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The Sapoath Recorder.

A. H. LEWIS, D. D., LL. D., Editor. JOHN HISCOX, Business Manager.

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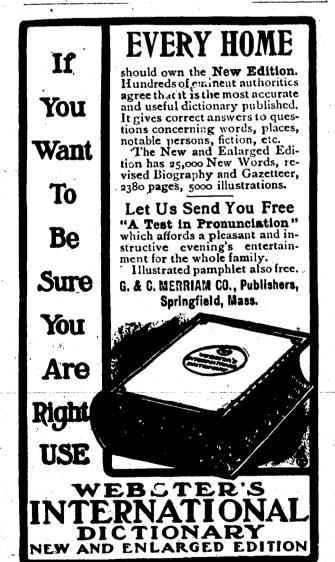
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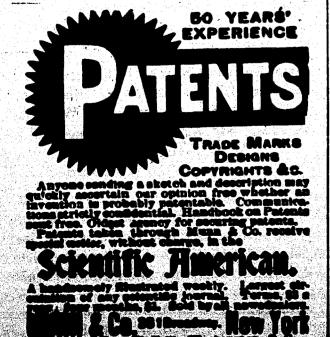
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A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

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FEBRUARY 29, 1904.

WHOLE No. 3079.

HYMN OF WINTER.

'Tis winter now; the fallen snow Has left the heavens all coldly clear Through leafless boughs the sharp wind blow And all the earth lies dead and dreaer.

And though abroad the sharp winds blow. And skies are chill and frosts are keen. Home closer draws her circle now. And warmer glows the light within.

And yet God's love is not withdrawn: His life within the keen air breathes. His beauty paints the crimson dawn, And clothes the trees with glittering wreaths.

O God! who giv'st the winter's cold As well as summer's joyous rays. Us warmly in thy love enfold. And keep us through life's wintry days.

-Samuel Longfellow.

THE following letter is its own explanation:

Obey the REV. A. H. LEWIS:

Dear Sir: Some weeks ago I heard a Seventh-day Baptist minister make the statement, "that as business is carried on to-day, he could not say that

the Golden Rule could be practiced or carried out." As this has been the rule by which we have trained our children to square every action, I was naturally surprised, and have been wondering if all our ministers were of the same opinion, and if so, what effect such | The Golden teaching would have upon the young. This Rule in may contain a thought for an editorial note Paganism. that will help anxious mothers who are trying to train their children in the nurture and admonition of the Lord.

Sincerely yours,

strictly to the principles laid down in the Rule. For example, "Let us live happily, themselves often and fully to the ideas and Gulden Rule. The better thought of the world then, not hating those who hate us," and purposes of the Lenten season. Properly in-

believes in honesty, and that the presence of again, "Let us live happily then, though we God and His over-ruling righteousness make call nothing our own;" and again, "He who it possible for those who belong to Him to possesses virtue and intelligence, who is just, abide by the principles of honesty he has laid speaks the truth, and does what is his own down. It is dangerous teaching, both to business, him will the world hold dear." Fifvoung and old, to even suggest that honesty | teen hundred years before Christ, a Hindoo and uprightness cannot guide in the actions wrote, "He who holds back rising anger like of Christian men in all things. More than this a rolling chariot, him I call a real driver; it is an imputation that righteousness, judg- other people are but holding the reins." Two ment and God's watch care over truth and hundred and forty years before Christ this over those who obey Him are inadequate for same Hindoo Buddhism said: "Let a man their protection, and insufficient to secure overcome anger by love; let him overcome success. Every Christian man should start evil by good; let him overcome the greedy by with the idea that whatever God requires not liberality, the liar by truth." That such high only ought to be done, but can be done, ideals found expression in heathen thought Neither the Golden Rule nor the Ten Com- long before the time of Christ is evidence that mandments are out of place in God's world. the principles of the Golden Rule should find If the men of this world choose to disregard recognition and ought to have full applicathem the children of the Kingdom of Light tion, always and everywhere. It cannot be are under the highest unbroken obligations then, that Christian men, through the help of to remain loyal and true, regardless of what the Divine, are not able to apply these princithose men say or do. The mother who trains ples of truth and righteousness, no matter her "children to square every action" by the how corrupt the currents of life may be with Golden Rule is training them "in the nurture | which they come in contact. The RECORDER and admonition of the Lord," and for the would write it down full and strong that the world's highest good

erb says, "Do not force on thy leges touching Christian life. neighbor a hat that hurts thine

own head." Among the Persian rules of life is the following." Plunder not from the wealth | Can We Find reference to certain personal exof others, lest thy own industry become un God? heeded; since it is said that whoever eats

principles of the Golden Rule, and every truth pertaining to honesty in business, upright-Human experience represented in ness among men, and purity of life, not only pagan religion upholds the Gold-belong to the duties which Christian men en Rule. An ancient Hindoo prov- should practice, but form the highest privi-

A CORRESPONDENT, writing with

periences in connection with a vow made many years ago, says: "I In just what sense the minister re- anything not from his own regular industry, feel sure if I could, as Job says, find God and ferred to in the above letter made but from another, is as one who devours present my case before him. He would not hold the remark quoted, we do not men's heads." From the same source we me to a vow which is of no honor or benefit know, and cannot therefore say have expressed a high sense of honesty even to Him or anyone else. But how can we tell?" anything concerning that particular state | when dealing with those who wrong us, in | The secret of finding God lies in one's inner ment. If it should be interpreted—and it the following rule: "With enemies, struggle spiritual experiences. Not by audible voice would appear that such an interpretation is with equity:" and "With the covetous man nor material sign, but by the still small voice possible—to mean that Christians cannot be not a partner and trust him not with the of Spirit speaking to spirit, God is found by apply the Golden Rule, that is, the rule of leadership." The ancient sacred books of Hischildren. This finding, in its completehonesty and uprightness in business, at the the East abound in similar expressions which ness, does not come in a moment. It is depresent time, it seems to us open to grave embody more or less of the principles of the veloped through varied and continued criticism and condemnation. That "the cor- Golden Rule. Chinese Buddhism says. "A experiences. Answers come to us through con-

rupted currents of this world" often interfere man who foolishly does me wrong I will re- victions, through leadings of the Spirit, with the principles of the Golden Rule in busi- turn to him the protection of my ungrudging through impressions and tendencies of ness transactions, there can be no doubt. It love: the more evil comes from him, the more | thought. While all these may need strengthis also true that whoever enters the business, good shall go from me; the fragrance of these ening and clarifying by experience and testworld, making success, according to the nar- good actions always redounding to me, the ling, they are by no means unreal. Such row standard of the world, his only object, harm of the slanderous words returning to spiritual experiences are the most real of all will often find occasion to disregard the him." Concerning the real source of happi- things. This line of thought is pertinent now, Golden Rule, but it is not true that a Chris- nees, Indian Buddhism, two hundred and fif- at the opening of the Lenten season. The tian man is unable to go through life and ty years before Christ, contained many ex- readers of the Recorder are not given to the attain success in business while adhering pressions which are an echo to the Golden observance of Lent, but they ought to give

less there is important meaning in the fact means much when men engrossed and discorrespondent, are longing and despairing in their wish to find God. The primary trouble is that they are not spiritually acquainted with Him; they do not approach Him in spirit and in truth. They ask "Where is He?" when He is in absolute touch with them, if

they would recognize Him.

ONE may be most alone when crowds of men are near at hand, if he be not in sympathy with those who jostle him in the street, if all faces into which he looks are strauge. Going

into a strange city one night, looking from the heights of a bridge across which we were passing, knowing not at the time the location of even a hotel, the writer was overwhelmed with a momentary sense of lonleiness. Thousands of homes were in sight, and lights shone from thousands of windows telling of comfort, communion and happiness within, but the writer had no latch-key to any house in the great city, no letter of introduction to any person. All was strange, strange; unknown, unknown. Too many people live in this world in such lonely isolation, so far as God is concerned. God, heaven, future life and present spiritual communion are meager or unknown factors in such lives. They know life's business, they feel the grind and worry of it. They know its cares, its troubles and its perplexities. The skeletons of this life's disappointments and sorrows sit beside them at every feast. But where is God? Help can come to such only as they turn, in the silence of their thoughts and the longing of their souls toward God; not a distant God and unknown God, but one who is well-known by all who will approach him in spirit and in truth. This is the voice of the Lenten season. Will you learn it?

THERE is always need that we what is, Not deal with circumstances as they what Might be are at the moment, and not with likely to picture. To keep before us high pedagogical methods in the Sunday-school," as long as I live if I can get the money to pay

terpreted, the Lenten idea means finding God | ideals and seek to attain them, is duty and and we suppose his present method is meant by deep, personal spiritual experience. It privilege. But no one succeeds who always to illustrate that idea. Whether it is or not, means coming into immediate touch with asks, "What could I do if circumstances were | we think he could scarcely have made a great-Him, into full communion with Him, into different?" On the other hand, he is most er blunder than that which appears. Instead constant and increasing acquaintance with likely to succeed who asks, "What can I do of writing a commentary to bring out the Him. It means retirement from the distract- | with circumstances as they are?" The deep- | facts connected with the lessons, he presumes ing and material interests of life, and abiding | est philosophy of life and the highest demand | to write from the inner experience of Christ. quietly within these spiritual sanctuaries of of duty consist not in ignoring difficulties, He presents "what is ostensibly a sort of the soul, as well as in the earthly sanctuaries by creating an ideal world without difficulties, diary kept by our Lord." In a late lesson, of houses of worship, that we may come into hut in finding out what God's purpose is con. | Christ and the Sabbath, he pretended to give fullest touch with Him. Disregarding all the ceraing us in a world full of actual difficulties. what Christ thought at the close of that day. pagan ideas which entered into Lent at the Too much energy is wasted in dreaming and If any man, seeking to comment upon the beginning, putting aside the ritualistic planning concerning an ideal world, while the writings of Julius Cæsar, the work of Naponotions, and the meaningless formulas con- duties and difficulties of an actual world are leon Bonapart, or to portray the inner connected with the Lenten season, there is yet in heaping round about us. These thoughts sciousness of George Washington by giving it great possibilities of good. So far as it is are pertinent to these years. This is not an his conception of what they ought to have a social fad it is not worth mentioning. Those sage of ease, but of strenuousness. The times thought and done, or might have thought who see in Lent nothing more than ademand | do not favor highest and best things by their | and done, or by restating from their experifor modifying social excesses are as far from immediate influence, but it is worse than use- ence what the record shows they did do, such attaining the true idea as are those extremists less to waste time in idle lamenting. A great a presentation of Cæsar, or Napoleon, or among Protestants who reject the whole idea | period of work and worldliness has come to of Lent and of the Lenten season. Neverthe- us. Every man's life, who joins in the world's less, not to say impertinent. If this be true work, is in danger of being overwhelmed by concerning men, what shall we say of one that Romish churches, and also Episcopalian swift and tumultuous currents. God is shut who assumes to so fully understand the and other Protestant churches, are kept open away by the din of material things. The end | thoughts, purposes, and conclusions of the for daily service during the Lenten season. It of what now is we cannot find by logical con- Divine Master as to reproduce them after so clusions, nor determine by subtile reasoning. many centuries. Surely none of those who tracted by business take a few moments out | Faith must answer when fear asks, "What of their luncheon hour for worship and medi- will the future bring?" Faith which knows tation. There are hosts of men who, like our | that whatever coming years may bring, God will be in them somehow and somewhere.

ele la cele de la cele

To the largest faith, the answer will spiritual must be "ves." This tremendous Good come? absorption in great tasks and in material things contains possibilities of spiritual good, sooner or later. Perhaps these better lessons must come by reaction, but they are not only possible, but will be made actual to those who see beyond the present and trust in God and truth for the future. Much as we may find to condemn in the age, it is idle to denounce it as a whole. It indicates ignorance rather than wisdom to say that nothing better can possibly come. We must fight against being completely absorbed in the age and its movements. Every time so strenuous as ours is likely to be absorbing and tyrannical. The currents of events will either master men, or be mastered by men. They will either overwhelm men or bear them to victory. All will be overwhelmed by such an age as ours who do not hold fast to the hand of God, and abide through firm convictions, along with righteousness. The greatest need of to-day is that men pause in the push and din of the hour and listen to the voice of God. He is in the world as much as though the world was beed- | places of business on Sunday, in Appleton, ing Him. What we need is open-heartedness, willingness and power to stop, even in the ton has resulted in making it a wide open crowded thoroughfare at the rush of noon- town as the council has repealed the orditime, and, if we cannot withdraw into nance calling for Sunday and 11 P. M. closing. material seclusion, we can at least within our | The saloons will go as they please. The alhearts find God. Peace will not be found by dermen say they got disgusted at the atescaping from the age, nor by complaining of tempt at strict enforcement of Sunday laws." its hard conditions; but peace and rest can Such a result supports the position which the

Diary for

DR. A. E. Dunning, a somewhat prominent writer upon Sundaythe ideal situation which we are that Dr. Dunning has been urging "better

Washington would be looked upon as worthlistened to the words that fell from his lips. nor of those who accompanied him as intimate companions and members of his family. have assumed to know his inmost thought, or to record his experiences. Guided by the Holy Spirit the writers of the New Testament have given us in briefest outline what Christ said. They dared not attempt more. We wonder if Dr. Dunning has "known the mind of the Lord," that he may thus assume to report it to the people of this century. The RE-CORDER believes in the best possible methods which can be secured in teaching to both young and old what the Scripture saith, and in devout efforts to interpret its words, but ve can do no less than refuse to commend such work as appears from the pen of Dr. Dunning in the Congregationalist. The writer has read what he has written concerning various lessons, from time to time, and always with the conviction that he has darkened counsel with words, and pushed himself to the front more than he has thrown light upon the New Testament, or done honor to the work of the Master. Such attempts to interpret Christ do not exalt Him.

THE Berlin (Wis.) Journal notes Attempt to the following result which has close, Opens. come from the agitation in favor of closing the saloons and other

Wis: "The Sunday-closing crusade in Applebe found in the midst of every age, for every RECORDER has taken for many years, i. e., soul who earnestly and devoutly seeks to find | that all laws touching open or closed saloons should separate them from all other forms of business.

A SUBSCRIBER from Wisconsin. school lessons, is preparing the Loyal to God sending his annual payment for lessons for the Congregationalist and the Sab- the RECORDER says: "I have at the present time. It is said bath Recorder taken the Recorder for 40 years or more, and I expect to take it

more loyal to the Sabbath than to Recorper. God and Seviour and his commandments." | vices That is the right kind of lovalty, and those words have the true ring, on the right key.

MORE DECEPTIVE COMMENTS.

We have already called attention to the perversion of truth and fact in the writings of commentators on the Sunday-school lesson for Feb. 21, "Jesus and the Sabbath." One of the flugrant specimens is found in the R-cord Herald of Chicago for Feb. 19, R-v. Dr. John Lindsay Withrow writes on that lesson. He adroitness in avoiding reference to Sunday and in writing so that his readers will apply what he says concerning the Sabbath to Sunday, indicates his ability to conceal fact and pervert truth. After stating that the Sabbath was an ancient Caldean, as well as a Jewish, institution he takes up the lesson-Matt. 12: 1 13-as follows:

THE SABBATH OF JESUS.

tions of the Rabbis. But He did openly, in Christlike Sabbath observance." terms and tones of commanding authority. declare that He, 'the Son of Man, is Lord also assumption has become common within a few tion to anyone willing to visit Hamilton, N. of the Sabbath.' And being Lord of the vears. Some writers write about "The Sun- Y., for that purpose, and a secretary is con-Sabbath, whatever He might do on that day would be right, right not because he was sov- did on Sunday," etc. Dr. Withrow is too facility. Those, however, who cannot find it ereign, but being the Lord, he would and wise for that but his perversion of fact is not convenient to make a personal search, may could do no wrong.

bath, it is quite right for his followers and as the Subbath and the authority of the Theological Seminary, who can easily obtain friends to out and not only is it right to do Bible. precisely whatever he did, but also whatsoever is of the same character, being actuated by motives evidently as noble. Following this lead, we observe first, that Jesus was regular in attendance upon the public worship of God on the Sabbath day.

"Occasionly one of our newspapers takes a census of the non-attendants on church services, asking that class the reason why they absent themselves from church services. The reporter never fails to include this for one cause: Because the sermons are dry and the services dull.

CHURCHES AS CLUBS.

themselves from church services is, the church for Boreas has no chance to get a hold on the people are at best but a select club, who structure. Inside a drive way runs clear gather to get some social advantage, and around. The stalls for horses and cattle are they have no place for nor pleasure in the arranged in a circle, there is a big feeding-but it is always within our power to deterpresence of the plainly dressed and poor peo- room in the center, and a silo extends from preferment when he went into the synagogues | the builder, claims that he can shelter more | weeping, and has ever since been beseeching of Nizareth, Capernaum and elsewhere, and stock and stow away more feed in the barn just so far as our present time professors of than in the ordinary farm structure. Those at the same time visited by a like misfor-Caristianity act under that ignoble motive who are familiar with cyclones will hail any tune. He smiled and said, "It is, perhaps, they prove they have not Haspirit. And do plan which promises to thwart their tenden- the stirring of the eagle's nest." and went we not have a scripture that reads 'If any cy to level things. man have not the spirit of Christ he is none of his?

conduct on the Sabbath was His readiness to printed in The Watchman, before our readers, nor abated his Christian activities. Only ignore any sanctity in the passing hour when although many of them already know of the the look in his eyes deepened, and his tendermercy called him to do as he would do at the Colgare Library. It aims to gather historic ness toward men became more marked. Who same call of mercy on another day, 'I will | materials from all branches of Baptists, and | shall say that that man is not a conqueror

for it. If it costs me more than it ought to, have mercy and not sacrifice ' (lesson v. 7). many documents concerning the history and which helps humanity where help is needed there: the denomination, or anything except my rather than celebrate your ceremonial ser-

> with the Jews of Jesus' day, and so Jesus re- the Baptist Societies. This experience led him minded them of what David did at Nob. He to see the necessity for collecting material asked Ahimelech, the priest of the tabernacle bearing upon Baptist history; that in the at Nob, to give him bread, because he and his, future there might be some centre from which escort, which were on 'the king's business,' facts relating to the denomination might were hungry. Ahimelech answered that there always be obtained. The result of his labors was no 'common bread' at hand, only the for many years is found in the Samuel Colshewbread. This shewbread was twelve gate Baptist Historical Collection, which is loaves that were kept on the golden table in the largest of Baptist historical material in the holy place, not to be eaten by any one, this country, if not in the world. It contains lesson v. 4) but the priests. Rabbinism at the present time 3.500 bound volumes, as would have decreed that David and his hun- well as about 75,000 unbound pamphlets and gry comrades would better starve than touch | reports. the shewbread. But David, with true view of the spirit of God's Sabbath law, did other- nothing of its original cost, is considerable wise, and well.

"It should go without saying that Sab. of the late Samuel Colgate, an ample endowbath-keeping peoples have always been noted | ment has been provided for carrying on the as prosperous, peaceful and happy. It would work. The number of volumes added this require a long search to discover a commu- year has been 316. Of this number, 98 were "The Sabbath of Jesus shook itself free nity, where the Sabbath is used for the high donated. Besides these volumes 2.783 refrom the enthrallment of degenerate Judaism, religious and charitable purposes to which ports and 673 magazines and papers were and His disciples ever since have evinced their | Jesus set his Sabbaths apart, in which politi- | received. We have at present in the Histori-Christian prudence by imitating His example. cal disorders and social vices prevail. The cal Collection 3 500 volumes and perhaps, He never once recognized the artificial notions opposite is the more certain to be found. And 75,000 pamphlets. The growing tendency to of the Pharisees, who were of all the tribes the therefore the highest eminence and greatest consult the collection for reference and study, most punctilious in observing the supersti-Lexcellence in both church and state advocate both at home and abroad, has largely in-

Such perversion of truth by silence and There is no charge for consulting the collecday Laws of Nehemiah," or "What Christ stantly on hand to afford the visitor every less reprehensible. Such treatment of the write the secretary, who will secure the ser-"Therefore, whatever Jesus did on the Sab- | Sabbath question undermines Sunday as well | vices of some of the students of the Hamilton

A CYCLONE-DEFYING BARN.

From what appears to be reliable sources we gather the facts concerning a circular barn, which has been completed by a farmer of Lapel. Ind. The walls or rather wall of the barn is twenty-five feet high and sixty-five feet in diameter, the roof running to a cone, There is no such thing as a post or pillar in the barn. In order to prevent the weight of the roof from apreading the wall, Sears, who is a practical blacksmith, forged three heavy steel hoops, and with these he encircled the structure as a band would be put around a "Another reason assigned for absenting big water tank. The barn is cyclone proof. ple. Certainly Jesus was not seeking social the ground to the roof's cone. Mr. Sars, sity overcame one man. He fell into a heap.

A BAPTIST HISTORICAL SOCIETY.

"A second thing which characterized Christ's We are glad to lay the following facts, nearest neighbors, neither relaxed his smile

it is not my fault. I want to say that I am or, in other words, I will have you to do that work of Seventh-day Baptists are preserved

Some years ago the late Samuel Colgate of Orange, New Jersey, found it impossible to "David was an unquestionable authority obtain certain information concerning one of

The maintenance of this collection, to say each year, but by a wise provision in the will creased during the past year.

the information desired.

Thousands of printed reports and pamphlets are still needed to make this collection complete. Probably by far the greater number of these are now in existence, but are in the hands of persons who do not appreciate their worth to the denomination. Anyone having works bearing upon the history of any part of the Baptist Church, such as historical addresses and sketches; ordination, installation, dedication, memorial, anniversarv and occasional sermons; church manuals and old records, reports of societies, minutes of associations and conventions, college catalogues, etc., will confer a favor upon the management of this collection by communicating with the secretary at Hamilton, N. Y.

CONQUERING CIRCUMSTANCES.

Circumstances may be beyond our control mine how we shall face them. Sudden adverpeople to come to his help. A neighbor was bravely forward to overcome his difficulties. Hard-hip after hardship visited him in pitiless succession: he never complained to his is being defeated by the world, though adversity is still equally the lot of them both?—S. S. Times.

Publisher's Corner.

NOTICE TO "RECORDER" SUBSCRIBERS.

Observant readers of the RECORDER have probably noticed a growing difficulty in reading the contents of the paper from week to week. "My eyes are getting poor," may have been the comment, but that is not the cause. The print has become gradually poorer, as the type has become worn from the constant use of nine or ten years.

The committee in charge of the Publishing House have recognized the condition of affairs, and have realized that the RECORDER subscribers were not being accorded their rightful treatment. Accordingly, after careful investigation, they decided to remedy the trouble as soon as possible.

worn-out type with new at a cost of \$1 500. Tract Society an up-to-date printing office.

lease for a year, with privilege of purchase, of a Mergenthaler Linotype machine, capable of doing all the work of the office.

What will the machine do?

It will improve the appearance of each issue of the RECORDER, because each issue is printed practically from new type. Type doesn't get old with this machine.

It will make every word-small and large type alike-in the Helping Hand perfectly readable, without injury to the eyes.

It will expedite the printing of all denominational matter-this means the Conference minutes in October rather than in February.

It will allow of increased job work—this means additional income with profits to apply towards deficits in Society work.

Lastly, all this work can be done cheaper than it can be done by hand-10,000 similar non-self-supporting denominational matter.

"What is all this to me." the reader may

A great deal.

Who owns the Publishing House? The Tract Society.

Who is the Tract Society?

The Seventh-day Baptist Denomination. Who make up the Denomination?

others.

"Granted, but still where do I come in?" Right here. It will cost the Tract Society \$1.000 within a month to install and lease the machine for a year. The money must come from the denomination to pay this amount. A private printing concern would head, causing concussion of the brain, and have accumulated in ten years sufficient money in a depreciation account to buy a giving loving advice to his family, and peacemachine outright, but the Tract Society has fully passed away Sabbath morning, Feb. 6, kept down its requests for funds to cover only the running expenses of the office, so that the was crowded with sympathizing friends, replacing of worn-out equipment must come directly from the people.

RECORDER subscribers can help the Society

of the world, even as his neighbor is one who greatly by sending in their subscription money promptly.

done so as yet, should do it now.

up now, in whole or in part, should do so and in recognition of the church's obligations

Publishing House for its various publications would pay up now, the treasurer could meet the call for \$1,000 without fear and trembling.

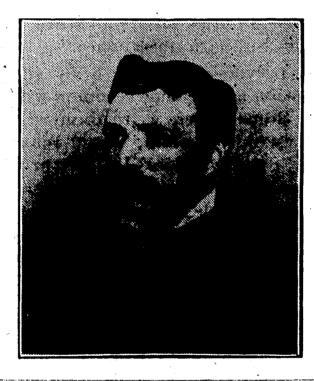
If you have been planning to make a coutri bution to the Society, one at this time would be doubly welcome. The introduction of a typesetting machine at this time will make the Publishing House the best equipped office in the city, and make it a credit to the denom-

Will You Help?

OBITUARY.

DEA. G C MULES.

Godfrey Charles, only child of Robert G. and Marie Mules, was born near Burnstaple, Two courses were open to them—replace the England, May 31, 1848. When twenty-one years old he emigrated to America with some or throw out type and hand typesetting, and friends, and came direct to D-Ruyter, N Y., secure an up to date machine to give the where he worked for many years and found respects the most interesting and valuable The committee finally recommended the pily married to Miss Elmina E., daughter of determined to reprint from the Biblical World Kenyon and Clarinda Coon. of Lincklaen.



God blest them with four children and machines all over the world are proving it loving, happy home. In August, 1894, Rev. every day. This means a further reduction in | E. B. Saunders began a series of revival meetthe deficit charged against the Publishing ings in DeRuyter, assisted by Rev. J. G. Bur-House by the Society in its production of dick and Rev. J. A. Platts. Bro. Mules, with many others, made a public profession of religon and was baptized and received into fellowship with the DeRuyter church. His simplicity and earnestness in all his church duties led to his election to the office of deacon in 1897, and he, with Bro. C. M. Coon, were ordained at the close of that year. Though naturally modest and retiring he persevered in Christian duty and privilege till You, and you, and every reader, and many his faithfulness as a church officer became marked with blessing.

> In his family he was so kind and affectionate, and among his friends so cheerful, that he deserved respect and confidence far and wide. On Sabbath evening, Jan. 23, he slipped and fell on the ice striking on the back of his

> for two weeks he lingered in patient suffering. 1904. On Wednesday following our church and the deep silence and falling tears were blessed testimonies to his precious memory.

ALFRED THEOLOGICAL SEMINARY.

In a former communication it ought to Those who pay in advance, and have not have been stated that the relations between seminary and college are mutual. One of our Those who are in arrears, if they could pay students is taking sociology in a college class; to understand and serve society, this work If those in the denomination who owe the will be credited by is in the account of pastoral theology.

A second time Pastor Shaw greatly interested and edified a good company of college and seminary students and teachers by an address on the literary and spiritual excellence of Hebrew literature, making special mention of Job and the Psalms, and illustrating by extended quotations from Isaiah. He showed why, to the writer's satisfaction at any rate, Hebrew literature also deserves an honored place in every college curriculum.

A. E. MAIN.

ALFRED, N. Y., Feb., 1904. .

THE RECENTLY DISCOVERED CIVIL CODE OF HAMMURABI.

We believe that our readers will be glad to secure a view of this code, which is in many many friends. On May 4, 1881, he was hap- discovery of late years. We have therefore of March, 1903 a description by Professor Charles Foster Kent, Ph. D., of Yale University. The reception which the code has been accorded by scholars and experts is strong testimony to its value from an historics tandpoint. When it first appeared the RECORDER called attention to the difference between it and the Mosaic codes, from an ethical standpoint:

> Archæological students have learned to seek in Rome the relics of ancient Jerusalem, but it is a surprise to find in the ruins of distant Susa the most important einscription which has vet come from the old 'abylonian empires. The discovery was the work of the French expedition under M. de Morgan, which during the years 1897-99 excavated the great ruin of the ancient Elamitish capital. Contrary to all anticipations, the chief inscriptions uncovered were not those of the Persians, but of the Babylonians, who during the third millenium B. C. ruled Elam, and later were conquered by their eastern vassals. Already the excavations in the Tigris Euphrates valley have revealed the close relations which once existed between these peoples. The American expedition found at Nippur a stone tablet, originally dedicated by Dungi, a king of ancient Ur, to the goddess Nana of Uruk, which had been carried away to Susa, and then in the fourteenth century B.C. brought back by Kurigalzu, a Kassite king of Babylon. Most of the Babylonian inscriptions, thus borne away by the conquerors, remained in Susa awaiting the modern excavator. Among these was a great monument commemorating a victory of the well-known king Naram Sin (about 3700 B. C.) With the exception of two lines, its original inscription was chiseled off in order that Shutruk-Nachunde, the king, who about the twelfth century bore it to Susa, might record his achieve-

The superlative importance of this code is due to the fact that it is not only remarkably well preserved, but also can be definitely dated, about 2250 B. C. It thus antedates by over

Babylon to its position of commanding pres- glad." tige, it possesses a unique interest. Already a large volume of epistolary, monumental, and religious literature has been discovered bearing his name or dating from his age. Although one of the earliest, he is to-day one of the best-known characters of ancient history. By courage and ability as a military leader and organizer he liberated his people from the Bel gave to me, I was not negligent, but I presents definite data in place of the previous Elamite voke and extended his boundaries so as to include the West Country (Palestine). It is possible that Hebrew tradition has preserved his name in the form of Amraphel, king of Shinar (the biblical designation of Babylon), who according to Genesis, chap. 14, together with Arioch, Chedorlaomer, and on my breast I cherish the inhabitants of the what he has charged, he shall, if it be a capi-Tidal, invaded Palestine, to be ultimately repulsed by Abram the Hebrew. His inscriptions and letters tell of his great building enterprises. Most of the cities of northern Babylonia enjoyed the fruits of his energy and of his devotion to the well being of his

THE PROPERTY OF THE PARTY OF TH

a devoted patron of agriculture. His letters reveal his interest in maintaining | these my precious words, written upon my justice within his realm and imply the exist- memorial stone, before the image of me, as ence of the highly developed code which has king of righteousness." now been discovered. Three of these letters contain decrees that property, illegally claimed be returned to its rightful owner Another | finitely as in that associated with the name orders the investigation of a charge of bribery; another commands that a certain case be preserved in its later form a Babylonian tried before the king. Several relate to the tradition that Oannes (corresponding to Ea, wages and proper treatment of hired servants. | the god of the deep) emerged from the waters All reveal an energetic, strong personality of the Persian Gulf bringing the elements of covery also makes it possible to assign to the early existence of the belief in the divine cient law found in the famous library of Ashur- laws, in which the king calls down the blessbanipal.

subjects. Not only did he build temples,

palaces, and fortresses, but he also developed

the canal system of Babylonia and figured as

probably thousands of years their laws and led the law, am I." institutions were gradually taking form as iudges were forced to render decisions on a greater variety of subjects. The wonderful clay found in abundance in their river-beds also facilitated in a remarkable manner the development of the art of writing—in which they figure as pioneers—and thus made it possible to preserve records of legal decisions and customs. Only in the light of these facts is found an explanation of the comprehensiveness and explicitness of the newly discovered code. As many centuries of human progress lie back of it as before it...

ent records of his reign, his letters, and the great Babylonian empire of which he was the founder, however, all confirm his title as the with assurance be regarded as the first extensive attempt to develop a systematic writstated in the epilogue:

a thousand years the oldest code hitherto and understand my precious words. The in- throughout. Sometimes laws are grouped known. Coming as it does from the reign of scription will explain his case to him; he will together because they deal with the same Hammurabi, the great conqueror who raised find out what is just, and his heart will be crimes or legal questions; but more common-

His words in the beginning of the epilogue profession. are no idle boast:

wise king, established. A righteous law and pious statute did he teach the land. Hammurabi, the protecting king, am I. I have Babylonians it has no equal in all literature. not withdrawn myself from the men whom In regard to a score of debated questions. it made them a peaceful abiding place. I expounded all great difficulties. I made the light shine upon them. . . . The great gods men from bringing suit or accusations against have called me, I am the salvation-bearing their neighbors without cause, for example: shepherd (ruler), whose scepter is straight, the good shadow that is spread over my city; crime before the elders, and does not prove land of Sumer and Akkad (Babylonia); in my tal offense charged, be put to death." deep wisdom have I enclosed them; in my shelter I have let them repose in peace. That onomic law which declares that a false witthe strong might not injure the weak, in order ness shall be punished for the crime which he to protect the widows and orphans. I have in Babylon, the city where Anu and Bel raise high their head, in E Sagil, the temple, whose of judges is more strict than that of the Hefoundations stand firm as heaven and earth. in order to be peak justice in the land, to settle all disputes, and heal all injuries, set up

It is significant that in the case of this oldest of codes its divine origin is taught as deof Moses. The Chaldean priest Berosus has Because of their commercial habits and land curses upon those who disregard them.

are about three times greater than the primilonger and more detailed in their specifications than those of the early Old Testament group. In form, theme, and enactments they present striking points of resemblance, especially to the so-called "Judgments" of Exod., chaps 21 and 22. Practically all of them The character of Hammurabi, the independ-begin with the biblical formula: "If anyone

father of human jurisprudence. His code may genius of the king himself, are revealed in the arrangement of the laws. In this respect the ten legal system. That it was intended for ment laws, where there is little evidence of the use of subjects as well as rulers is clearly | classification; for here regulations dealing | with the same theme are usually brought to-"Let the oppressed who has a case at law, gether, although occasional exceptions beof right equeness; let him read the inscription | tem of classification, however, is followed | ideas.—Christian Work and Evangelist.

ly because they concern the same class or

The collection is distinctively a civil code, "Laws of justice which Hammurabi, the and contains no religious or ceremonial regulations. As a revelation of the social, economic and judicial organization of the ancient vague conjectures.

It opens with four laws intended to prevent

"If anyone bring an accusation of any

This enactment corresponds to the Deuterfalsely imputed to another (Deut. 19: 16-21) The regulation regarding the responsibility brews, which simply condemned bribery and injustice without specifying any definite pen-

"If a judge try a case, reach a decision and present his judgment in writing; if, later, error shall appear in his decision, and it be through his own fault, then he shall pay twelve times the fine set by him in the case, and he shall be publicly removed from the judge's bench, and never agan shall he sit there to render judgment (5).

To be Continued.

THE NEW JAPAN.

Just now Japan, or Nippon, is very much in and a ruler who initiated and directed the civilization and a code of laws. The bas relief | the world's eye. Nippon mean "sun's origin," great movements of his age. The new dis-on the monument of Hammurabi testifies to i.e., the land over which the sun first rises, denoting the position the empire occupies in him with confidence the few fragments of an- origin of law. In the superscription to the the extreme East. Old Japan is very ancient; its birthday was at least 2550 years ago. ing of the gods upon those who observe them New Japan had its birthday on July 14 1853. On that day Commodore Perrylanded on the prominence as traders, the Babylonians ap- he adds significantly: "Hammurabi the king soil of the Empire of the Rising Sun, and prepear to have been the first people to develop of righteousness, to whom Shamash [the sun-sented the official letter from President Fillan extensive legal system. For hundreds and god represented on the bas-relief has present- more to the Japanese authorities. From that memorable date up to the present, the trans-Two hundred and forty-five distinct laws, formations in Japanese agriculture, manufactheir life became more complex and their in a remarkably good state of preservation, tures, commerce, politics, sociology, law, educacan be deciphered. About thirty-five more tion and morals have been such as to justify have been erased, giving a total of about two the use of Dominie Sampson's favorite excla hundred and eighty. Thus in number they mation, "Prodigious!" New Japan shows a remarkable aptitude for absorbing new ideas. tive Hebrew code in Exod., chaps. 20-23. As in which respect it contrasts sharply with its a rule, those of the Hammurabi collection are | Chinese and Korean neighbors, both of which cling to the past, its manners and methods. with a grip that is almost unshakable. And in nothing, apparently, judging by recent cable dispatches, has Japan advanced more remarkably than in the use of the death-dealing implements which have been orginated and perfected in the Occident. Evidently Japan is to be reckoned with in the twentieth century The quick wit and trained bodies of her people are bound to make an impression that the The systematic business methods of the world must, and will willingly, heed; for this Babylonians, and probably the organizing is the age when brains and courage tell, without regard to the color of the skin or the place of habitation of the people exhibiting such qualities. The new Japan has advanced furcode as a whole differs from the Old Testa- ther in fifty years than the old Japan had in a thousand: which is not to say anything in disparagement of the wonderful skill attained by the little brown men in the production of artistic pottery, lacquer ware, cloisonne wood carving, wall papers and textile fabrics come and stand before this my image as king | tray its oriental origin. No consistent sys- | before they had been touched by Western

Missions.

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

THE strength and working power of a denomination depend largely on the condition and strength of the churches which compose it. The largeness of the number of churches tion if the conditions are all right. There is "Is the denomination large and wealthy?" and having poor pastoral qualities. vation of men and righteousness of life? Has al question. Because of this our cause, as a people are a small people, but if you are good deal better preacher than pastor. We voted to the mission of salvation in its deep | be a good and acceptable preaacher, shall be a strong people, blessed of God.

A STREAM will not rise higher than its for his pulpit ministrations. fountain. As are the parents so are the children. As are the churches so is the denomination. As are the pulpits so are the pews. If the churches are worldly and time serving so will be the denomination. If the churches are alive to social life and pleasure so will be the denomination. If the ministry go with the popular tide of show, amusement, pleasure, and make social and intellectual life and erjoyment first, then the pews will make them first. The trend of the churches is the trend of the denomination. But says some one, a church largely makes the minister. To some extent that is true. We have seen a strong spiritual minded pastor of a worldly and social and time serving strong desire that I might try again with church lose his spiritual life and power and be brought down to the level his people. was not the true shepherd of his flock. should have led them and lifted them up to higher life. The true pastor, the true minister of the gospel, will pray, work, and in every right way do his utmost to bring his people up to his standard of spiritual life, and Christian living and doing, and, thank God, most ministers and pastors are striving to do it. A spiritual-minded, pious, consecrated and devoted ministry will by their preaching, influence, and life, mold and make through the co-working Spirit of God a warm, earnest and spiritual people.

Bur churches are not always wise in the choice of a pastor, not always wise in their conceptions of the kind of minister they want and should have. Some churches ask first.

is he a fine speaker, is he an orator, does he gospel and will not be at rest until it has remake a flue appearance in the pulpit, is he ceived Jesus Christ. eloquent, fine in rhetoric? Now these are fine qualities in a minister. He must be able of the missionary is the oral preaching of the to edify and hold his congregation, yea, in- gospel. crease it if he can by his preaching, by his intellectual, scholarly and gifted powers but and of the membership of the churches, and all for Christ. But in these days when too their material resources have much to do many people go to church not to be instructwith the strength and power of a denomina- ed and be spiritually uplifted, but to beentertained by fine singing and an eloquent religipower in numbers and in wealth. But there ous oration for an hour, and will go where is power higher and more important to a de- they can be best entertained, churches can nomination than numbers, or large material and do cater too much to this demand, in resources, that is spiritual power. A denom- the choice of a minister. Speaking ability, ination to have power with and over men, oratorical power, is not the sine qua non must have power with God. It must draw quality for the gospel ministry. A pastor its strength and ability to disseminate truth with medium speaking ability, but having contributed over 2 rupees (75 cents) per church and extend the kingdom of God in the world most excellent pastoral qualities, will accomfrom Christ the Head of the Church and the plish more in building up a church than a Holy Spirit. The question should not be, pastor with a number one speaking ability but has it a spiritual life and energy? Is it these days churches are magnifying too imbued with the spirit and purpose of a holy | much the oratorical power in a gospel minismission? Is it alive to the great work of sal- | ter and are minimizing too much the pastorit great energy and activity in preaching the spiritual life, interest, and growth are digospel of Jesus Christ at home and abroad? | minishing in the family and in the church Has it a strong and active missionary spir- itself. It is all right for a church seeking a it? The Moravian people are a small people pastor to ask, is he a good preacher? but it in comparison with many others, but they should ask just as much and asemphatically, have more missions and missionaries accord- is he a good pastor? If the minister is not ing to their numbers than any other people. | quite as good a preacher as he is pastor, it They have consecration and devotion, hence will be safer and better for the church to are doing a great work for the Master. We call him than to call the minister who is a alive to the truth, full of the life and fire of | plead in this worldly age in which we are livthe gospel, consecrated to Christ and deling, that the gospel minister who strives to est and broadest sense, we can be and shall strive as much to be a good loving, winning I should say that we should enlist at least pastor, beloved in the home by the young 250 missionaries within the next twelve and the old, as well as honored and beloved | months. Do not be startled in that this

THOUSARBATE RECORDERS

LESSONS OF FORTY-EIGHT YEARS' EXPERIENCE.

R-v. Henry H. Jesup, D. D., the veteran missionary to Syria, gives the following as the lessons that he has learned in his missionary life. They are worth noting:

My first lesson is one of gratitude to God that I have been enabled to live so long in such a blessed work.

The second is that, if I could live my life over again, I would choose the missionary work above all others.

The third is one of sorrow and humiliation at my many mistakes and failures, and of new purpose, new wisdom, and new consecration

The fourth is the inadequacy and worthlessness of the human element in the missionary work unless vitalized, inspired, and controlled by the Divine.

The fifth is the vantage-ground occupied who went out fifty years ago.

The sixth is that the great convulsions. wars, and massacres which desolate mission fields, such as the Syrian massacres of 1860, and Chinese Boxer outbreak of 1900, are the ploughshares upturning the soil for the good seed, and preparing the way for reconstruction, regeneration, and reformation.

The seventh is that the Bible is bound to supplant the Koran, the Vedas, and the books of Confucius.

The eighth is that the world needs the ity dark days have appeared when the Board

The ninth is that the most precious service

GIVING BY HINDU CHRISTIANS.

A few years ago I investigated carefully the economic conditions of the most prosperous and largest village congregation of the Madura mission. I discovered that 5 rupees (that is, \$1.66) was the average monthly income of each family of that congregation. And that meant only 33 cents a month for the support of each member of a family! We have congregations whose income is less than this. Aud yet the Christians of that mission member as their offering for 1900. For all the Protestant missions of South India the average offering per church member during 1900 was 1 rupee and 9 annas (52 cents). For South India this represented an aggregate sum of 248 852 rupees (\$83,000), or about seven and one-half per cent of the total sum expended in the missions during that vear. An American can easily realize how much this offering is as an absolute gift; but he can not realize how much of self-denial it means to that very poor people, nor how large an offering it is as related to the best offerings of our home churches to-day.—Rev.

BISHOP THOBURN ON WHAT OUGHT TO BE DONE.

This is what this eminent authority says with exclusive reference to his own church, the Methodist:

If asked for an estimate of the men needed. number seems large. If you had the views which I possess of the actual extent and imperative demands of the work, you would wonder at my use of so small a number as 250 The painful fact is that we have become accustomed to figures which are altogether out of proportion to the vastness of the work which we have in hand. We should send 75 new missionaries to southern Asia, 75 more to eastern Asia, 50 to Spanish America, and 50 to Africa.

PRESBYTERIAN MISSION WORK.

During the last year no less than 5 227 church members were reported added to the roll. The previous year there were 5,241, this being the largest number, with a single exception, in any year in the Board's history. The native membership now stands at 36,-540. In 1833 there were only 7 American missionaries under the Board. Thirty years later there were but 90 native workers. In 1903 there are 781 missionaries, and 1.088 native workers. These figures indicate a by the new missionary of to-day, over those steady growth. To-day there are 127 stations, 1,402 outstations. 764 schools, 27,-370 pupils in schools, 38 342 Sunday scholars, 693 churches, 122 students for the ministry, 10 printing presses, which last year printed 107,938,713 pages, and 91 hospitals and dispensaries, which treated during the vear, 220, 103 patients.—Missionary Review.

> AMERICAN BOARD RECEIPTS FOR FIFTY YEARS. The financial history of the American Board is an interesting study. With marked regular-

has suffered from the general financial conditions which prevailed in the country. Afterward the receipts have risen to a higher plane not to go back again. It has not been unusual for men to predict the limit of receipts for foreign missions; in fact, this occurred as far back as 1837, and has been prophesied many times since. The average contributions by decades for the last ninety years, in round numbers, is as follows: \$16 000; \$66 000; **\$**168 000; **\$**255 000; **\$**298 000; **\$**451 000; \$462,000; \$645,000; and the last decade, including the financial embarrassment of 1893-1895, \$701.000. For the past few years the question of whether there should be a debt has depended upon the receipts from legacies.

THE ALIEN OF THE WILD.

—Congregational Work.

That accurate and sympathetic student and interpreter of animal life, Charles G D Roberts. tells a strange story of deep psychologic as well as natural interest in "The Alien of the Wild" in the March McClure's. The life and fate of a black bull, born in domesticity, driven by the elements out into the wild and again drawn to the haunt of man make a study as well as a story worth the telling and worth the reading. The whole problem of the effect of environment and circumstance upon life and character is raised before us. The evolution of the animalisfascinatingly described. The bitter loneliness of the woods, the contests with strange animals, the restless wanderings, the vague longing, the brooding dissatisfaction with what he knew not are all followed unto their logical conclusion-tragedy. The climax is reached in the flight of the bull out of the woods and the wild back to the land and life of his progenitors. There no fence nor stall can contain him nor withstand his massive strength and untamed nature. Trained in the hard school of the wild, the survival o the fittest, he regards all men and things as naturally inimical. When death finally comes in a last final charge on a gay bevy of you. There is really no reason why you children one realizes that it was inevitable. As the old woodsman who dealt out to him this fate comments in regret and sympathetic comprehension, "There wa'n't no place fer you neither here nor there.'

AN HOUR WITH HIM.

My heart is tired, so tired to-night-How endless seems the strife Day after day the restlessness Of all this weary life! come to lav the burden down That so oppresseth me, And, shutting all the world without To spend an hour with thee. Dear Lord. To spend an hour with thee!

I would forget a little while The bitterness of fears. The auxious thoughts that crowd my life. The buried hopes of years; Forget that mortal's weary toil My patient care must be. A tired child, I come to-night, To spend an hour with thee, Dear Lord. One little hour with thee!

A foolish, wayward child, I know, So often wandering; A weak, complaining child—but O ! Forgive my murmuring, And fold me to thy breast, Thou who hast died for me, And let me feel 'tin peace to rest A little hour with thee, Dear Lord, One little hour with thee!

Even if a man doesn't look like a fool he can easily deceive strangers by acting like

-The British Weekly.

Woman's Work.

MRS. HENRY M. MAXSON, Editor. Plainfuld N. J.

NOT NOW. M. B. CLARKE.

Not now, but in the great Hereafter The hopes and prayers and fears, Which we have laid upon God's altar And watered with our tears, Bound by his tender, loving hand, As sheaves of ripened grain will stand.

Not now, but 'mid the hills eternal, Whose glory never dies, The good for which our souls have striven Shall greet our longing eyes, The mists of doubt all rolled away, Truth shining fairer than the day.

Not now, but when Heaven's light is nearer. That which is dark to-day Will shine upon our vision clearly As God's appointed way, That hearts by sorrow purified May closer in his love abide.

Not now, but with our King all glorious, His b auty we shall see, Not here, but with our King victorious, And we shall know that not in vain, We hore a cross, a crown togain. Jan. 29, 1904.

WE sometimes feel that we are organized to death and that we have a committee for everything that could be thought of. There is some truth in the assertion, and yet in the face of this statement and while acknowledging that there is something of truth in it. the editor of the Woman's Page makes a plea for something more. A press committee is what we want in each one of our Women's Societies. You like to know what other women are doing and you are doing many things yourselves that would interest and encourage others, if there was only some one who was responsible for seeing that some account pared a good paper for your meeting, send it | The other time seldom, if ever, comes. to us. We are interested in what interests should not let others know what you are doing, only—you know the old saying, so we urge that you make some one person responsible for this matter. Some societies may ask the Secretary to attend to it, others may put it in the hands of the Literature or Tract Committees, while still others may prefer to do as has been suggested, have one person whose special business it shall be to let the rest of us know what her society is doing. If you are only on the lookout, you will be surprised to find how much your band of workers have been doing, that would suggest methods of work to others and be a source of interest and encouragement. Reports of work, original papers, suggestions, helpful newspaper articles, will be all acceptable. Would you not like to join in this plan of co-operation? The first point, then, is to appoint some one to do this work and the next is for the person to attend to it and then send regularly to us the items of interest. Because we believe this could be a means of great good, we would be very glad to see something like the plan suggested put into effect, and urge that you give it consideration and a trial.

"REGULATE YOUR HURRY."

A friend of mine traveling in Norway told me she was much amused at the direction on | nurse, and the cheap effect pathetically told the hotel walls for English tourists; that re- the tale that even dolls can not altogether be

lating to the fire escape being particularly unique, viz., "Regulate your hurry."

That many women in this rushing, feverish age fail to regulate their hurry, is seen in the increase of nervous diseases. Over-doing is the order of the day; nearly every one attempts too much, and consequently we have lost much of the quiet and repose which make life beautiful. The old fashioned woman who was always at home has been supplanted by the hurried, nervous one, who is rarely in the house, except to eat and sleep, or to entertain company; and who, when she does have a leisure moment, is too weary to enjoy it. Said one of these women, to whom the excitement of outside interests was meat and drink, and to whom club life, society life, and everything indeed but home life was a delight. "I can keep up as long as I have guests in the house, but when they have gone I am utterly exhausted, and my husband makes sarcastic remarks about my being 'so entertaining to toutsiders, and so dull when I am alone with him,' but he does not realize that I am worn out and ready to drop."

Even the young girls are drawn into the rush, and I know one pretty little creature in her 'teens, who complains wearily that she does not stay at home long enough to sew on her buttons, for besides her society duties she belongs to no less than six clubs, yet she thinks she can not stop, not knowing how to regulate her hurry.

But it is a plea for the children I would make, in urging the mothers of the present day to regulate their hurry.

A child surely has a right to much of its mother's time, and a claim on her interest in reached the RECORDER. You have made some all its plans; but how many children get this change in your work, let us know if it has right? Are they not more frequently disbeen successful. You have had an interesting | missed with a hurried "run away now-I'm sociable, tell us about it. Some one has pre-tired—don't bother me—some other time?"

One New Year's day I was an amused spectator at a doll's reception, and chanced to hear a conversation which made me realize how little the society mothers actually see of "What is everybody's business is nobody's." | their children. Dolls of all sorts and conditions were present at this function and a great variety of costumes displayed. One little flaxen-haired beauty seemed to be the most admired. Her underclothing was all hand made and trimmed with lace, while the dainty reception gown was equally fascinating. "Where did you get it?" "Isn't she sweet?" 'Who made her clothes?" came a chorus of

"Why my mother dressed it, of course! She always does! She loves dolls as much as I do," answered the proud owner of the waxen

"Your mother dressed it! Did she really?" queried a surprised little friend; "does she get time to sew on your doll clothes? Oh. how I wish my mother would do that! But of course she never has time, and I hardly ever see her. When I get home from school she is at a reception or card party, and at night she either has company or goes to the theater, and on Sunday she is so tired she sleeps nearly all day, or goes out with papa."

Naturally I was anxious to see the doll this motherless (?) child brought, and I was not surprised to find it bedecked with bits of ribbon and gauze, hastily put together by a

need "mothering."

called dolly's grandmother. And can you not of the higher humanity that is to be. imagine as she played thus with her daughter that she managed to instil some beautiful thoughts that could bear precious fruit in after years?

In contrast to this is another case where do that again," I heard her exclaim, in exact | that question."—Ex. imitation of her mother, "I shall give you a good whipping." Then followed some sounding slaps and a great pretense of anger on the part of the little lady. The scene was so comical that the mother herself had to laugh, and admitted frankly it was only too true to life. She said she thought the care of children was very wearing and she would be very glad when Dorothy was grown up. And when Dorothy does grow up, think you she will be any kinder to her own children, if she has any, than she was to her doll? I fear not. "Like parent like child" is only too true. Yet where is the conscientious mother who does not hope that her children will do better than she has done, and succeed where she has foundation must be laid in early childhood. No one can take the place of the mother. She must give herself up to the work and "herdrawn too much into the vortex of outside interests, there is only one course before herto stop short and "regulate her hurry."-The Interior.

PLATFORM OF MEN'S LEAGUE FOR WOMAN SUFFRAGE.

League for Women Suffrage." Their platform contains the following reasons for their existence:

- subject to laws.

- right to women is the refusal of justice to of what we do. Of course this does not mean a dozen times more I wandered, but always half the human race, and a detriment to the in all matters, for in the greater things we managed to find my way back. It took me
- representative government the interests and traditional thing which we do in a majority faction of topping the little hill that lay above the lives of the unrepresented always suffer.
- 6. Because experience has proved that late for men.
- resentation is tyranny," legislation without they are on the principle that a crank makes the camp.—Country Life in America. representation is yet greater tyranny.

tion of both sexes would be raised.

- as to "love dolls" and even on occasions was | ised women is indispensable for the upbuilding | to move are those which have been created
 - 10. Because The Woman's cause is Man's: they rise or sink together, dwarf'd or god-like, bond or free."

DR. Pentecost, who has recently returned the mother was a society woman solely. On from a tour through China and Japan, be- move us out of our beaten paths. It will do one occasion she was unwillingly acting the lieves the former to be the most important no harm to give a listening ear to much that part of nurse. A friend coming in found her missionary field in the world. In an inter- they say. If it be truth it will prevail, and if sitting in one corner of the room intent upon view he says: 'In the first place, the China- it be falsehood it will come to naught. But a book, and holding in her hand a little man is far and far away the strongest man the listening ear can be open, and the result switch, probably not so much for actual use, in the East. In the second place, the solu- may be for our advantage many times, while as to intimidate her little charge, and insure | tion of the Chinese question is the most im- | had we closed it, we should have missed the to herself an uninterrupted hour. In another | portant of all the questions now confronting | time in our affairs which leads to prosperity corner as far away as possible sat Dorothy the world. Without Christianity all the and fame. Don't be too much afraid of the with her doll baby in her lap. "If you dare to powers of the earth are not able to solve cranks.—Westerly (R. I.) Sun.

GUIDANCE.

s. NICHOLS.

When cares press beavy on thy life And paths are rough and steep, 'Tis good to know there is an eye That slumbers not nor sleeps.

He seeth all thy wanderings Through this great wilderness, and keeps Thee ever guided by his eye That slumbers not nor sleeps. Fret not thyself when adverse winds Across thy life doth sweep, But know that one is by thy side Who slumbers not nor sleeps.

-Christian World and Evangelist.

HEED THE CRANKS.

During the past few weeks the Sundayschool pupils of the country, if they are that it was dry of oil. Then I considered. failed? If this hope is to be realized, the following the international lessons, have been Ahead of me somewhere in the pitch darkness, considering incidents in the Master's life a single point in a hundred-mile snow-choked which brought him into conflict with the tra- | wilderness, lay Camp Thirty-seven; chances ditions and the customs of the people to decidedly against that. B-hind me, another self" means her time. If she finds she is being whom he first spoke his message. No doubt single point, was Camp Forty. The thermommany a student, older as well as younger, has leter stood about thirty below. It I blunderwondered why a people who had been so long ed ahead I should almost certainly pass our anticipating the coming of a Messiah should camp, and flud myself lost in the morning. If have been so slow to see what many believe I waited for dawn where I was I should probto-day it was their privilege to see. It would ably freeze. not be at all surprising, either, if more or less dition and custom than by any other band. for moons.

It requires a deal of prodding to push a middle-aged business man out of the grooves off my snowshoes and began to feel for the 1. Because women equally with men are into which he has allowed himself to settle. trail with my moccasined feet. To my de-He has found that the old ways worked sat- light I discovered that by keeping every nerve 2. Because, being themselves one half of isfactorily in the past, and he feels that if cus-on the stretch I could just distinguish the difhumanity, women are concerned as deeply as tomers did not like them now it was more the ference in consistency between the virgin snow men in the legislation that affects humanity. misfortune of the customers than of himself. and that trodden by the snow-shoes. The 3 Because, therefore, the opinion of wom- He dislikes to confess in his action that "old difference was faint, but it existed. With inen as expressed by their vote would be of the things have passed away." In our social re-finite caution I applied myself to the task of highest service to the whole commonwealth. lations we are controlled more by "what following the trail. A dozen times I stopped 4. Because denial of this equal legislative people will say" than by the right or wrong for five minutes to rest my nerves. Perhaps are apt to weigh up the moralities; but in the three hours to cover the remaining mile and 5. Because under a system of partially little things of life, it is the customary or the a half, but I did it, and at last had the satisof cases. If some one should ask of us other | Camp Thirty seven. Five minutes later I was things, we very probably would rebel. It is in my bunk, and a most unique Christmas man alone are as unfit to legislate for wom- the custom to which we bow. Every inventor Day was over. en, as women alone would be unfit to legis- who has "turned the world over" has been Next afternoon I went out to look at my obliged to seek a resting place for his leverall trail: I found that the wolves, seven in num-7. Because while "taxation without rep- by himself. We call such men cranks, and so ber, had followed me to fairly within sight of something go around. The reverse of the

relegated to nurses, but like their owner, | tellect and character and reciprocal estima- failure to recognize this fact which has caused many a crank a feeling of disappointment. In the former case the mother went so far | 9. Because the help of politically enfranch- But the things from which we are the slowest by custom—"they all do it."

> Now we are not prepared to make a plea for the cranks wholesale. That would be too great a risk to take. All that we urge to-day is that we be not too severe in our criticism of the cranks who come along and attempt to

CURIOUS WOLVES.

"Here." said I to me. "what are firefles doing in thirty below zero?"

At once I investigated. The fireflies were wolves' eyes. The wolves were escorting me

Newspaper tales to the contrary notwithstanding, our timber wolves are perfectly harmless, except when driven by famine, and this was a good deer district. Their curiosity, however, is always active, and no doubt curiosity alone held them to my company. So we

Then my lantern flickered out. I lit it. Again it went out. I shook it, and discovered

"It looks like a walk around a tree all were convinced that the people of those days night," said I, "and I'm hoping newspaper It seems that there is an organization in were the hopeless slaves of tradition, and that stories of wolves' marvelous intelligence are Great Britian known as the "Male Electors | it was this deplorable condition more by tra- | false." Also, like a child, I wished vaguely

However, before selecting my tree, I kicked

8. Because by the legal recognition and proposition, however, that all cranks make You can almost see the cracks in the averestablishment of women's citizenship the in- something go around, is not true. It is the age man's voice when he attempts to warble.

THE LAW OF GOD. THE LATE REV. JAMES BAILEY. Matthew 5: 17-20.

"Think not that I am come to destroy the law, the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men | tify such an interpretation. so. he shall be called the least in the kingdom of heaven; but whosover shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

This language of Jesus is in his Sermon o

the Mount, and among its first utterances. That sermon contained the fundamental doctrines of his kingdom. The perpetuity of the law and the prophets is here made equal to the perpetuity of heaven and earth: "Till heaven and earth pass one jot or one tittle shall in no wise pass from the law, till all be fulfilled." This could not be predicated of the ceremonial or civil laws of the Jewish theocracy. These were largely typical and had their end when Christ, the antitype, to whom they referred, came. The civil laws expired with the Jewish nation. The only laws that could remain while heaven and earth existed were those whose application was unlimited. The ten commandments only have this character. They were based on natural relations as laws of those relations, as long as they existed. While God exists as God, and man exists as man, the laws of their natures remain. These are codified and well expressed in the ten precepts of the moral law. They are also as unchangeable the most famous of ancient Greek painters, as God and man in their nature: therefore | never to pass a day without drawing. Posfrom the law." Jot, or yodh, is the smallest great success. He was always in training. Greek, translated jot is the smallest letter in enough in fifty acres of sunshine to run the the Greek alphabet. Kipaia, in the Greek, machinery of the world, could it be concenthe Hebrew vowel points. The declaration method by which it is harnessed and set to law in its original completeness

This law is securely guarded by denuncial sistent effort. tions against any who should break and honored in Christ's kingdom.

commandments in their perfectness; they ancient proverb says: "The master of one ing the development which Christ intends shall be called great in the kingdom of trade will support a wife and seven children, heaven. The word commandments very and the master of seven will not support him- This education is only possible in social life. clearly identifies the law so guarded with the self." ten commandments; for no other commandments have the character of completeness of artists and most considerate of teachers, appointed us our own place in life's class. belonging to them.

terpreation is an impeachment of his wisdom or veracity, and is inadmissible. Jesus said (Matt. 3: 15) "for thus it becometh us to fulfill, $\pi\lambda\eta\rho\omega\sigma\alpha\tilde{\imath}$, all righteousness." Did he mean destroy, make an end of, all righteousness? A dire necessity of error only can jus-

The inner or spiritual life of the law i strongly enforced in the reference to the scribes and Pharisees. Their righteousness consisted in exactness of outward form and the spiritual power. The letter killeth, the spirit giveth life; the words close the thought; the thought is the life. The pure formalist or literalist in the observance of the law gained nothing. They should in no case enter into the kingdom of heaven.

The law, in its smallest letter or point of a letter is perpetuated by Christ in his kingdom. This doing and teaching of all the law is commended and rewarded. Breaking and teaching to break incurred displeasure and damage. A formal observance, like the scribes and Pharisees, was worthless in his kingdom.

The law, in the integrity of all the precepts, without change of letter or point of letter, Sabbath of creation, embodied in that law, into the gospel dispensation, on the authority of Jesus Christ in his first sermon.

"NULLA DIES SINE LINEA." BY W. M. C.

It is said to have been a maxim of Apelles,

mandments. God has made no distinctions to prevent a shotgun from scattering. The as greater or least, in his commandments, answer was: "Dear Sir: To prevent a gun This passage, then, evidently refers to the from scattering, put in a single shot." It is jot or tittle—smallest letter or point of a let- the men who do one thing, and do it well, ter. Whoever, for any cause, should pervert who come to the front. A man may starve a commandment in the least, would be dis-on a dozen half learned trades; he may grow

finished, destroyed it. This interpretation inordinate self-conceit has led him to arrogate | gationalist.

involves him in a contradition. Such an in- to himself an acumen superior to those who have made a study of art."

> No examples of the work of Apelles have come down to our times: his fame rests on the testimony of his confemporaries. But of the thoroughness of his methods there can be no doubt, even if the evidence were only to be found in the complaint of his pupil Euphorus, who couldn't see how the task of demonstrating Pythagoras' proposition relating to the square of the hypothenuse was going to assist him in painting a pair of sparkling eyes or the coral and pearls of a maiden's mouth. Yet his pupils all loved the great master. His rule was strict, but mingled with his directions was much kindly advice. And who shall sav that his insistence upon "never a day without drawing" was not the best for the making of good artists and able men?-Evangelist.

THE TRUE STANDARD OF LIFE.

When we seek a standard of life, to regulate our conduct, where else than in the Bible is there to be found more vivid presentation of life as it should be lived, and of life as it should not be lived? Where else is there carries each precept of that law into the given such pathetic iliustration of the consekingdom of Jesus Christ. Thus it carries the | quences of sin as is contained in the story of David's life; or more definite presentation of the rewards of righteousness? One may study history outside of the Bible and fail to find anywhere a commingling of the various elements which make up the religious life in any true proportions. Sin has made such headway in the world that apparently no instance may be found of well-rounded religious life perfect in every particular. We look in vain "one jot or one tittle shall in no wise pass sibly this was an essential element in his for a nation that has produced or expressed this ideal religious life. We look in vain for letter in the Hebrew alphabet. $I\omega\tau\alpha$ in the Scientists estimate that there is energy an association or organization of any kind that has furnished the world an experience that might be accepted as the true type. Intranslated tittle, is a point referring here to trated. Some day it will be focused And the dividual men have approached this ideal more nearly than nations or organizations. then, is that the smallest letter or point of a work will be wrought out by some later Ste-But the men who have reached the highest letter shall not pass. This perpetuates the phenson or Edison, whose motto will be, place in this effort of transcendent interest "Nulla dies sine linea"—no day without per- to all humanity have, after all, exhibited characteristics of weakness and evidences of A sportsman sent twenty-five cents in innate sinfulness which have made it clear teach others to break one of these least com- answer to an advertisement offering a receipt that humanity in itself may not attain this supreme goal.—The Biblical World.

TO EVERY MAN HIS WORK.

Christ has not established his church for witness alone, but also for training. The edrich on one trade thoroughly mastered. A ucation of believers comes through their wit-The denunciation is followed by a precious single shot may do more execution than a ness for Christ. Each by seeking, or neglect promise to those who shall do and teach the dozen that fly off in as many directions. An of seeking, his own work is gaining or refusand which is the greatest of his opportunities. It is impossible except for social ends. For Apelles, as well as being one of the greatest | the working out of our salvation God has

was skilled in repartee. To him is attributed | The practical idea of a church on earth is The criticism sometimes made on the word | "Sutor ne supra crepidam judicaret," spoken | not, therefore, a company of trained workfulfill, that it means, made complete or finish, to a shoemaker who attempted criticism di- ers, but of ordinary men and women who are and thus made an end of, is not in harmony rected elsewhere than against a faultily willing to be trained in seeking and doing with the heaven-and-earth limit given to the painted boot in one of his pictures. An artist | their own work. It is not, as so many seem law by Jesus Christ. For is it critically ten- once boasted to him of his speed in the execu- to think, an efficient pastor and a lezy but able. Fulfill is from the Greek πληροώ, to fill tion of work, to which he replied, "The won-liberal congregation. It has a place for the up, make full, in the sense of completeness, der is that you do not produce more of such leader, but it has also a place for every least signifying a full ratification. Jesus declared stuff in the same time." On another occa- one of those who are willing to be led. And that he came not to destroy, but to fulfill. sion, speaking of a would-be critic of his every one of its members is alert to find his If he made an end of it by fulfilling it, then he portrait of Alexander the Great, he said, "An own work, and ready to do it.—The Congre-

Young People's Work.

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

A Word of Cheer.

That successful worker with the Juniors Miss Lydia W. Slocumb, of St. Paul's Methodist Episcopal Church, Wilmington, Del., in a recent letter gave the following good advice to other Junior workers: "I should say to any society that is discouraged and thinks of disbanding, Don't! Hang together, and pray that God will bless you. I undertook the Junior work six years ago, with absolutely no experience, and with a discouraged so ciety of only one member; but that one Junior, with my assistant and myself, held a meeting, though I could not lead in prayer with even those three present. To the next meeting each of us brought one more. So it grew, until now we seldom have less than fifty in attendance on any meeting. I had no help except what I obtained from the Junior topic book and the Junior Christian Eudeavor World. Nothing in my life has helped me more toward being a conscientious Christian than standing at the head of this band of Juniors. It has developed me spiritually as well as giving me confidence, and I thank God that he brought me the work to do, and made me see that it was my duty to do it."-Caristian Endeavor World.

A Session of Court.

of them being my own, had had a little making. trouble; so I summoned them to my study as witnesses, and had three other boys as a jury, I myself being the judge. The court was formally opened, and witnesses gave their testimony. I asked the boys where they thought the fault lay, and each of them owned his share. One of them thought he was most to blame. The jury coincided with the view of the witnesses, delivering that on the first and fifteenth of each month themselves safely and impartially beyond their years and beyond my expectations. They asked the witnesses if they would like to make any acknowledgments to each other. They promptly asked forgiveness all round, appearing a bit shame-faced, but entering fully into the dignity of the courtroom and the importance of the occasion. There was nothing left for the judge to do but to dissolve the session.

standing and feeling with each other by one, and the shop-keeper keeping the small begin to act upon China. This new sympathy talking it over, why not go at once to our Heavenly Father when anything is wrongnot for his benefit, but for our own. Of possible. It reminded me of the way some course "He knoweth what things we have people give to the work of the church. need of before we ask him"; but he is pleased to hear our petitions as evidences of a filial heart, and from our own minds the doubts and misunderstandings will be cleared away. The sweetest assurance of his love and guidance will fill the soul.

turning to him when in need, and the prayer | ternal equipment of Western civilization, prob- | Japan, indeed, throughout all Asia. These will come instinctively. Associate your idle ably the events of the past fortnight have results of a missionary work are the bright moments with prayer. As you sit by your done more than anything else to convince the spots in a dark problem. They suggest the fireside before the lamps are lighted, as the man in the street that an Asiatic and heathen only firm basis of human sympathy between train plunges through a dark tunnel, when nation has become the peer of a great Euro- the East and the West. When Asia comes to you are on a long, lonely ride, when you pean power in the use of all those complex consciousness, heeds the rallying cry, "Asia awaken in the night and cannot at once go instrumentalities which are involved in the for the Asiatics," the best hope for the future to eleep again, commune with your Heavenly word "arms." Everyone at last realizes that of the great continent will be that missionary Father.

fall. Think back over those days concern- Asiatic continent, or, for the second time, is ing which you felt most dissatisfied, and see remanded to her islands, henceforth she is a if there was not a lack of prayer in the morn- power to be reckoned with. ing, a lack through the day.

THE SABBATH RECORDER.

A Side Light on Systematic Giving.

On the way out from our chapel in the na tive city, between the chapel and the city gate, somewhat less than a mile I countèd 175 beggars making their bi-monthly collections. I had never seen anything like such a number before but I learned on inquiry

SHANGHAI, China.

THE EAST AND THE WEST.

J. W. CROFOOT.

If you begin the day haphazard, you need Whether she wins or loses in this contest with The Watchman.

not be surprised to meet defeat before night. Russia; whether she gains a foothold on the

Now what the events of the last few weeks I often go, as I went this week, to the bed- have done for the average American or Euroside of someone whose life is nearly spent. | pean they have done in a far deeper and larger I am conscious of this fact as I sit by that | measure for the masses of Asia. Explain it side, and I long to do the most for them that how we will, there are very few white men who I can. It is not the conversation that helps have ever understood the brown or the yellow them most, although they are glad to have races. Old administrators in India have a sympathetic fellow-human who cares for often said that the European cannot underthem, their ails and their interests. I know stand the native so as to enter into complete that what touches the deepest chord is al- sympathy with his point of view, and so as ways the prayer. The hymns, breathing a to share his thoughts and emotions. No prayer, like "Nearer My God to Thee," and matter how intimate the Asiatic and the Rock of ages, cleft for me, let me hide my- European may become, a delicate but opaque self in thee," are the ones they love best. | veil separates their minds. But between They like to hear the Scripture read, but | Asiatics there exists a sympathy absolutely when the voice is raised in pleading those unintelligible to the European. When Li very promises in their behalf, their eyes are Hung Chang said that the time was coming touched with grateful tears. Often and of- when Asia must be kept for Asiatics his word ten I feel that the last five minutes was evoked a response throughout the whole conworth more than all the rest; but the rest | tinent. Some men saw for the first time that of the hour was by no means lost, as it pre- there is a deep interior bond of sympathy bepared the way for the crowning moments of tween the people of Asia, the existence of communion with God. It seemed to me a which they had not suspected. And, during beautiful thing that we could appropriately the last two weeks, the news of the initial close our Baraca Philathea supper the other triumph of Japan has not only revealed night with an earnest prayer for the new Japan to the West, but has revealed Japan year, that God's blessing would rest upon to Asia, and the tidings of Japanese victories this splendid company of young people, as in the Yellow Sea has not only touched the they went forth to their duties and responsi- note of exultation in the courts of Tokyo and bilities. It seemed to sanctify the evening, Yokohama, but in the palaces of Pekin and One day I found that three of the boys, one and raise it above the level of a mere merry in the groves of Rangoon and in the bazaars of Benares. All Asia unconsciously and spontaneously vibrates to the new leadership, and German power is less secure in Shantung, French power in Tonkin, Russian power in Persia and the Pamir, and even British power in India, because an Asiatic people seems to be overcoming a Western people with their own weapons.

Of course if Japan finally conquers Russia she will take her place as the leader of Asia; they come out in force and expect to get still, even though she does not achieve that, something from every shop keeper, and they and the result is a kind of a drawn battle, get it too. But it's only a cash each, and and Japan only secures a trustworthy footthat not a good large cash worth say one- hold on the continent in Korea-which at this twentieth of one of Uncle Sam's cents, but a distance seems to be the most probable outsmall "beggar's cash," worth only half as come-the effect will not be greatly different, much as that. In some places the small cash | and we shall see a new thrill of sympathy were laid out on the counter ready to dole visiting at least the Mongolian branch of the out to each bundle of rags as it came up. In Asiatic family. As both Marquis Ito and Li two or three places I saw the beggars chang- Hung Chang saw in 1895, the same forces If we can so easily come to a better under- ing their small cash for large ones, two for that have transformed Japan externally will cash aside in order to continue the distribu- between the peoples of Asia will somewhat tion and make his benevolence go as far as widen the distance between the East and the West. The increasing nearness in time between East and West and their common perceptions of material advantage will emphasize racial antipathies and their alienation in spiritual ideas.

In view of such considerations as these we Though well informed men all over the world | do well to recognize the Providence that has have appreciated for a dozen years the rapid led to the establishment of so many real Begin the day with him. Form the habit of success of Japan in acquiring at least the ex- Christian centers throughout China and Japan has become one of the effective nations. work has prepared the way of the Gospel.-

Children's Page.

MA'S CALLS

When I'm out playin' some place where Comes to our door-nen she stan's there An' looks all 'round, an' calls to me. If she says: "Joey, come right in," I wait, an' purty soon she's gone Into th' house, and pen I grine An' I ist keep a-playin' on.

FEB. 29, 1904.]

Nen-so, when she sees I ain't come, She opene up th' door again An' looke wite at th' place I clum Out of the fence to play, and nen She calls: "You Joe, come in th' house!" But I wait till she shuts th' door-I ist keep still as any mouse-An' nen I go an' play some more.

But nen she comes out purty soon Again, an' looks for me some more, An' says: "Oh, Joey, it's 'bout noon. I called you now two times before!" An' I ist keep on plavin'-so 'Fore long she's at the door again. · But this time she says, "Come in, Joe!" But-I keep on a playin' nen.

Nen after while I hear her walk Out on th' porch an' look for me; I keep wite still an' hear her talk An' say: "Now, where can that boy be?" An' nen: "You Joseph Henry Green Have I got to come after you? You bet I know ist what she mean-An' go in at time—I do!

-W. D. N., in the Chicago Tribune.

A LITTLE PHILOSOPHER.

F. E. C.

The first time I saw my small, quaint philosopher. I was favorably impressed by the calm expression of his Greco-Roman face, and the dignified poise of his sunny brown head, but I had not the power to discern that he was a philosopher. He was standing at my door, seemingly a child of about ten years of age, asking in good English if I had any eggs. I supplied his modest want and asked my husband if he were the child of some new neighbor. He replied that he was an Italian boy from the camp near by where the workmen on the railroad were living. My neighbor he was indeed, from May until Christmas, and a pleasanter one I never had. He came often to buy eggs and milk and as we became better acquainted he often came just for a call taught me many Italian words and phrases, Surely I didn't!" besides the choice bits of philosophy I gatb-In the same way I learned something of his didn't you mean to do?" she asked. history.

uncle who had no children. His uncle was a him shake his fist at the boy. a little pond and I could go back home any- money at home, and-" found out how far from home I was I wanted | me about the ants!" to go back." His mother and three sisters and a brother were in Italy, and it is not boy. "He's a naturalist and—" strange that he should feel homesick. Another uncle who came to America before he here. You are our new neighbors." did told him he had better go to school and school in Boston for about a year. He had the little things.' been in school in Italy for about five years. I asked him: "Could you speak any English when you came to America?" "Why no, battle." there were no schools where I could learn it," he replied. After leaving school he worked | battle?" as errand boy, or water boy, for a railroad

pertinently inquired if he sent money home to now; but it seems they want more, so-" the priest. His reply was, "I send it home | "Boy!" said Alice, severely. of philosophy as he expressed and lived it.

and you "can't help it," "don't mind," just to at home." do it, and if there is something you have to bear and you can't help it, as there is always down on this bench! And the others?" a bright side to everything, look for the brightness and be glad of it and laugh and sing as you submit to circumstances that are beyond your control. You have to do that way if you want to get the most and best out of life and do things the best and easiest way. style of building; while the others—the lazy Sometime when my philosopher has done something worthy the name he bears—that of a great Italian artist and sculptor-I shall is permitted to lay her eggs in the home of be delighted to say: "That is my philosopher. I knew he would do something great.' Feb. 23, 1904.

WHAT A BOY KNEW ABOUT ANTS.

Alice ran down to cut a white rose. A boy and later, for a day's visit. I always felt that sprang up from behind the bush, pulled off time spent with him was well employed. He his cap, and said, "I-I didn't mean to do it! took his hat off to Miss Alice, and said:

Alice was startled, but the trouble in the He's that throublesome, miss-" ered from his conversation, a little at a time. boy's face made her want to help him. "What

He was born in Ruvo, Italy, about twenty- ering up the roots of a plant that had been John! He's telling me the most wonderful four miles from Naples, July 26, 1889. When knocked down and the pot broken. The garhe was two years old he went to live with an dener was scolding. As Alice turned she saw

of carpenter's tools. In May, 1900, he came ants," said the boy, "and he called so dade!" to America with his father, starting from sharply that I jumped, and there was a Naples. Said he, "I thought the water only crash. I'll pay for the pot. I have a little boy.

try and learn something; so he attended now. I-I hope the gardener won't disturb hands and seem to say: 'We're in for it!

"That is why you didn't run away?"

"Boy, you are queer," said Alice. "What

ter I knew him he worked helping to level the town-formicary, papa calls it-of black ants track. He was very valuable to both the under that bench. And in a corner of our company and the men on account of being garden there is a bigger town of red ants. able to speak both Italian and English. I Our ants are slave-makers. They go out and knew of his earning \$34 each month for two kidnap the babies of black ants—the Fusmonths. A member of my family rather im- cans. Our ants have a good many slaves

and they do what they please with it." I "O, it is true! And it has been true for found him most loyal to friends, church and a hundred years. It was found out by a country. Once I said to him: "I am sorry Swiss named Huber. He called the red ants for the men; it seems so hard to work all day Amazons. And now in America we have in the cold and come home to a cold house ants that are, at least, cousing to them. and then have to get their own supper." "O They do the same things that those others they don't mind," he said, "They have to, did, two hundred years ago. Only, we have they can't help it." "Well," I said, "I ad- two kinds. One is called Polyergus. Their mire their cheerfulness and I hope I shall learn | fighters are wonderfully brave when attackto be more cheerful since I have so much more ing and carrying away spoil; but at home than they to make me so." "You have to they do nothing. The blacks do the digbe," said he. "When the men have to work ging, make the chambers and long halls. they dance and sing because they have the They care of the little ones of the reds. like work to do, and when they don't have work foster mothers. All of this makes the reds so they dance and sing because they don't have | lazy that they even have to be fed. It has to work." So they were happy in every case. been tried. Reds of that kind have been All through my acquaintance with him he shut up, with plenty of food, and some have met every experience with the same happy starved to death. All of them would have philosophy, so I have written out his system | done so if the shiny black slaves had not been let in to feed them, make the house orderly. If there is something you "have to do" and do the work they had been accustomed

"This is very wonderful," said Alice. "Sit

"The others are called Sanguines. They fight and work both. The slaves only help them. They do not do all of the work. The homes of these red ants have a style of their own, with but little sign of the slave ones-let the slaves build their cities nearly like their own. In either case no black queen the slave-makers. She is killed. When they want new slaves they go out and raid for another supply."

* And are the slave makers red?

"Yes; that makes it easy to watch them." At this moment the old gardener came up, "O'm after wahrnin' yees agin th' b'y miss.

"O, John, don't scold!" cried Alice. "He's our new neighbor, and he's very sorry-He pointed to the gardener, who was gath- though I'm glad. Don't bother us, please. things!"

"Wahnderful, indade!" said John. "I'll warrint me he's tillin' av th' koind young carpenter and had taught him the skillful use | "I was down on the ground watching the leddy wahnderful tales.—wanderful tales, in-

"Well?" guestioned Alice, turning to the

"Well." the boy answered. "I saw our red time I wanted to, but when I got here and | "Never mind the pot," said Alice. "Tell ants come out of their town and rush about making up their army and getting up their "I was watching them. I'm Dr. Wilson's courage. And I knew that a fight was coming. They ran back and forth and around "O," said Alice. "You have but just come and around. 'Twas as if they were stirring each other up. One would hit the forehead "Yes; papa is writing a book about ants of another. Or two of them would strike We'll give it to 'em!' Perhaps some were lazy and didn't want to go. Maybe some "Yes; I want to see what they do after the were afraid. But others felt like fighting; they just bullied the rest into going.

"While the red ants were hustling about, getting up their courage and making sure "Why, our red ants came over and made that they were all in fighting trim, the black construction company. Much of the time af- a raid on your black ones. There's a little ants-their slaves-went calmly on with their soldiers do an officer.'

"You have very sharp eyes, or a fine imagination," said Alice.

The boy smiled. "And when the red were all ready-nobody has found out what that means, for there seems to be no general -they just start off on a regular raid for plunder. And every one of them seems to know all about it. Dr. McCook-he's a great man and a friend of papa's—says that is like having a whole army made up of briga-

"Well, after the red ants had been rushing about, making all that noise-"

"Noise!" exclaimed Alice. "Those tiny creatures!

"Only when many are together and pre paring for a battle do you hear it. Perhaps it comes from their hitting their hard little bodies against each other. Professor Wheeler-he's another big man, but papa isn't sure of this-thinks they have tiny cymbals close to their bodies, which they rasp when they are in a fighting mood. They get as close to each other as they can walk. Maybe that's to keep their courage up." The boy stopped. He seemed to be thinking.

"You are very wonderful," said Alice. "Tell me all you know!"

"That would be little."

"I think not," said Alice.

"Well our red ants marched about three hundred feet to-day to your little Fuscan village, which is almost hidden among the thing more!' grass tufts. They came across the corner of the grove along the tree that your gardener cut down, and across the walk. they make slaves of-acting strangely. She There weren't many in the black's little formicary. The reds rushed against it and into the open gates. The blacks were scared. Some of them took the eggs and half-formed baby ants in their mouths and ran out the back way. They tried to save as many as they could. Others came bravely out and closer. A minute later up walked the warfought their way through the enemy, or rior who stopped, listened, looked all around. were killed.

climbed the fenceposts and looked down, to house without knowing it!" watch the hundreds of wicked foes ransack and ruin their homes. They could see them though."—Christian Advocate. carry the young ones that were left away in their jaws. I saw it all this morning. And I followed the reds when they straggled home. They didn't keep step nor close together. They just got out there the best way they could. And, if you'll believe it, the black the teaching of God's love which they find in lips, even then Christ not only loved us but formed baby captives into the formicary. love with other things they find in this book. from its atoning power, is the great evidence rule everything. And they make these raids without the Bible have never been able to get Paul and Peter, spiritual men despite their could run away, but they don't.

were left."

always beaten?"

"O no! Sometimes the reds attack a people are in doubt is because this love is be- though they had grievously sinned, when by

of earth that they had loosened inside, car- great time. The blacks seem to know that man mind. The Bible says it is a love "which ried in supplies, and seemed to be doing up | the reds are coming. They send out an army | passeth knowledge." Jesus came to reveal the morning's work. Some of them, though, to meet them. Sentinels are posted at every this love; to help men know that the Infinite acted as if they were urging the reds on- large entrance. Tiny pebbles or earth pel- is an infinite Father that loves them sort of daring them, you know. And some lets are rolled against the small doors. The of the slaves saluted the reds with their hands angry blacks—who are not so heavy as the derstand or comprehend God's love as Jesus -or antennæ-and heads, something as reds-rush at them with open jaws. Ants reveals it: have teeth in their upper jaws, and often a red and a black lock jaws, and pull and pull for a long time. You think the red, then the black, will win. Sometimes one of them throws poison into the other's face. Sometimes, another black, in running by, sees his brother in such trouble and catches the red by the leg. Then a red may come up and catch this little black by one of his feelers. And so on until there's a great jumble of fighters all in one

THE SABBATH RECURDER.

"The kidnappers are sometimes badly beaten. The ones that are left limp back home—sometimes with the head of a black, that has been broken off, hanging to one leg. Then again the blacks chase the reds home, nipping at them and fighting them all the way. They often rescue some of the little prisoners and carry them back home.

babies and eggs to safe places—you see, they

"Do tell me!" said Alice.

"Ouce Dr. McCook saw an ant-such as was finishing her little house. After she had rolled a tiny pebble to the door and added wee bits of earth she walked away and looked at it: then turned her head to see that no one was near, while she crept in and reached her finger-tips to draw pebble and earth rapped on the ground, here and there, and "Some ran into near bunches of grass or finally walked over the very door of the little

"Aren't you wonderful!" exclaimed Alice.

GOD'S LOVE.

PRESIDENT W C DALAND, D. D. slaves came and took the little black half- the Bible, because they cannot reconcile this proved that love by his death, which, aside There these little ones will grow up to be There seems to them a contradictory charac- of the nature and depth of the divine love. slaves like themselves. The reds are not ter given to God by the Bible. But the great- Men do not understand this. Therefore they cruel. They seem to want large cities—to est men who have tried to understand God doubt it. Therefore they despair. Contrast so as to add to their numbers. The blacks other than contradictory conceptions of him. faults, with Judas the natural man. Judas So it is much better to try to understand the could not see that the love of his be-"I came back again and was watching your | Bible and use it the best we can because there | trayed Lord reached even to him who had depoor little Fuscans come home—those that is no doubt that the God of the Bible is a livered him into the hands of his enemies. God of infinite love, though here and there Therefore he went remorseful, but not truly Alice looked sorrowful. "Are the blacks are statements hard to be reconciled with a penitent, to the suicide's grave. Acts 1:16character of infinite love. One reason why 20. Paul and Peter, on the other hand,

regular work. They carried out tiny pellets strong Fuscan formicary. Then there is a youd being comprehended by the greatest hu-

Listen to four reasons why we cannot un-

1. Because it is universal. Such a love the natural man cannot understand. We love good people, but it is not easy to love bad people. We are drawn toward refined and pleasant people, but rough and coarse people are repugnant to us. But the love of Christ is extended to all alike: the good and bad. the agreeable and disagreeable alike partake of Jesus' love. The sinner, however wicked he may be is never beyond the reach of Jesus' love. He ate with publicans and sinners and bore that reproach. Mark 2:16. In Simon's house he received the penitent homage of an abandoned woman (Luke 7: 36-50) and made it the occasion of a rebuke to the Pharisee. To one who had fallen into a sad error through the influence of an evil passion he said. "Go and sin no more." John 8: 11. So incomprehensible was this tender love for "Those that had run out, carrying the the sinner that his nature became on that very account a sore puzzle to the people of know what the reds are after-come cautious- his time. It was abhorrent to their ideas, ly in. Probably the warriors, who routed -as it would be to ours were he among us tothe enemy, become very proud as they talk it | day,—and as a consequence his motives were all over. Ants living near the slave-makers | misunderstood and misjudged. He must have are more cautious than those far away. They some hidden reason, they thought, for these build their homes low, so as not to attract | manifestations of a love which surely cannot attention, and carry the dirt that is dug out | be true. Political ambition was imputed to far enough away to prevent a clew. They him, and thus his conduct was explained. have few entrances, and those are hidden. Any explanation would serve, but the true Other ants are sometimes very troublesome. one of his boundless, universal love, which They injure gardens and lawns by building could not be understood. Nor can anyone their cities high. O, I must tell you one comprehend it to day till the prayer of St. Paul is answered for us, and we personally know the unknowable love of Christ.

2. Because it is enduring. It is easy to love a little child, so lovely, so innocent, so pure. But that same child grown into a hard, cruel, selfish manhood, does not hold our love Even the mother can hardly retain the love she has for her child, when that child becomes her foe and her cruel abuser as sometimes happens. But the love of Christ endures; no matter how far we wander, or how sinful we become, his love abides. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able "Not at all," said the boy. "Ants are, to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38,39. God's love in Christ is commended to us, in that while we were sinners, fighting against him, cursing him, rejecting his mercy, receiv-There are many men who pay no heed to ing his benefits with thankless hearts and

tender, were enabled to requite that love by Father." lives of faithful service. Oh, that we could all learn to know this wonderfully enduring love of Jesus!

3. Because it is free. It is easy for us to understand love in return for love, but unrequited love dies. Man cannot believe that it is not so with God's love, and thus we seek to propitiate God by sacrifices and penances. One of the most natural perversities of Christianity is to leave free grace and to seek to place justification on the ground of merit. To natural man any other idea seems unethical and immortal. We say the naturally good man is saved, but the bad man has no hope It seems absurd that the innocent child should be accepted on the same ground with the sinner of many years. But the love of God is free; it is given without condition to all. True, the saving power of God comes to us who accept the love, but "whosoever will" may accept it. It is free. John 3: 16, Rev. 22:17.

4. Because it is costly. The God of heaven, in the person of Jesus Christ, relinquished his eternal glory (Phil. 2: 5-8) and took our nature. our infirmities. our sorrows, griefs grand-children and nine great-great-grandchildren. and woes. This he did to lift us from sin to holiness. 1 Tim. 1:15. He came to reveal his love, but was misunderstood, scoffed, derided, spat upon, and at last executed on a gibbet with the punishment of a slave. This love was then costly. Such a love the world knows not. We give our love freely where it does not cost. When it means a little sacrifice how we withhold it. Even the strongest earthly passion is cooled, or is gratified in its lower form only, because of the unwillingness of the one who loves to take up the burdens and responsibilities which a noble offer of love | Brier church Feb. 2, conducted by Pastor Witter, of would entail. But no matter how great the cost, though it was at the price of divinity it self. God made it know to his lowly, sinful, sorrow-stricken creature, man, and the Saviour of the world begs man to accept the proffered wealth of an Infinite Love.

ON GOD'S ERRAND.

Mr. Spurgeon says that one afternoon when he was a young country minister, as he returned home after a day of weary riding, an lid daughter before he put out his horse. most at the stable door he turned and rode back. He tells the rest of the story as follows:

"I was thinking only of the poor widow's spiritual needs, but when I reached her little house I was struck with its look of unwonted bareness and poverty. After putting a little money into her hand I began to inquire into their circumstances, and found that their sup- churches. A very large and sympathetic audience atplies had been utterly exhausted since the night before. I asked them what they had done.

"'I just spread it out before the Lord!'

"'Did you tell your case to any friend?" "'()h, no, sir; nobody kens but Himsel' and me! I kent he wadna forget, but I didna ken hoo He would help me till I saw you come riding ower the brae, and then I said, "There's the Lord's answer!"'

the look and words of Jesus (Luke 22: 61, incident encouraged me." said Mr. Surgeon, Acts 9: 5. 6) they knew this love so enduring | "to trust in the loving care of my Heavenly

THE SABBATH RECORDER.

MARRIAGES.

GREENE-CLARKE -At the Seventh-day Baptist parsonage, in Independence, N. Y., Feb. 28, 1904, by Pastor Wm L Burdick, Mr. Clayton C. Greene and Miss Hester J. Clarke, all of Independence.

MORSE-GREEN.-In DeRuyter N. Y., Feb. 3, 1904, by Rev. L. R. Swinney, Mr. Duane H Morse, of Cortland, and Miss Clara L. Green, of DeRuyter.

POOLER-Fox -In DeRuyter, N. Y., Feb. 1, 1904, by Rev. L. R. Swinney, Mr. La Fayette Pooler and Mrs. Lurinda Fox, of Taylor Center, N. Y.

COBIN-CARDNER.-In DeRuyter, N. Y., Feb. 15, 1904 by Rev. L. R Swinney, Mr Joseph H. Tobin, of Lincklaen, and Miss Anna L. Cardner, of Cuvler

DEATHS.

Brock —Amy Aylaworth was born in Stephentown N. Y., Jan. 4, 1809, and died Feb 7, 1904.

She was married to Iraac Brock Feb. 5, 1826 Eight children were born to them. Sixty-three years ago they went with an ox team and covered wagon from Grafton, N. Y., to Hebron, Pa., where they since made their home. They were members of the Firstday Baptist church of Grafton, but some time after going to Hebron they accepted the Sabbath and united with the church of that place. Mrs. Brock leaves five children, twenty-five grandchildren, forty-six great

DAVIS .- Jesse J. Davis was born April 16, 1812, and died Feb 1. 1904.

When eighteen years of age he was converted and united with the Salem Seventh-day Baptist church with which he remained until the Green Brier church was organized, when he became one of its constituent members. Mr. Davis early manifested those traits o thrift and frugality which characterized his life, and made it possible for him to come into possession of quite a large property. He lived to a great age, and all through the years of his active life he was looked upon as one of the stalwart supporters of the church to which he belonged. Burial services were had from the Green Salem. Text, Phil. 1: 21.

REENE.-Mrs. Sarah A. Greene, wife of Philo Greene was born in Sandy Creek, Oswego county, N. Y., Feb. 28, 1848, and died at North Loup, Neb., Feb. 18, 1904.

She was one of a large family born to John and Elenor Crandall. On May 2, 1863, upon his discharge for disability from the Union Army, she became the and Almira Place. Four still survive. He was married wife of Philo Greene. Their home was then at Adams to L. Belle Wells June 20, 1863. To them were born Centre, N. Y. The following year he re-enlisted and four children, three of whom are living; and four served till the close of the war. She, with her husband, grandchildren. With the exception of a few years of was a member of the Seventh-day Baptist church at early life spent in Wisconsin and a few months of service Adams Centre till 1890, when their membership was in the war until disabled by sickness, his life has been transferred to the North Loup church. They moved spent in Alfred. He was baptized when about eighteen unaccountable impulse prompted him to go from Adams Centre to Nebraska in 1872, settling in years of age by Elder E. V. Hull, and joined the and visit a certain poor widow and her inva- the Platt Valley, near Wood River, but since 1890 have First Alfred church, from which his membership was He | been valued residents of North Loup. Mrs. Greene was | afterward transferred to the West. He was an honest could not resist the feeling, and though al- a devout, spiritually-minded Christian woman, loyal to hard-working man, serving faithfully in the ranks as a her church and her faith. She will be greatly missed by private, and seeking to do his duty. Services were cona large circle of acquaintances. Her husband, two chil- ducted at the home Feb. 18, by the pastor. Text, Gen. dren and grandchildren are most heavily bereaved. A. B. P.

> GREEN -In Berlin, N. Y., Feb. 19, 1904, Lewis H., son of Laren H. and Emma L. Green, aged 14 years, 11

> Funeral services were held in the Berlin Seventh-day Baptist church, conducted by the writer, who was assisted by the pastors of the M. E. and the Baptist tended the services, constituting what is said to have been one of the largest funerals held in Berlin for many

Hull -ln Berlin, N Y., Feb. 22, 1904, Mrs. Miranda D. Hull, aged 62 years, 3 months, 23 days.

uncomplaining and submissive. She leaves a husband—by her husband, two sons, four brothers and two sisters. Many a time has the recollection of this Darwin Hull, a daughter, and a wide circle of relatives

and friends to mourn the loss of a faithful wife, a loving mother and an esteemed friend.

HULL -Richard B. Hull, son of Rev. Varnum and Malinda Hull, was born in Alfred, Allegany Co. N. Y., Dec. 7 1837, and died n Milton, Wis., Feb. 17,

1904, at the age of 66 years, 2 months and 10 days. He came to Wisconsin with his father's family in the early fifties, when his father accepted a call to become pastor of the Milton Seventh-day Baptist church. He married Miss Charlotte Stewart, daughter of Mr. and Mrs. S. S. Stewart, of Albion, Wis. His tather died at Rock River, Wis., in March, 1885, while pastor of the Rock River Seventh-day Bapt st church. His mother, 86 years old, is now living with her daughter at Welton, Iowa. He leaves a beloved wife, a son and daughter to mourn their loss.

HEMPHILL -At North Loup, Feb. 11, 1904, Ruth, inlant daugnter of Dr. Will am J. and Lara Hembpill, aged 2 months and 20 days.

A beautiful child transferred from the arms of fond parents to the arms of Jesus.

LEWIS —Mrs. Lydia E. Lewis was the daughter of William G. and Martha A. Davis. She was born Jan. 30, 1861.

She was converted when fifteen years of age and united with the Middle Island Seventh-day Baptist church, with which she remained a faithful member until called by death to the church above. She was married to Charles D. Lewis April 10, 1879. Mrs. Lewis with five children was left a widow four years ago; these she has cared for, and faithfully carried her burden till the body, too weak to bear the load longer, laid down to rest. Burial services were had from the Middle Island church Jan. 26, conducted by E. A. Witter, of Salem. Text, Rev. 22; 5.

MILLARD.-Iu Berlin, N. Y., Feb. 20, 1904, Mrs. Mary S. Millard, aged 66 years, 8 months, 22 days.

Services were conducted by the writer at her late home, and the body was laid to rest in the Seventh-day Baptist cemetery of Berlin.

PALMITER.—Sarah A. (Bei jamin) Palmiter was born in Altred, N Y., Jan. 26, 1824, and died at her home in Albion, Wis., Feb. 18, 1904.

She was married to Paul Palmiter Nov. 5, 1845, who, with their two sons, survive her. Sometime after her marriage she accepted Christ as her Saviour and united with the Albion Seventh-day Baptist church, of which she continued a consistent member to the close of he life. Hers was a quiet, unpretentious life; one of devotion to her family and friends, and of loyalty to Him whom she delighted to serve. Her funeral was held at the church on Sabbath-day, Feb. 20, at the regular hour of service, in the presence of a large congregation of sympathizing friends and neighbors. Sermon by her pastor, from Rev. 14: 13.

PLACE.—Milo Sweet Place was born in Alfred township March 12, 1838, and died of heart failure at his home in Alfred Feb. 16, 1904.

He was the eldest of six children born to Freeman 1: 27; John 9: 12.

SMITH.—In Berlin, N. Y., Jan. 14, 1904, Mrs. Harriet Smith, aged 80 years, 5 months, 28 days.

Services were held at the home near Berlin village, and the body was taken to Centre Berlin for burial.

WILBER.-Near Little Genesee, N. Y., Feb. 20, 1904,

Matilda Cortland Wilber, aged 69 years. Funeral at Little Genesee church Feb. 23. She leaves a husband, one daughter and two sons.

Young -Louisa Hall Young died Jan. 15, 1904, at her home in Watson, N. Y., in her 76th year.

She was the eldest daughter of Roland and Betsy Stillman Hall, and was born in DeRuyter, N. Y., Sept. Services were conducted at her late home by the 9, 1828. In 1844 she was married to Monroe W. writer, assisted by Rev. A. S. Clarke, of the M. E. church. | Young, and some after moved to Watson, N. Y., where Sister Hull was a faithful member of the Berlin Sev- she was baptized by Rev. James Summerbell. She was enth-day Baptist church, and was beloved by all who a great sufferer for many years, which prevented her atknew her. For several years she had been a great suf- tending services, but she was a loyal Sabbath-keeper ferer from bodily infirmities, but through it all she was and was ready to meet her Saviour. She is survived

Sabbath School.

C INDUCTED BY SABBATH-SCHOOL BOARD.

REV. WILLIAM C. WHITFORD. Professor of Biblics Luguages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1904, FIRST QUARTER.

	FIRST CORRESPOND	
Jan. 2.	The Boyhood of Jesus	Luke 2: 40–52
Jan. 9.	The Preaching of John the Baptist	
Jan. 16.	Runtium and Temptation of Jesus	Matt. 3: 13-14: 11
Jan. 23.	Jesus Rejected at Nazareth	Luke 4: 16–30
Jan. 30.	Jesus Calis Four Disciples	Luke 5: 1–11
Feb. 6.	A Sabbath in Capernaum	
Feb 13.	Lours Fangives Sing	
Feb. 20.	Tegus and the Sabbath	Matt, 12: 1-18
Feb. 27.	Hearers and Doers of the Word	Matt. 7: 21-29
Mch. 5.	Jesus Calms the Storm	Mark 4: 35-41
		Matt. 14: 1-12
Mch. 12.	The Annual Change of the Piles (The property)	Mott 14.13-23
Mch. 19.	Jesus Feeds the Five Thousand	
Mch. 26.	Review	***************************************
	*	

LESSON XI.—DEATH OF JOHN THE BAPTIST.

LESSON TEXT.-Matt. 14, 1-12.

For Sabbath-day, March 12, 1904.

Golden Text.—Be thou faithful unto death, and I will give the crown of life.-Rev. 2: 10.

After the miracle upon the lake Jesus and his disciples came to the eastern shore, and he there brought deliverance to the two demoniacs of Gadara. In other cases Jesus had forbidden those who were healed to publish abroad the matter; but in this case he tells the man who desired to accompany him to remain rather in his own country and tell what had been done for him. The explanation lies in the fact that publicity here would do harm as Jesus was not to r main long in that region. Returning to Capernaum, Jesus raised to life the daughter of Jairus, a ruler of the synagogue. It is to be noted that no one ever asked Jesus to raise the dead. In this case the father had asked Jesus to come and restore his daughter to health, and she had died while they were on the way. Jesus performed many other miracles also in this time and visited his old home at Nazareth.

It is during this period also that the twelve are sent out to teach and perform miracles. Thus by practical experience in addition to his words of instruction Jesus was training them for the responsibility which should be theirs after his ministry should be completed. It seems probable that the work of the twelve at this time was confined to Galilee. It is evident that some of the words of exhortation recorded in Matt. 10 are not appropriate to this early mission of the twelve, for now they would be well received by the people to whom they went, and there would be no danger that they would be arrested and be brought before kings and councils.

TIME.—John the Baptist was probably beheaded in the latter part of March in the year 29, and had been arrested and imprisoned in the fall of the year 27.

PLACE.—According to Josephus John met his death in the fortress of Mancherus, a few miles to the eastward of the Dead Sea, at the extreme southern limit of Herod's dominions.

PERSONS.—Jesus and John the Baptist and the disci ples of John; Herod Antipas and his courtiers; Herodias, wife of Herod, Philip (brother of Antipas,) and her daughter.

OUTLINE:

- 1. Herod's Thought Concerning Jesus. v. 1, 2.
- 2. The Arrest of John the Baptist. v. 3-5. 3. The Wicked Scheme of Herodias. v. 6-8.
- 4. The Death of John the Baptist. v. 9-12.

1. At that season. This phrase is evidently used by Matthew with no great definiteness. If we follow the consultation with her mother. A platter. This is order of the narrative as given by Mark and Luke this paragraph is to be assigned to the time when the than immediately after his visit to Nazareth as the ar- reward without delay,-a fact that is plainly stated by Pastor would doubtless pass on this most inrangement in Matthew's Gospel seems to suggest. Mark. Herod Autipas was a son of Herod the Great Aiter

ruler of a portion of a province. The report concerning ment or even of expediency interfere with the fulfillment Jesus. The rumor of his miracles and of the crowds of his careless oaths. that followed him.

THE SABBATH RECORDER.

2 His servants. According to a usage common in the Old Testament the courtiers and officers of a ruler are styled as servants. This is John the Baptist Herod is troubled in conscience because of his murder of John. and at the same time greatly astonished at the report of Jesus' doings. In his bewilderment he strives to account for what he hears by a strange conjecture. We are not to infer that Herod was a philosopher or that he was a scientific believer in the theory that the soul of a man who was dead could be reincarnated in the hody of another. Therefore do these powers work in him. His theory that Jesus is John the Baptist risen from the dead serves him as an explanation for the wonders of which he hears. It would not be strange if there should be something unusual in one who had risen from the dead.

3. For Herod had laid hold on John. In order to make clear Herod's relation to John, our author here inserts in three verses an explanatory reference to John's imprisonment which began about a year and a half before. Herodias was a granddaughter of Herod the Great, and so was a niece both of the husband she had deserted and of Herod Antipas. The Philip here nentioned is not Philip the tetrarch.

4. It is not lawful for thee to have her. It was just this outspoken condemnation of the marriage of Herodand Herodias that so aroused the resentment of the always faithful and ready to do their part in latter that she was so eager to injure John in every way possible. She incited Herod to imprison the fearless preacher, and would have had him put to death at once if she could have had her way.

5 He teared the multitude. Although he was not directly responsible to the people for I is administration of justice, Herod feared to do anything that would arouse great antagonism, for his enemies could easily find some charge to bring against him at Rome and so | How often we have noticed how quietly and get him into disfavor with the emperor. From Mark 6: 19, 20 we might infer that Herod himself was greatly impressed with the teaching of John and saved him from the malice of Herodias. They counted him as a prophet. They recognized that he was a man of God, and would resent any violence to him.

6. But when Herod's birthday came. This birthday celebration served as the opportunity for Herodias to | Dr. S. S. Clarke was cared for in his last sickgain her revenge upon the Baptist. Mark tells ex- ness and how lovingly the two daughters are plicitly that Herod gave a supper to his courtiers and his chief officers, as implied in our lesson. The daughter of Herodias danced in the midst. Her name as we learn from Josephus, was Salome. She afterwards became the wife of her uncle Philip the tetrarch. We may father, Bro. B. G. Stillman. And so in numjudge of the nature of the dance from the fact that it berless instances in DeRuyter, and we believe, was pleasing to Herod and his companions. The in all our churches, this tender, loving care of dancing girls were for the most part slaves. It was very unusual for a woman of rank to make an exhibition o her ability in this direction. Very likely Herod and his ful and blessed manifestations of the Christ officers were pleased not so much with the skill of her spirit. Let us thank God for it and magnify performance, but especially that a daughter of Her- it more and more. odias should condescend to contribute in this way to their enjoyment.

7. Whereupon he promised with an oath, etc. Ex cited with the wine that he had drunk he did not stop to consider consequences, but thought only of how he might duly reward the performance that had given him | Feb. 22. It was arranged to have the various and his guests so much pleasure. He does not wish to appear niggardly, and so tells the girl to name her own

reward. 8. Being put forward by her mother Doubtless Herodias had anticipated that her daughter might have the opportunity to get her wish promised beforehand. It is more than probable that the girl would of herself asked for something else. Mark tells us that her request was made after she had gore out for a final much better than the translation of King James' Version, "charger"-a word which is practically unin-

9. And the king was grieved Our author uses the picture to the audience the awful agony that his father's death he received a portion of his kingdom- word "king" in a general way. Herod was not recog-Galilee and Peres-but without the title of king. He nized by the Romans as a king. Some have thought may have been absent from Palestine during the early that he was grieved only because he was forced into a portion of Jesus' Galilean ministry. But even if he had deed that might bring him into disfavor with the peobeer in Galilee all the time it is not surprising that he ple; but no wicked man is altogether bad, and it is easy ride a donkey and exerting himself to keep had not heard of Jesus before. He was sensual and to believe that Herod had a thorough respect for John his feet out of the Egyptian sand. A little vicious and paid little attention to what was going on and a disinclination to do him injury. But for the sake in his dominion that did not concern his own personal of his oaths. It was a matter of pride with him to go gratification. Tetrarch. Literally, the ruler of a fourth on and do as he had said that he would in the presence

10 And beheaded John in prison. The inference is that John was assassinated right away and his head brought while the guests yet reclined at the feast. Some have thought that the banquet occurred at Tiberias, and that swift messengers were sent to Macherus upon this errand of cruelty; but it is much easier to suppose that the feast occurred in the same place at

which John was imprisoned. 11. And his head was brought, etc. Her request was fulfilled to the letter. Was her cup of joy full as the bore the gory head of that venerable saint to her wicked

12. And his disciples came. Doubtless they had been living in the town of Macherus so as to be near their master. It is not impossible that Herod had allowed them to visit the Baptist. And they went and told Jesus. They knew that Jesus would be interested in the fate of his forerunner. Very likely they sought also from him comfort in their sorrow.

Our Reading Room.

DERUYTER, N. Y.—It has been a severe winter but Sabbath day has usually been the pleasantest day of the week. We miss Dea. C. M. Coon and family so much for they were church and Sabbath-school. And now since Dea. Godfrey C. Mesler died so suddenly, we feel that we have all suffered a great loss. William Maxson and family from Little Genesee have settled here and we are looking for others to come. Bro. Barton G. Stillman is very feeble and seems to be slowly failing. tenderly the Christ spirit manifests itself in the care of aged parents and friends. How tenderly Dea. Avery C. Stillman was cared for in his old age. How kindly Dea. Jason B. Wells and wife were waited on in their advancing years. How quietly and faithfully now helping their gentle, patient mother in her illness. How providential that Mrs. Marie S. Williams can take care of her aged parents and friends is one of the most beauti-L. R. S.

SALEM. W. VA.—The social committee of the Endeavor Society held a George Washington Social in the church on the evening of pastors of the place present to give some talks as a kind of a send-iff for the Pastor before he starts on his Eastern trip. The Baptist pastor was out of town and the M. E. pastor was engaged in a series of meetings in the west end of town, so could not come, but President Gardiner being present was pressed into the service and in his easy and interesting way gave to the audience a very pleasant time, as he called attention to many of the twelve were away from Jesus on their mission rather telligible. Here. This word implies that she desires her scenes and experiences through which the teresting cruise. For amusement, he tried to might be experienced from an attack of sea sickness; as also the most laughable appearance the Pastor would make when trying to Washington souvenir was given to each one present, a silver collection was taken for part. The term came to be used of the subordinate of his guests. He could not let a mere matter of senti- expenses, and the balance was appropriated

IT IS A MATTER OF HEALTH



to a fund that is being raised to help defray the Pastor's expenses. It was reported that the amount of \$200 would be paid into his hands before time for him to start. It was a

pleasant occasion and we hope that real good will come from the gathering.

the Pastor leaves, then, if the interest de- spondent, taking for his text the 2d verse of mands, President Gardiner will take up the the 4th chapter of Exodus. We hope to welwork and carry it forward. The meetings come him again on the third Sabbath in this

have begun with good interest and believe month, Feb. 20. that much good will result. We are starting out with special anxiety for a few who have been deeply moved but have never been able Bible study was organized in this society. A to take a decided stand. We are praying for committee of four was appointed to arrange

SALEMVILLE, PA -A late number of Good | ranged a plan, which has gone into effect, to Tidings, Salem, W. Va., publishes the follow- release Pastor Hurley from one Sabbath

ing items for Salemville, Pa: meeting, conducted by our worthy pastor, R. a special invitation to the public to attend. G. Davis. The meetings commenced on the Rev. S. I. Lee has just returned to Fouke to evening of January 31, and have continued reside, wishing to be near his children during both morning and night every day since ex- his declining years. He was a great inspiracept sixth day, which is preparation day for | tion to us in our Bible study class. We shall the Sabbath. The evening meetings have greatly miss him in these meetings. Pastor been largely attended and are growing in in- Hurley still preaches with his usual force and terest. The church at Salemville is in better | helpfulness. The Sabbath congregation will condition spiritually than it has been for average one hundred and twenty. The Sabyears; all are working in harmony and love. bath school singing is led by an orchestra of Although but two have professed conversion seven instruments. Both the C. E. and Junior as yet we are hoping and praying that Societies are doing good work. Their leaders others will follow."

keep up a good interest in their meetings. have passed in which plowing has not been Rev. E. A. Witter, of Salem, was with us for done. The coldest weather was four below our quarterly meeting Feb. 6. He came on zero, and that only for a day or two; but the preceding evening. An invitation is extended to all the 5th, preached that night, twice on the when one can get all the wood needed for the and especially to Sabbath-keepers remaining in the city Sabbath and had two meetings on Sunday. | cutting, winter has no terror. The "Canning The visitation gave us much encouragement. Plant" is not a thing of the past. For infor-The interest manifested in the meetings made | mation on this point write to M M Lanphere, us wish he might remain with us for some secretary. time. We are feeling very much our need of an under shepherd, that we may have regular from seven hundred to twelve hundred within ministrations in divine things."

in charge. They held two meetings, per day, and look and locate. Word has gone out

will remember us in their prayers. We are well pleased. feeling hopeful that the tide will be more favorable to us in the near future. We need that some will make their homes with us, that our farms shall not all go into the hands of the stranger.—Good Tidings.

MIDDLE ISLAND, W. VA.—A correspondent of Good Tidings says:

interest and good attendance. Our last Genesee, N. Y., May 1. meeting, led by Mr. Williams, was very thrilling. In connection with the topic Mr. Willrally the Eudeavorers feel a greater burden.

GREEN BRIAR, W. VA-Mr. A. Brissy A series of meetings is under way in the preached for us at the Seventh-day Baptist Salem church and will be held each night till | church Jan. 23 says a Good Tidings corre-

GENTRY, ARK —A few weeks ago a class for the Master's blessing to rest upon the work. a list of topics and provide leaders for three Cor. | months. These meetings have been very interesting so far. The committee also armorning service each month and tranfer the "We are in the midst of a good revival | same to the following Sunday night, issuing have had a very pleasant winter; a few disa-ROANOKE, W. VA.—The Good Tidings re- greeable days of course. "Some days must be dark and dreary." Not a week has passed "The Endeavor Society is endeavoring to in which farmers could not plow; and few The population of Gentry has increased

the last three years. Some false and injurious reports have been circulated among readers LOST CREEK, W. VA.—The evening of Feb. of the RECORDER, one of which is that people 5 a series of extra meetings was begun in the here are on the point of starvation. Howchurch with Orestes Bond and Amos Brissey ever in spite of these reports people will come On the night of Feb. 8, E. A. Witter came and that there will be no peaches in Gentry the

took charge of the meetings, having two coming season. Fruit experts tellus there meetings per day till Friday, when he went will be all the peaches the trees can properly home, and President Gardiner came and took mature. It has frequently been remarked charge, closing the meeting on Sunday. * * * | that ours is the most spiritual church in the We are feeling greatly our weakened condi- place. Our prayer is that our spirituality tion and desire that our brethren in the Lord may be so deep and broad that God will be

> ALBION. WIS-The RECORDER is notified that Rev. T.J. Van Horn, now of Brookfield, N. Y., has accepted a call to the pastorate of the church at Albion, Wis. Of the time when he will enter upon it we are not informed.

LITTLE GENESEE N. Y.—We have official information that Rev. S. H. Babcock enters "Toe C E. has been kept up with splendid upon the pastorate of the church at Little

NOANK CONN — Rev. Andrew J. Potter and iams gave a very interesting talk and an wife of Noank are expected to be in Westerly illustrated song, which was very touching. this week to visit Rev. and Mrs. O U. Whit-We plead with our sister societies for their ford of Park avenue and other friends for a earnest prayers that we may accomplish few days. Mr. Potter has spoken a number much yet. As we are without a leader natu- of times in our village, giving sermons worthy the consideration of good audiences. He is to speak again to-morrow night in the W. C. T. U. rooms, Potter building, on the Bridge, at 7:50 o'clock -Westerly Sun.

THE GRACF OF CHEERFULNESS. EMMA A. LENTE.

I said: I will be glad to-day! The rain-clouds drift along the hills. The grass is drowned in lakes and rills, The birds of song are chilled and mute.

And yet I will be glad to-day! I will be glad, be glad to-day, Though many tiresome tasks are set My patient bands, I will forget The frets that trouble and depress. And think on things of pleasantness;

The dreariness seems absolute:

And so I will be glad to-day! I will be glad to day, to-day; For summer suns again will shine, The air will thrill like tonic wine, The birds will sing as ne'er before, And with these blisses yet in store Why should I not be glad to-day?

Special Notices.

-Christian Endeavor World

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

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

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

> THE Seventh-day Baptist Church of Hornellsville N. Y., holds regular services in their new church, cor. West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting 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 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

ELI FORSYTHE LOOFBORO, Pastor, 321 W. 28th Street MUTUAL BENEFIT LIFE INS. Co.,

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A. B. Kenyon, Treasurer Alfred, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the Pres-

Westerly, R. I.

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GEORGE H. UTTER, Treasurer, Westerly, R. I.

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The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employ-

The Board will not obtrude information, help or advice upon any church or persons, but give it

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The Associational Secretaries will keep the

working force of the Board informed in regard to

ters in their respective Associations, and give

the pastorless churches and unemployed minis-

whatever aid and counsel they can.
All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries. will be strictly confidential

Nortonville, Kans.

HE SEVENTH-DAY BAPTIST GENERAL

CONFERENCE.

August 24-29, 1904.

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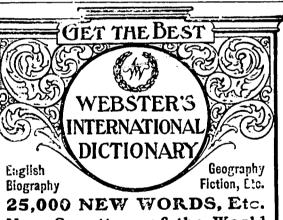
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THE DESIRED HAVEN. Psalm 107:23 to 30.

CHARLES C. EARLE.

With prow toward home, Where loved ones longing wait for me. O'er perils of the pathless sea. "B fore the wind" my barque glides free. Through cloudless day. Black night descends: The storm-bird cries the coming gale, A tempest breaks, and wild winds wail, The lights are quenched, the signals fail And hope is gone. Euroclydon ; Main-sail and oaken mast are riven, The creaking ship mounts up to heaven, Descends to dismal depths, and driven, Nor answers helm. All powerless

I pray to him who rules the wave, To guide my trembling barque and save; And with the morn, still waters lave The Fatherland.

-The Watchman.

with the R-port of the Committee

tional Unit. erable has been said in the Recorder con-lests, there will never be a S-venth-day B apsidering the weak and the strong points in tist denomination worthy of its name and our denominational polity. One of the most place. Each church must so organize and important features in that question was plan that its character and work will look treated by Secretary Whitford, on the Mis- directly and constantly toward denominasionary Page, a week or two since. Notwith- tional ends. Denominationalism has many standing all that has been said, the fact | things in common with machinery. A mile that the local church is the prime factor in away from the desk on which these words our denominational machinery, does not seem to have received any adequate at making drawings for separate pieces of matention. The primary factor in our denom- | chinery of different sizes and many shapes. inational life is the individual Seventh-day | One dominant purpose governs each man Baptist. His faith, conscience and devotion determine the strength or weakness, thing must be made with reference to filling a success or failure, of the local church. The place and fitting into perfect relations with history of each church illustrates this truth. hundreds of other pieces in one great ma-As individuals determine the character and chine. From draughting room to pattern destiny of the local church, so do the indi-shop, to foundry, and then to the great floor vidual churches determine the success or fail- of the main shop these separate conceptions ure and the destiny of the united and co-op- go, and all workmen, all machines, all inerating churches which constitute the denom- spectors act in concert to produce one final ination. The development of individuals in result, a perfect machine, a complex unit the local church, and of the local churches as made up of many parts, grouped and fitted individual organizations, has been excellent for one definite purpose. This illustration in many respects. Much in the history of finds full application to our denominational churches and individuals is worthy of com- polity. Each church is a part of the denomimendation, and cause for pride. On the national machinery. If the churches do not other hand, our churches have been so loosely recognize their true relations, and are not organized, and so imperfectly developed organized and inspired for the fulfillment of along the lines of denominationalism, that | this highest and most important reason for now, when we are confronted by denomina- existing, the denominational life will be weak tional work and problems as never before, and fragmentary, and whatever it underweakness and unpreparedness are prominent | takes will be marked by imperfection and features. There have been potent reasons comparative failure. Life and death, suc-

radical and dangerous. Churches and pastors | nominationalism are made stronger for all though unrecognized and unapplied.

For several years past, beginning Denomination, and leaders, come to realize more than they have hitherto done, on Church Polity at the Chicago | that their existence and work is for purposes! Council, in October, 1890 consid- outside of themselves and their local interare being written a number of men are busy and determines each pencil mark. Every

are too liable to overlook this defect. Nev- work. Churches which say, "We can scarcely ertheless, if it is ever overcome, it is must be take care of ourselves, and have neither from within. That somewhat elusive and money nor strength for denominational impersonal group of confederated churches work," perpetuate and increase weakness called the denomination can do a little and inefficiency. As individuals who neglect to develop denominational strength, but the prayer-meeting, Sabbath-school, and church chief work must be done in and by the local work in general, in the local church, shrink churches, for themselves. Organic growth into narrowness of life and are of little value must come from within. That is an universal in the church, so are churches which live law. Life gathers material from without within themselves, and withhold their symand assimilates that material into new forms | pathy and support from denominational and fitness, according to its own laws and work. Much of our general work is crippled purposes. This principle is universal, even because the churches do not rise to higher ground in denominational matters. Our most vital work of Sabbath Reform is a Unless in lividual Seventh-day prominent example in this direction. This is Churches Exist B aptist churches, their pastors the short road to greater weakness.

CHRISTIANS as well as Jews need The Messianic to study the place and power of the Messianic idea in religious history. No one conception comes nearer to containing the central thought of both Judaism and. Christianity than does this Messianic idea. It covers an almost universal hope of humanity concerning the coming of a Golden Age and the attainment of better things. Other religious systems in the East, which were contemporaneous with Judaism, were pervaded by the same thought. The Messianic idea was not definitely associated with an individual, at the first. In the later history of the Jews, especially the centuries just preceding the coming of Christ. it was embodied in an individual whose appearance and work were to usher in the age of peace and righteousness. Probably the primary conception came from the idea of praising and anointing one who was devoted to religious duties and able to lead in works of righteousness. Hence the word Messiah. which, as our readers know, means anointed one. The word Christ, as applied to Jesus, had the same meaning, and was the Greek synonym of Messiah. It passed from the form, Jesus the Anointed One. into the proper name, Jesus Christ, that is, Jesus the Christ the Messiah whom the Jews expected.

THROUGH the Hebrew prophets Of the House was developed the idea that God had chosen the dynasty of David as his representative on earth. and this thought became a prominent item why Seventh-day Baptist churches have been cess and failure, lie close to this question, in the Messianic faith of the Jews. They excompelled to foster individualism. But when the relation of the individual church to de-latted the Covenant between God and his such individualism prevents compactness and nominational work. Those churches which people, and associated the fulfillment of that unity in denominationalism, the defect is come nearest to the required standard of de- Covenant with David and his line. Thus the