular Letter to our sister churches, of which the subject matter is to be Love.

"Circular Letter presented, read, and approved.

CIRCULAR LETTER—BROTHERLY LOVE.

"The elders and messengers of the Sabbatarian Baptist Conference sitting at Berlin, late Petersburg, Sept. 11, 12, 13, and 14, A. D., 1806, to the churches which they represent, send greeting:

"Dear brethren, in conformity with the custom we have adopted of addressing our brethren, composing the different churches of the Sabbatarian order, on some important subject relative to the great concerns of religion, in order to excite your minds to the practice of every Christian virtue, we shall call your attention, at this time, to the important subject of Brotherly Love.

"Though every suitable respect is to be paid to all men, yet there is a peculiar affection due to every believer, which is called brother love. Peter enforces this duty in his exhortation to love the brotherhood. This is one of the relative duties which Christians owe to each other. It stands pre-eminent in the Word of God. From the repeated exhortations to this duty, and the variety of forms in which it is enforced in the Bible, we believe the inference of its being of the first magnitude, is conclusive.

"Moses gives the sum of all moral duties in the ten commandments, and Christ comprehends them all in two. The first and principal one is, Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength; and the second is like unto it: Thou shalt love thy neighbor as thyself. He then declares that on these hang all the law and the prophets, hence we see the propriety of Paul's declaration, that love is the fulfilling of the law; for every duty required of us is to be performed from the principle of love to God, as the moving cause, and in obedience to his revealed will, as the rule of all our actions. The first table of the law containing our immediate duty to God is by our Savior comprehended in this one sentence, 'Thou shalt love the Lord thy God with all thy heart, mind, soul, and strength.' This is called the first and great commandment. The second table, which contains our duty to our neighbor, is also comprehended in this single sentence: 'Thou shalt love thy neighbor as thyself.' We are, therefore, authorized to conclude, that though all our duties are to be performed from the principle of love to God, yet love to the brethren, abstractly considered, is the cause from which arise all the other relative duties which we owe to them; for, as love to God is that active principle which constrains us to delight in his worship, and which makes the ways of wisdom to be ways of pleasantness and all her paths peace, so love to man is that principle of action which not only impels us to fly from the thought of doing him an injury, but prompts us to give relief when in distress,

and render him happy. Love worketh no evil to his neighbor. Love is, therefore, the fulfilling of the law. If ye fulfill the royal law according to the Scripture, thou shalt love thy neighbor as thyself, ye do well. Granting that we take this command in an unlimited sense to extend to every individual of the human race, yet we still contend that there is a peculiar affection due to the children of God. The Apostle's advice runs thus: 'As we have opportunity, let us do good to all men, especially unto the household of faith.' We are to love all men, as men, though some, by their abominable practices, forfeit our respect, and bring upon themselves merited contempt; but Christians are to be loved as the adopted children of God, and for the image of him which they bear. The obligations we are under to love God and his children are inseparable. It is folly in the extreme for any one to deceive himself under the idea that he loves God, when, at the same time, he has no disposition to love and do good to his people; for, says the Apostle, 'This commandment have we from him, that he who loveth God loveth his brother also, and if a man says he loves God, and hateth his brother, he is a liar.' From this and similar language in the Scriptures, it is evident that brotherly love is an indispensable duty resting upon all the followers of the Lamb.

"Brotherly Love is not only an incumbent duty on all believers, but it is, likewise, a very comfortable evidence of their state, for, says the Apostle: 'We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.' From this it appears evident that Christians, from the circumstance of their loving the brethren, may draw the comfortable and assured conclusion that they have passed from death to spiritual life, or, in other words, that they are regenerated or born of God, and made heirs of eternal glory.

"As an evidence of heavenly affections, it is not common for this to stand alone; but it is generally attended with other discriminating marks, by which a person may judge of his adoption into the kingdom and patience of Jesus Christ; but we still think there are seasons when almost every other mark is lost, and when this is the Christian's principal, if not only support, and we believe this abundantly sufficient to preserve him from sinking in despair.

"Let us review this delightful subject. Figure to yourselves a person just made acquainted with his dreadful situation as a sinner, condemned by the law of God, a load of guilt upon his soul, ready, in his own apprehension, to drop into endless misery, but waiting with an anxiety bordering on despair, to receive some comfort from the Word of God, interrogating the beloved disciples, 'We know,' as says the Apostle John, 'What,' says the disconsolate sinner, 'do you know?' 'That we have passed from death unto life.' 'O, happy saint, do you know this to be your situation?' A knowledge of this is worth ten thousand worlds. Would to God, that I had the smallest gleam of hope that such a blessing were mine. Let me ask you, how do you know it? 'Because we love the brethren, and I am instructed by the Holy Ghost to assert, for the encouragement of believers, that he who truly loves his

brother has been delivered from death and hath a right to the tree of life, and also to check the presumption of hypocrites, from the same authority, to declare that he who loveth not his brother, abideth in death.'

"Brotherly Love is not only an evidence to ourselves that we are born of God, but also to others; for, says the blessed Redeemer, 'By this shall all men know that ye are my disciples, if ye have love one to another.' It is only when Christians are wearing Christ's livery and completely equipped with the gospel armor, that they appear fair as the moon, clear as the sun, terrible as an army with banners. It is only those whose general conversation is such as becometh the gospel, that appear respectable in the eyes of mankind, for the path of the Christian is so clearly pointed out in the Word of God, that even the wicked world can readily discern the least deviation in his steps, and when professors allow themselves to fall into the vain and sinful customs of the world, and, especially when they are contentious, and give themselves up to backbiting and evil speaking one of another, they become a stumbling stock to infidels. Let us, therefore, dear brethren, be exceedingly careful, in all our conduct, to give none occasion to the adversary to speak reproachfully of the innocent cause we profess.

"This divine principle of love is founded in the reason and in the nature of things. The motives to it are innumerable. The vast and stupendous works of creation; the regular and beautiful order in which all its parts are planned and executed, display, not only their infinite power and wisdom of the Creator, but his unparalleled love in preparing inexhaustible treasures for the happiness of intelligent beings. This display is conspicuous in his universal and equitable government of the world, and especially in the great plan of redemption. We ought, therefore, brethren, to love one another, because God first loved us.

"Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace be with you. Amen.

ABRAHAM COON, } Com.
JOHN HUBBARD, }

"Voted, that the Conference be adjourned to the fifth day before the second Sabbath in September, 1807, at the meeting-house in Cohasset, at ten o'clock A. M.

ABRAHAM COON, Moderator.

STEPHEN MAXSON, } Clerks.
JOHN HUBBARD, }

AN ORPHAN DISTRIBUTION.

REV. H. D. CLARKE.

I have said quite a little to the RECORDER readers about my work and perhaps wearied some with my letters. Many others have written of great interest in the reports. Perhaps this account may differ from others and add new interest.

Reaching New York City I began the task of gathering together a company to take to the State of Iowa. A boy of fourteen years or past came with his sister, a fine looking girl of sixteen years, to see about the boy going with us. The company went to his semblance of a home and up in the third-story tenement room, dark and dingy, we talked the matter over. His father was a drunkard and abusive. The stepmother did not want him to go, neither did the sister. He said he

would not remain in the city and near his father. I did not urge the matter, but consent was finally given and the boy was transferred by law to the Aid Society. William was down to the office the next morning all ready for the great change awaiting him. From the "Five Points" others were taken. Four boys from the "Farm School." We staid the night before starting, at the "Baby's Mission" on 23d street. In the evening eight of our company from that place were given a farewell party by those who remained. Dressed in their best they gave a very nice little concert as cheerful as though they were the children of wealth. It was a sight I wish all the RECORDER readers could have seen. You could not but have been gay with them and you could not but weep at the thought of the parting which was to take place the next day. We take a street car, crowded full of people so we can hardly keep track of the children, and away we go to the ferry. A mother of one of the girls, homeless, and having no means of support, accompanied us across the ferry and to the Erie train, and there said good-bye to her darling Lizzie, perhaps never to see her again. Lizzie is seven years old, a pretty girl, sweet and affectionate. George and Matilda and Blanche are brother and sisters, 6, 8, and 9 years old, nice looking and very good children. Louis and Thomas are brothers, a little past 5 and 3 years. Thomas is a bright baby and crawls up into my lap every little while. Their mother was from France and their father from Italy. The father abused the mother and she was taken to the hospital. The licensed saloon keeper "of good moral character" may be an Alderman for whom the high-toned Christians of the city voted, for they are loyal to the party. By their votes they said to the government, we are satisfied with the licensed saloon. And by indisputable documentary evidence they are. Little Ira is too full of mischief for anything, but a dear little fellow all the same. He is four and a half years. Parents unknown. Ida is a sweet little Swede girl of five years. Parents unknown. She is more quiet than the rest, modest and confiding. Two more brothers, William and Henry, mother dead and father—? They leave two sisters, one at Coney Island and the other unknown. Will the resurrection effect a reunion of such as these? Charles K.—is a Russian Jew. A bright boy and the oldest of the party. He has been eight years in a Hebrew Orphan Asylum. William H.—is also a Swede and a very fine singer. By request he has sung his favorite song to many interested friends, since found:

"Always in the way, I can never play."

The last of the fourteen but far from least is Samuel T.—; seven years old as near as we can guess. He was picked up on the street when about two years old. Not a relative ever known. He is handsome, has very fine features and is an exceptionally smart boy. Before I say more you will be glad to know that a Congregational clergyman saw him on the train and fell in love with him. Receiving good references from him I reserved the boy and afterward took him to Chicago and placed him in an elegant home. Rev. W. had already brought up four orphans.

But we are now on the way. A big basket of sandwiches, some cake and with milk brought aboard at our station, we greedily

eat three times a day. We have to stand guard over the ice water in the car lest the little ones become sick. In Chicago we stop for a warm breakfast. Two engines being broken down, we are delayed twenty-four hours and cannot meet an appointment at New S. Telegraphing ahead the meeting is postponed until Friday. At Grinnell, Ia., we were too late to catch the train and had to stay all night. There were three beds at the hotel for fifteen of us, and \$4 50 was wanted for them. Three commercial travelers could have them for \$1 50. Two kind young men at the station went to a livery barn and brought a lot of blankets and robes upon which our darlings stretch themselves; that was the third night we had been without beds. Little sleep had I secured those three nights, for I was all alone, with no nurse to help, and must watch that nothing happened to my precious freight.

At last we were at our journey's end, and great was our surprise to find that the ladies of the town had raised money to send a bus to the station after us and pay the board bill of the children until all are placed in homes. The children were made ready and we went to the Opera House, which was packed to overflowing, many being turned away for want of room. I gave a forty-five minute talk, while sympathetic hearts beat and tears were seen in strong men's eyes. Is there anything more touching than innocent and helpless childhood? It nearly breaks me up to be obliged to separate those brothers and sisters. However, they are taken by families living within a few miles of each other. All are placed in good homes and many people are disappointed in not getting a boy or a girl. The baby was the first one to be taken, three wanting him. Some applicants were turned away because not well recommended by the local committee of eight good business men who kindly consented to help in the distribution. I have seen them all since they were placed in their new homes, and they are happy and contented. The years are now before them. A new life is begun. The foster parents must do the rest while I visit them annually, and see that the contracting parties treat them well.

I now return to New York City to gather another party and again go West to find homes. Blessed work. Anxious work. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Is it so? Many prayers went up in that train, westward bound, for those little ones: "Dear Lord, help. These are thine own. They are homeless and needy. Give wisdom and guidance that all may find homes." The prayer was heard.

This is a long article, but it briefly gives a plain picture of a sample party of boys and girls en route for Western homes. I suppose I am the only Seventh-day Baptist engaged in such work.

The Sabbath following the distribution I addressed the Seventh-day Adventists in their church at Audubon, Iowa, and next day occupied the Congregational pulpit at Dunlap, Iowa, where I have made arrangements to bring a company of children. The pastor, Rev. E. Kent is to go to Jerusalem on the same trip with Brethren Witter and Randolph, of Salem and Alfred. In Nebraska I now get a sick boy and take him back to New York for treatment.

February 15, 1904.

THE SECRET OF POWER.

For centuries Lake Erie has emptied itself into Lake Ontario through the Niagara gorge. The red man worshiped by that waterfall, the white wondered at it, but no one used it. To-day a great city is growing up beside it, light and power flow from it. Fifty years will see one of the greatest cities on earth built about it. Worship and wonder have passed, power has come. Men are using what has waited for us for centuries. Metal touched by falling water is working a revolution. Herbert Spencer defined life to be "The continuous adjustment of internal relations with external relations." Power depends upon adjustment. Adjust the turbine to the falling water, adjust the generator to the turbine, adjust the wire to the generator, adjust the carbon filament to the wire, and darkness is slain, day is born.

Through the heart of our civilization flows the mighty stream of God's word. Men worship beside it, men wonder at it, but men do not adjust themselves to it, do not surrender mind, imagination, heart, will, to God's thoughts. The church is weak, not because out of relation to the world, but because out of adjustment to the word. She is in the world, as a steamship is in the sea, but drifting with banked fires. The secret power for the church of God is knowledge of God through his Word, surrender to his will thus known. Christ met every form of temptation in the wilderness with, "It is written." He wielded the sword of the Spirit, the word of God. He was not on dress parade, but in the arena. The words he spake were words he had heard from the Father. The harvest is in the seed, the new order was in the words Christ spoke. Ignorance of the words spoken means weakness in bringing in the new order.

The turbine wheels do not analyze the water, they surrender to it, are driven by it, get power from it. If pulpit and pew would surrender to the Bible, yield every power to it, there would be moral power enough generated to light the world, warn the world, carry the world morally. What shall the next revival be? A revival of the knowledge of God's word, first surrender to the truth, then service of men. An unsundered life curses when it tries to serve; a surrendered life blesses when it ministers. Church of the living God! Adjust yourself to God's word, so that he can adjust the world aright through you!—O. P. Gifford.

CARRYING ONE'S CROSS.

Life is not easy for any one, and to many people it is very hard. They are carrying every ounce of burden they can possibly carry. They sometimes almost totter beneath their heavy load. Now suppose that, instead of saying cheering words to these people, heartening words which would put new hope and courage into their spirit, we do nothing but criticize them, find fault with them, speak in harsh, unloving way of them? what is the effect upon them? It can only be hurtful. It makes their load all the heavier. Or, rather, it takes out of their heart the enthusiasm, the hope, the courage, and makes it harder for them to go on.

"Carrying one's cross" means simply that you are to go on the road which you see to be the straight one; carrying whatever you find is given you to carry, as well and as stoutly as you can; without making any

faces or calling people to look at you. Above all, you are neither to load nor unload yourself, nor cut your cross to your liking. But all you have really to do is to keep your back as straight as you can, and not think about what is on it; above all, not to boast of what is on it. The real and essential meaning of virtue is in that straightness of the back.—Ruskin, in Ethics of the Dust.

THE PROMISE OF GUIDANCE.

I was sitting in our room with my baby boy playing around me, and hardly noticed how quickly it was growing dark until the lights were lighted. I found I needed for my work some pins which were on an upper floor, and I said, "Willie, darling, mama does not feel well enough to go upstairs. Run up to her room; you know where the little tray is; there are some pins on it; fetch them for me." The child started. Outside the passageway was dark, and the lights were not lighted upstairs. My heart misgave me for a moment, but I thought, if that boy is to be a soldier I do not want him to be frightened by the dark. He came running back and said, "I can't go, mama; it's all dark." "Willie," I said, "it isn't very dark; you are not going to be silly; nothing there can harm you." Again he started, put his foot on the first step, and then came back and said, "No, mama, I can't go, it's very dark." "Go," I said, "and as I hear your foot on each step I will count." I heard his foot on the first step, I counted one; I heard it on the second—two; four, five, six, seven—it was getting darker. I heard the baby voice say, "Mama, are you counting? It's very dark." "Yes, baby," I called back, "I am counting." Eight! and soon I heard him rush across the hall to the room. Then there was a silence. He was such a little boy, suppose something there should frighten him. "Baby Willie," I called, "have you found them?" and he said faintly, "No, mama?" Again a pause. "Have you found them?" "Yes, mama," came the glad answer, and there was such a rush, such a helter-skelter to the stairs, and though he called, "Mama, are you counting?" his steps came so quick I couldn't have counted, and he rushed into the safe, light room all excited over his victory. Many a time I have been called to a place where I have said, "O Jesus, it is so dark!"—From an address by Mrs. Ballington Booth.

GREAT SHAMS.

If you are ever tempted to purchase a very large pear, decline the investment or reckon on a disappointment. You will probably find it woolly, almost tasteless, and more like a turnip than a pear. We know, for we have made the experiment in the land where the gigantic pears are grown. Overgrown fruits never seem to us to have the delicate sweetness which may be found in those of the usual dimensions. What is gained in quantity is more than lost in quality.

In the same manner great wealth, great honor, and great rank generally turn out to be great shams. Besides the counteracting influences of great care and great temptation, there is the inevitable satiety in too much of anything which renders it tasteless. For sweetness prefer competence to enormous fortune, the esteem of a few to the homage of a multitude, and a quiet condition to a position of emulence and splendor. There is more

flavor in enough than in too much. Solomon's proverb bids us prefer the dinner of herbs eaten in peace, to the stalled ox consumed amid contention; and the remark is the more practical when we consider how often the fat ox seems of necessity to involve contention, while the herbs are not thought to be worth fighting over. He chose wisely who said, "give me neither poverty nor riches." He took the smaller and the sweeter pear.—Spurgeon.

ADVICE TO YOUNG MEN.

You cannot retain your self-respect if you are loose and foul of tongue. A man who is to lead a clean and honorable life must inevitably suffer if his speech likewise is not clean and honorable. The future welfare of the nation depends upon the way in which we can combine in our men—in our young men—decency and strength. There is no good of your preaching to your boys to be brave if you run away; there is no good of your preaching to them to tell the truth if you do not. Unless there is a spirit of honesty in a man, unless there is a moral sense, his courage, his strength, his power, but—make him a dangerous creature in our life—a man, whether from the standpoint of our social, or political systems, to be feared and to be hunted down. In civil life, the greater a man's ability, if it is not combined with the moral sense, the more dangerous that man as a citizen, the worse he is as a citizen.

There has recently been put in operation at Boston a system of signaling beneath the waves to vessels approaching dangerous shores during foggy weather. The apparatus consists of two receivers located on either side of the ship below the water line, and connected by wires to the wheel house, where a telephone box is placed. The signals from shore are given by striking a submerged bell at regular intervals. When the observer wishes to ascertain his location he takes the ear piece, and by moving the switch either to the right or left, soon ascertains upon which side the sound is loudest, and upon that side the bell will be found. The value of a system of this nature is at once apparent when it is borne in mind that fogs frequently obscure the most powerful lights, and that certain atmospheric conditions during stormy weather render fog horns almost, if not quite, valueless.

It is reported that playing cards were originally square—and it is barely possible that card-playing was, also.

If a woman has five children and only four potatoes and wishes to divide them equally, how can she? Why, mash them.

The calender spring begins March 1, the astronomical spring begins a few weeks later and the genuine spring begins when it gets ready.

Literary Notes.

The American Prohibition Year Book for 1904 is on our table. This publication (an annual) is now in its fourth year. It is standard authority on the liquor question. Its one hundred pages are full of facts and statistics. Its departments, in addition to the almanac, are total abstinence, criminology, cost of the drink traffic, legislation, results of legislation, election figures, and organizations. Every phase of the drink question is covered. The publishers report "that in less than thirty days we have sold 8,810 copies." They also say, "It is used largely by preachers, Sunday-school workers, and

young people's societies as well as temperance organizations because it is reliable, up-to-date, complete, and full of facts and the best statistics." Price: cloth, 85 cents; paper, 15 cents, post paid. United Prohibition Press, 92 La Salle Street, Chicago, Ill.

BABCOCK GENEALOGY. Compiled by Stephen Babcock, M. A., Instructor in the School for Blind, N. Y. City. 6 1/2 x 9 1/4 inches. Heavy buckram. Pp. xix-1119. Eaton & Mauis, 150 5th Ave., N. Y. Price \$5.

This volume is a fine example of the best style of the printer's art and of excellent material. It is the result of more than thirty years' labor on the part of the compiler, whose persistency has been crowned with high success, in spite of the fact that since he was sixteen years of age he has been totally blind. The record begins with James Babcock (Babcock), who settled in Portsmouth, R. I., in 1642, and emigrated to Westery in 1662, where he died June 12, 1679. The volume includes records of about 2,000 families which can be traced with certainty to this James Babcock, some of those now living being the of eleventh generation. The Babcock coat of arms in the opening illustration. This coat "bears a white, or silver shield, with three pale cocks embazoned on a broad red band, crossing the shield horizontally, with a narrow red band on each side of it; with a cock's head above, and a motto beneath the shield, which motto expresses the sentiment, God is my hope—*Deus spes mea*." The printing of this coat of arms makes a very attractive picture. The volume shows that the Babcock family is of English, and perhaps of Saxon origin, but the exact date of its rise in England cannot be ascertained, although there is a tradition in "American Family Antiquity," volume 3, page 199, that it was founded in 449 A. D., by a Saxon warrior, who came with a Saxon army to aid the English against the Picts and Scots. The extent of the compiler's investigations is shown by ample references to standard authorities, and the care with which he distinguishes between traditional history and recorded history shows his painstaking and ability as a reliable author. From the beginning of the family history in America in 1642 to the present time, tradition does not play a part, and the accuracy of the statements made is worthy of high commendation. The value of the book is enhanced by over sixty fine illustrations of persons and places. It is a record of great value to the Babcock family, and to many others who are directly or indirectly related to that line. The price named is a trifle compared with the value of the book.

Up to 1679, in public records, the name was spelled Badoeke or Badoock, as in England, where it was probably pronounced Badoo. In 1685, and later, it appears in Rhode Island public records as Babcock.

DEATHS.

CLARK.—At the home of her son, Herbert Loomis, in Oswego county, N. Y., Jan. 20, 1904. Phoebe Louisa Clark, in the eightieth year of her age.

Sister Clark was born Nov. 24, 1825, in Rensselaer county, N. Y., the daughter of Thomas R. and Polly Greene. Early in life she moved to Jefferson county, and in her early days became a member of the Seventh-day Baptist Church in Adams Centre, of which church she remained a faithful member until her death. She was married to three husbands, first to Sylvanus Loomis, then to Amos Williams. Nelson Clark was her last husband. To her first husband and herself two children were given, a son and a daughter. The daughter was married to John Trowbridge. Two brothers and one sister survive her, a son and six grandchildren. The funeral services were held in the home church, conducted by her pastor. Text, Rev. 14: 13. s. s. p.

GRIFFETH.—Betsy Griffeth was born in the State of New York, Aug. 4, 1823, and died at Calamus, Iowa, Feb. 8, 1904.

About 1855 she and her husband moved West, and in 1865 settled in the vicinity of Calamus. Mr. Griffeth died in April, 1903, a little more than fifty-one years after their marriage. Several years ago, during the work of one of the quartets at Calamus, Mrs. Griffeth decided to put on Christ by a public profession of faith. She was baptized Rev. J. G. Burdick and afterwards united with the Seventh-day Baptist church at Welton, Iowa, and was a member of that church at the time of her death. She leaves one son, W. H. Ferriss, at whose home she died, three grandchildren, and four great-grandchildren to mourn her loss. The funeral services were held Feb. 10 in the M. E. church at Calamus, and were conducted by her pastor, G. W. Burdick, assisted by Rev. Mr. Bargelt, pastor of the M. E. church of Calamus.

G. W. B.

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 Resurrection of Jesus.....	Matt. 28: 1-10
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 9: 1-11
Feb. 6.	A Sabbath in Capernaum.....	Mark 1: 21-24
Feb. 13.	Jesus Forgives Sin.....	Mark 2: 1-12
Feb. 20.	Jesus and the Sabbath.....	Matt. 12: 1-13
Feb. 27.	Healers and Doers of the Word.....	Matt. 7: 21-29
Mar. 6.	Jesus Calms the Storm.....	Mark 4: 35-41
Mar. 13.	Death of John the Baptist.....	Matt. 14: 1-12
Mar. 20.	Jesus Feeds the Five Thousand.....	Matt. 14: 13-21
Mar. 27.	Review.....	

LESSON X.—JESUS CALMS THE STORM.

LESSON TEXT.—Mark 4: 35-41.

For Sabbath-day, March 5, 1904.

Golden Text.—He maketh the storm a calm, so that the waves thereof are still.—Psa. 107: 29.

INTRODUCTION.

The days that followed the time of our last week's lesson were full of activity for our Saviour. He did many miracles. Among the most notable of these was the healing of the servant of the centurion without coming in sight or hearing of the sufferer, and the raising to life of the son of the widow of Nain as they were carrying his body out for burial. Jesus continued to teach also at every available opportunity. The question of John the Baptist which he sent from his prison was answered so completely by what Jesus was doing that words were hardly necessary. Our Lord testified to the high character and the important work of John, and reproved those who did not accept his teaching. The coming of the woman to anoint his feet while he was at dinner in the house of the Pharisee gave occasion for loving reproof of those who lacked love for their fellow men. The Pharisees, exasperated through envy, said that Jesus cast out the demons through the prince of the demons, but Jesus effectually answered their slander. Another teaching, although it is stated very briefly, is of great importance. The true kinsmen of Jesus are not those who are closest to him by physical ties, but those who are bound to him by their allegiance to the Father who is in heaven.

It was during this period also that Jesus began his teaching by parables. The parables and their teachings are so familiar to us that we can scarcely realize that their use marks a distinct change in Jesus' manner of teaching. The people would not accept the plain words of instruction that he gave in the Sermon on the Mount and at other times. He was obliged therefore to resort to parables. These dark sayings were in a certain sense a judgment upon those who refused to listen to the other teaching. But they served also as a means of preserving in the memory the truth that might find a lodgment in the heart at some favorable opportunity in the future. To his disciples Jesus could explain the parables, but not to the multitudes.

It was upon one of the days in which Jesus had been teaching by parables that the event of our present lesson occurred. Jesus had been sitting in a boat near the shore of the lake and speaking to the multitudes grouped on the shore.

TIME.—In the summer of the year 28, not long after our lesson of last week.

PLACE.—Upon the Sea of Galilee, probably not far from Capernaum.

PERSONS.—Jesus and his disciples. It is probable that others not disciples were with them. See Matt. 8: 27.

OUTLINE:

1. The Storm Brings Fear to the Disciples. v. 35-38.
2. Jesus Rebukes the Storm and Brings Release From Fears. v. 39-41.

NOTES.

35. *And on that day.* The day in which he had been teaching the multitudes by many miracles. *When even was come.* The New Testament writers use the word "evening" in two senses: sometimes they mean the latter part of the afternoon after three o'clock, and sometimes the early evening, between sunset and dark. Compare Matt. 14: 15 with v. 23 of the same chapter where the reference is evidently to the two different evenings

of the same day. In our present lesson the latter part of the afternoon is probably intended. *Let us go over unto the other side.* They were near the western shore of the lake, and Jesus proposed that they cross to the eastern shore. We may infer that the crowds that had assembled to listen to his teachings and to petition him for healing of their sick would give Jesus and his disciples no time for rest and refreshment after the arduous labors of the day.

36. *Even as he was.* This doubtless means that they did not delay to make any preparation for their voyage. As Jesus had already been sitting in the boat during his teaching of the multitude on the shore, so now he sits still, and his disciples pull up the anchor and sail away with him, leaving the multitude to long for his return. *And other boats were with them.* Some of those who had been listening to Jesus were so fortunate as to have boats by means of which they could draw near to him. These now seeing Jesus and his disciples sail away, followed the boat in which Jesus was. It is very likely that many of these in the other boats were also disciples of Jesus. We may guess that they went back before the storm arose.

37. *And there ariseth a great storm of wind.* The Sea of Galilee is to this day very liable to sudden and severe tempests. It is situated several hundred feet below the level of the Mediterranean Sea and is fed by a number of streams which find their way to the lake through deep ravines. Strong winds rushing down these ravines lash the water of the lake into great commotion with scarcely any warning. The word translated "storm" does not refer to a single gust of wind, nor to a strong wind blowing steadily in one direction: it was a whirlwind of tempest. Matthew uses a word to describe the storm which in other connections is translated "earthquake." *And the waves beat into the boat.* The waves ran high and broke over the boat, and there was so much water taken in that there was danger that the boat would be swamped. The translation "ship" in King James' version of this verse and elsewhere gives a very erroneous impression.

38. *Asleep on the cushion.* He had been doubtless greatly wearied by the labors of the day, and taking a needed rest he was unconscious of the storm. *Teacher.* This word is often mistranslated in King James' version "Master." *Carst thou not that we perish?* These words imply that they thought Jesus indifferent to their danger. They were not perhaps intending to complain of his lack of care, but they certainly meant to arouse him to a full sense of the jeopardy in which they were placed by the storm.

39. *Rebuke the wind and said unto the sea, Peace, be still.* The word "rebuke" implies the authority to reprove with one for a misdeed. Jesus spoke to the powers of nature as he spoke to the demons. The word translated "Peace" is literally, "be silent," and the one rendered "be still" is "be muzzled." Compare Mark 1: 25 and the notes in Lesson VI. *And there was a great calm.* In contrast with the great storm. Ordinarily it was a long while after the fury of a storm had spent itself before the water was again at rest.

40. *Why are ye fearful?* Jesus does not rebuke his disciples for coming to him in time of trouble, but rather for their lack of confidence in his care for them, and in his ability to provide for their security at all times. *Have ye not yet faith?* After they had been with him for so long a time and had seen the frequent expression of his loving care for his disciples and even for the chance supplicant that asked for healing. Both of these questions differ slightly in King James' version. The difference is not due to a lack of skill on the part of the translators of 1611, but rather to the fact that they followed inferior manuscript authority.

41. *And they feared exceedingly.* That is, the disciples. They knew that Jesus could do miracles, but they were awed by the fact that he could do such a stupendous wonder that which they had just seen. *That even the wind and the sea obey him.* Literally, "because the wind, etc. Their question as to who he may be is inspired by the fact that he has commanded the wind and the sea.

THALASSALA! THALASSALA!

BROWNLEE BROWN.

I stand upon the summit of my life,
Behind the camp, the court, the grove,
The battle, and the burden: 'twas afar
Beyond these weary ways, behold, the Sea!
The sea, o'erwreath by clouds, and winds, and wings;
By thoughts and wishes manifold: whose breath
Is freshness, and whose mighty pulse is peace.

Palter no question of the horizon dim—
Cut loose the bark! Such voyage itself is rest;
Majestic motion, unimpeded scope,
A widening heaven, a current without care,
Eternity! Deliverance, promise, course,
Time tired souls salute thee from the shore.

LOWER LIGHTS.

For Christ and the Sabbath.
3 Cor. 4: 6.

LEAVES FROM MY CALENDAR.

One of my Christmas gifts this past season was a dainty "Longfellow" calendar. On the first page is this sentiment from the Golden Legend:

"Be noble in every thought,
And in every deed!"

Sometimes the excuse is made: "We are not responsible for our thoughts. There will be little room for unworthy thoughts if our aims are high. If we are following our king closely, and our sole ambition is to please him, our thoughts will be high and noble.

As one goes about among masses of people, the contrast between the gentle and the vicious, the high-minded and the low-minded, is very marked, even in their countenances.

Someone has said that the face is an index of the character. Though perhaps it may sometimes be misleading and insufficient, as the titles of the chapters of some books may be, yet in the main, a close observer can usually form a pretty fair estimate of the character and disposition of the individual by the lines upon the face. It was remarked of a young man who was converted after leading a dissipated life for some years, that he grew better looking every year after he had reformed.

The countenances of our own Seventh-day Baptist brothers and sisters are very good-looking to us who have been isolated. The deep sincerity is very noticeable in their faces. As God desires us to worship him with the whole heart, he wants our thoughts. If we are filled with his Spirit, there will be no room for other than noble thoughts. If evil thoughts are suggested, they must be quickly banished by commanding their author to get behind us. We cannot be noble in every deed, "unless our thoughts are noble." "As a man thinketh, so is he." So it is first conceived in the heart. The noted felons of whom we read in the daily papers, committed their great sins when they plotted their crimes. If something had frustrated their plans before their deeds were committed, they would still be guilty before God.

How important it is that young people, especially, should associate with pure minds; that their reading should be well looked to! Many parents are careless about this, but when such cases come to our notice, should we not help them? It is a good plan to keep a supply of good books and papers to lend. If the young person's literary taste is just being developed, the fruit of such good seed cannot be estimated. Let us put nobility into every deed! Who has read of Queen Victoria's going into her dairy, skimming milk, and making butter without feeling that the drudgery of a farmer-housewife's work has been ennobled? Jesus, the King of Kings, has promised to be with us "always." Does not his presence lighten our homely tasks, and help us to be strong and brave and noble? ANGELINE ABBEY.

EVER-BURNING LAMPS.

Towneley hall and park have been in the possession of the Towneley family ever since the reign of King Alfred—that is to say, for more than 1,000 years—and have a distinct claim to celebrity, for it is to be feared that the famous lamp of Towneley chapel was the last of the so-called ever-burning lamps in England. At the beginning of the last cent-

IT IS A MATTER OF HEALTH



ury there were some half a dozen known to fame still alight and which had been burning for centuries, while at the time of the reformation and the dissolution of the monasteries by King Henry VIII, there were many hundreds of them that had been burning without interruption from the time of the Norman conquest.

Doubtless these perpetual lamps were a remnant of that form of pagan worship known as the everlasting fire, which was kept alight by guardians, both male and female, the latter known as vestals, and who were punishable with death if they allowed the fire to go out. How much importance was attached even after the reformation, and well on into the 17th century, in Europe to these ever-burning lamps is demonstrated by the fact that some of the greatest scientists of those days devoted both much time and labor to the discovery of some species of illuminant that would burn forever.

Many works have been written about the matter by French, Italian and English writers, some of whom vouch for the most extraordinary details on the subject. Thus, for instance, it is solemnly asserted that at the opening of the tomb of Tullia, the daughter of Cicero, in Rome, in the Via Appia, in the sixteenth century, a lamp was found burning there which, if the story authenticated by records at the vatican and bearing the signature of Pope Paul III. is to be believed, must have been burning for more than 1,500 years.

Biley, in the English dictionary of 1730, tells that at the discussion of the monasteries in the time of Henry VIII. there was a lamp found that had burned for more than 1,200 years—that is to say, since the second century of the Christian era—and declared that this lamp was in his day to be seen at the museum of rarities at Leyden, in Holland. Shakespeare, in his address of Pericles, refers to "ever-burning lamps," and Spencer, too, alludes to "lamps which never go out."

From a purely antiquarian point of view, therefore, it must be a source of great regret that the owners should permit the extinction of a lamp, which according to tradition, had been burning without interruption since the days of King Alfred—that is to say, for more than 1,000 years—in the chapel on the Towneley estate.

RELIGION IN THE PUBLIC SCHOOLS.

The schools afford an opportunity for religious influence in which every Christian can

share. The child carries into the school the atmosphere of his home and of the society in which he lives, and influences toward it the whole school of which he is a member. The key to the situation is the teacher. The large majority of teachers are men and women of high aims and a deep sense of responsibility in the forming of character in their pupils. In most communities it would be possible for pastors, churches and those who would promote religious training to show much greater appreciation of the work of the teachers and to support them more heartily in their efforts.

The essential principles of religion are held by the great majority of the people to be true. They believe in the fatherhood of God, the brotherhood of man, the dignity of life and the moral order of the universe. It may not as yet be feasible to have any text-books to teach these principles. They can be emphasized, and they will be by teachers who rightly apprehend their calling, in dealing with the great truths of history, literature, art and man's physical and intellectual nature. When teachers are encouraged by parents and school boards and the dominant sentiment of the community to recognize as all important the belief in God and in the future life, in human freedom and responsibility, then religion is taught in the public schools, though no text-books on religion are used and even the Bible may not be read.—Congregationalist.

LOOK UP.

I remember visiting the Grotto del Cane, near Naples, a natural cavern, which is partly charged with a highly poisonous atmosphere. The carbonic acid gas, however, being heavier than common air, rests upon the ground, reaching only to a height of about three or four feet; the consequence being, that whilst a man may walk upright through the cave uninjured, yet if he stoops, or lies down in it, a few seconds will prove fatal. So, if you keep your head up toward heaven, and above the poisonous miasma that surrounds you, you may walk uninjured through the world; but if you rest in it, and breathe in it, your very life is in peril. I do not say that there is no hope for your soul unless you read a chapter, and kneel down to pray every morning at six or seven, and evening about ten, but I do say that it is most important that you should have fixed habits of daily devotion, and not allow anything to interfere with the due culture of your spiritual life. Come now, be honest; are not some of you prepared to confess that, from the date of your giving up regular seasons of private devotion, you have gone back spiritually, and have lost the inward joy and glowing hope you once possessed?—J. T. Davidson.

THE LOVE OF GOD REVEALED IN CHRIST.

Christ did not come to reveal God to us as the omnipotent and all-wise Creator. He did not seek to awaken the faith of men in his power and righteousness. Such faith would not have regenerated our characters and lives. It might have delivered us from idolatry, but could never have awakened in us that Christian hope which is full of glory. We needed a truth that should reach the heart, that should enkindle in it emotions of gratitude and love. Hence the Divine Redeemer said, "God so loved the world." He reveals love that it may enkindle love. We believe in God not only because we see that he is "altogether lovely," and hence worthy of our fullest

confidence, but because he loved us and gave himself for us. Surely we can trust in him who was faithful to us even unto death! But that trust must be loving, for the great sacrifice appeals first of all to our hearts.—Exchange.

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 T. 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. Ayars.
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. Beckwith, Alfred.
4. Junior committee, Mrs. W. D. Burdick, Nile.
5. Finance committee, A. E. Webster, Alfred.
6. Missionary committee, Mary Stillman, Hornellville.
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 8 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

THE Seventh-day Baptist Church of Hornellville N. Y., holds regular services in their new church, cor. West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 8.30. 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 FOSTER LOOPSONO, Pastor,
391 W. 29th Street.

