PERFECT love casteth out fear. While the heart is filling, the agitations of fear remain; but, when the lake is filling by the moon-drawn and star-drawn tides, what commotion is there in its bosom—how the sands are swept about, how the muddy bottom sends its rile through all the waters. There are ripples and eddies, and struggling currents; there is seething and boiling; there are bubbles and foam, until the lake is almost filled. But as the waters deepen, as the banks grow less and less, the agitation subsides. The sand settles, the foam is blown away, the bubbles are scattered. And when the lake is filled to its utmost capacity it clears itself, and lies unruffled and serene, reflecting in its calm bosom the moon, the stars, and the tranquil heavens. Thus it is with the heart of man. When love ebbs low in his soul he is tossed and whirled by the agitations and torments of fear; but when the Spirit of God flows in and fills his heart with divine love, the tumults are stilled; and looking up with confidence and joy, the man reflects from his overflowing soul the image of his God and Father.—H. W. Beecher.
The Sabbath Recorder.

The vigor of one's spiritual life is always in proportion to the amount of actual truth embodied in his life. This is another way of saying that the strength of your spiritual life depends upon the amount of the Word of God which is made a part of your life. Mark, therefore, do not make bias concerning the Word, but rather the truth contained in the Word, which by your choice and purpose has become a part of your life, guiding your thoughts and actions. The secret power of those men who are mighty in the Scriptures are not from the knowledge of truths but rather the knowledge of truths into their lives, not from their ability to repeat the words of Scripture, nor for their familiarity with the names, chapters and verses of the books of the Bible.

You will never accomplish anything of value until you believe you can do it. It is said that when Napoleon sent his engineers to find a path across the Alps into Italy, they returned with the report "it is barely possible. His reply was, "move the army across the mountains." The worship of worldly things must depend upon your faith in the possibility of moving forward. The writer to the Hebrews declares, "faith is the substance of things hoped for." Substance here means a supporting foundation. What you hope to become and to accomplish, if sustained by the faith that you can thus become and accomplish, is already made certain. Confidence turns into power. Distrust is another name for weakness. A few years since, a Presidential campaign in the United States turned upon restoring confidence in matters of business, as quickly as an air-break stops a railroad train. It kills spiritual aspirations in the same way. Believe in God. Believe in yourself as helped of God. Doubt nothing except your own unaided wisdom. Seek wisdom from him "who giveth liberally and upbraideth not."

SOMEONE has said there are no elevators in the house of success. That means that you cannot be carried, but must climb for every high step you gain. Days can be long, but your strength remains. He who climbs may be out of breath at first, but the strength which comes from climbing will enlarge his lungs, harden his muscles, develop his heart throbs and make him stronger to hold the heights of success when he has gained them. All this is as true in moral and religious life as elsewhere. Attainments are not possible without strength, and strength is one of the largest and most important of attainments. It is not freedom from temptation to do evil which makes men strong, but the ability to turn temptation aside and put it under foot.

The Recorder calls the attention of writers and of conventions to the fact that papers of a length suitable for public meetings are usually too long for the columns of the Recorder. They crowd our columns and, because of their length, they gain but few readers. Any paper or sermon or report, on a single theme, which contains more than one thousand or fifteen hundred words, turns the average reader away from the outset. Tledge condensations of a convention, the personal presence of a writer, and similar conditions, create a temporary and local interest which is wholly lost when the paper goes before the general reader. As a result, papers and addresses which go beyond fifteen hundred words find few readers. For the sake of our columns, and quite as much for the sake of the authors whose papers and addresses we are asked to print, we suggest that the authors of such papers or the secretaries of the meetings make an abridgment. It is the object of our publication that is desired. It is impossible for the Recorder to make such abridgments. The author is the one who ought to do it. The Recorder is anxious to reproduce all good things said at the public gatherings of our people, and all good things of the press, but it is impossible to enlarge the scope of our work in these directions, and we believe that the most successful way of doing this is to give the cream of such papers rather than the full text. Scarcely a week passes when we do not plead for more room, and the foreman of the composing room insists that "the office has no rubber chases." Papers of magazine length are not fitted to a paper like the Recorder.

The advocates of temperance in Canada are greatly disappointed because a prohibitory law in Manitoba has been declared unconstitutional. They had hoped that the effort to secure prohibition by provinces would succeed. The late decision makes this difficult, still the friends of temperance are active and are turning their attention to the matter of temperance education for the young. In this they are wise.

A PATHETIC story is told of a ragged Irish boy in Dublin. He came suddenly upon a poster announcing the death of Queen Victoria. Searching his pockets for a single penny, he bought a bunch of violets and laid them reverently upon the dead Queen. The world has brought its highest tributes of respect and honor to the memory of Victoria, the good and great; but no one of these has been more genuine and more recommended than the tribute of the ragged Irish boy.

The announcement is at hand of "the annual conference of Christian Sabbath-keepers irrespective of denomination," to be held on May 23, 1901, at Exeter Hall, Strand, London. The objects of the conference are "to spread the knowledge of the Sabbath of the Lord (Exod. 20: 10) and to devise the best means to that end."

Many of our readers will unite with the Recorder in a tribute of respect and in the voicing of sorrow to the memory of Major D. W. Whittle, who died in Northfield, Mass., March 4, in his sixty-first year. He was a native of Massachusetts, a soldier in the Civil War, chaplain in the 72d Regiment, and an officer in the 72d Regiment, and afterward commander of the Grand Army of the Republic, of which he was the author of several popular hymns, among them "There shall be Showers of Blessing." His hymns and poems have lately been published by the Revell Company, under the title "Christian Songs of Work and Play." He was a man of great magnetic power, and charming personality. He is the last one of a group of men, who, during the final quarter of the last century, did great service for Christ. About 1870, the writer entered into engagement to
"Join with Major Whittle in evangelistic work under the direction of the Y. M. C. A. of Chicago, an engagement which he finds unable to fulfill on account of health. Whittle was a noble soldier in behalf of his country, but a far more noble one under the great Captain of our salvation."

The Associations this year occur in the following order, and at the dates and places named below.

South Eastern, Salem, W. Va., May 16-19.
Central, First church, Springfield, Ill., May 30-June 2.
Western, Second Alfred Church, Alfred Station, N. Y., June 6-8.
North Western, Walworth church, Walworth, Wis., June 13-16.

"MANY LITTLE MAKE A MICKLE!"

This adage from our old Scotch-English tongue is illustrated by experience. The feast of a kero-sene oil can in our cellar, leaks slightly. The oil escapes only one drop at a time, and the drops are several seconds apart. Nevertheless, within a large dish which catch them is soon full. The oil thus saved illustrates the method by which all best results and greatest attainments are achieved. A popular writer is said to have advised a pupil: "write some verse every day." Another form of good advice and much less vague, is, "talk with some person whom you consider your superior." Never be content with saying things or thinking concerning questions merely as others have said or thought before. We mean this: in every line of thought and action, something better is possible. Be persistent in seeking for that something better. To do this you must think, and think, and keep on thinking. Dry-goods stores pay men large salaries to think out new methods of displaying fabrics in show windows. We know of a young man—comparatively very young—who receives a salary two or three times greater than the average clergyman or teacher, for thinking out new methods of advertising the business of a dry-goods house in the city of New York. Your life will be of little value if you are not careful, patient and accurate in your work. Successful men are men of thought. They may be men of action as well, but successful action waits on thinking. The successful man in God's service is the man who thinks largely about what is true and right, and what he ought to do because it is true and right. We sometimes speak of "superficial thinking;" the expression is not correct. Sliding over the surface of a question is not thinking about it. Scraping the surface of the ground with a hoe, hazily, is not digging. Digging means back-aching, and back-aching means success. Thinking about duty means brain-aching, sometimes heart-aching, but brain-aching and heart-aching mean growth in grace and righteousness. At the close of a sermon some years ago, a man who is thoughtful and successful in business, said to the writer, "I think that is what all men should be."

He referred to a passage in the sermon in which it had been said that men are addicted to spiritual laziness. He told a truth which finds too frequent illustrations in the lives of Christians. It is easier to be quiet than to struggle with and overcome defective thought in things pertaining to righteousness. Nevertheless, indolence in spiritual things means poverty as much as in material things. We saw tworagged boys this morning, standing in the lee of a poor house to catch the sunshine when they might have been out, seeking the sunshine or to be frozen in their unsightly rags. We have seen souls shivering under the breath of sin because they were too indolent to undertake the struggle necessary for the attainment of spiritual strength and growth in righteousness.

PRUNING YOUR LIFE.

With the coming of spring time it is well to recall the ever-vigilant pruning of following Christ's teachings, the pruning of spiritual life. No law is better illustrated in human history than the necessity of careful pruning. We are to be God's servants in the treatment of ourselves by doing the work of which Christ speaks when he says that we are the branches and our Father in heaven is the husbandman who seeks our good through careful pruning. No life, however high its purposes, escapes this need, while the average man, who sparsely prunes, will high will find quick failure if pruning be neglected. The necessity which keeps the gardener and the vine dresser constantly at work pruning away the overgrowth, and uprooting that which is not desired, is equally great in spiritual experience. This is true, not only because the enemy of righteousness is constantly sowing evil seed, but because a divided purpose in life works ruin. The great temptation which comes to the average Christian is toward the overgrowth of worldly influences, through the neglect of spiritual development. Neglect is always destructive.

Science comes to the aid of the teachings of Christ at this point. It declares that those brain-cells which are unused, shrivel and become inactive. That fact accords with Christ's parable concerning unused talents.

We write these words now, that your experience and observation during the coming weeks may add force to what is here said. With the opening of spring time and the coming of summer, this great law which runs through the natural and spiritual world will in a mighty way bring显 above your work and in that which you see. Let every click of the pruning shears which you bear remind you of duty to yourself. Let every painful experience of sorrowful growth teach you to turn to the sun, light, by the power of truth, that it may develop fruits of righteousness under the sun shine of divine love. Let every furrow which flows from your plow-share, covering the accumulated rubbish of the winter time and preparing the way for a better harvest, teach the blessedness which comes to your life when God, through his wisdom, over turns unworthy plans and ignoble purposes, for the sake of higher and holier attainments. In a word, seek wisdom on every hand from the lessons of spring time.

WHAT IS LIFE?

One marked difference between the conception of life on the part of a Christian and on the part of an unbeliever is the length of time that he can endure. But too many believers are likely to make narrow boundaries in defining the word life, but any just conception of existence from the Christian standpoint defines life as essentially eternal. Earth life may be placed at eighty years for the sake of convenience, but to the true believer the earth life is the real beginning of larger life. From that point life goes on, with enlarging scope, clearing vision, and increasing power. The unbeliever has no limit to the consciousness that they are thus limited is a mighty inspiration to make the most and best of life during the eighty years which measure the earth period. To the Christian life is never a failure when the tabernacle of flesh grows weary or decayed. Out of the shadows of old age, the believer expects to pass into the light and strength of immortal youth. To him those who are gone before are not lost, but waiting to welcome him in the larger life. His children and friends over there become familiar with that larger life, that they may better welcome him to it. The believer, also, has a large sense of ownership in that which lies beyond the ephemeral and fleeting things of earth. He knows that through joint heirship with Christ all things are for him. Whatever he may desire in the coming life, which is in accordance with right, shall be his without hindrance, according to his capacity to receive and enjoy. The riches of Divine love and the fullness of Divine strength will offer to him all the opportunities for resting in the one, and being glorified by the other. That world "which needeth no candle, neither light of the sun" is his home forever and forever—weak words to express the truth of an endless life. Thus while the unbeliever runs a few steps in youth, struggles and stumbles through middle life, and creeps downward in the shadows of old age, the believer knows that the earth life in which stumbling failures and mistakes cannot be avoided is soon to give place to the life in which greater life may be attained in which the redeemed feet will not stumble; and heavenly joy will fill all the atmosphere, until disappointment and sorrow shall be forgotten, as the petty sorrows of childhood are lost in the strength of middle life. A glorious faith indeed is that which lifts us above the things of earth that trouble, and gives abiding rest through that faith which enters within the veil whither Christ hath gone.

WHAT IS A CONSECUTED LIFE?

We rise too slowly toward the true idea of what consecration of life to God is. We are too likely to associate it with religious service, or with certain lines of thought and action which are definitely religious. It includes this, and much more. A truly consecrated life is one in which all things are done as a part of duty toward God and truth. It is a life in which purposes and aims are the subject of consecration. Thoughts, words and actions are all consecrated. It will cost you a struggle to broaden the definition of consecration until it covers whatever you do. We are too much accustomed to speak of certain phases of life as religious, and to think that outside these lines everything is worldly. When consecration is defined as covering all of life, the sense of God's nearness and of the Divine obligations which rest upon us, is increased many fold. To realize that God is seeking the same consecration in prospering the conduct of everyday life, the doing of a livelihood, the amassing of wealth, the seeking of rest or engaging in labor, approaches the true idea of consecration.

Such a conception of consecration lifts life and intensifies our enjoyment of all things that are proper. It heightens our joy in the
sunshine, strengthens our faith and keeps us from falling when the shadows gather and the storms come. It makes every act in a true sense religious and every purpose a part of consecrated life. When the apostle said “whether ye eat, or drink, or whatsoever ye do, do all in the name of God,” his words embodied this conception of consecration. It will be well in these days when so much is said about consecrated life to teach yourselves this broader definition, thus inspiring to the attainment of such a consecrated life, as will include all life, all purposes and all attainments, whatever you are or hope to be.

WORKING BY SPIRITS.

There may be a better word than spirits, but it exactly expresses certain forms of effort which some men make. A degree of bent-up power is let loose for a brief period along some line of action. Effort then ceases until in time, power having been regained, it is set forth in some other direction in the same brief and violent manner. Such a life is likely to be marked by a series of failures. Much power is expended with too little effect. Not spirits, but steadiness of flow, is the law of success. The power to unify one’s efforts and concentrate one’s strength is essential to anything like success. To this must be added repeated effort along a given line. It is more than fifty years since we read the story of an ant struggling for hours to carry a grain of corn larger than itself up a wall. That story represents highest success through continued effort. Not once, but one hundred times if need be, should the right thing be attempted, until failure and defeat are compelled to acknowledge the success. Apply the same strivings to your religious life as to your business. If you have failed fifty times to overcome a given weakness or tendency to evil, renew the struggle tomorrow. If an unfinished task which ought to be done stands waiting for another effort, let that effort be forthcoming, turning always to the Divine for help. Remember, the law of success is the law of quiet persistence along lines that are right.

PLACES OR MEN?

By MARY A. LACKEY.

[At the late Semi-Annual Session of the Western Association, held at Niles, N. Y., Miss Lackey read a paper under the title, “Which is the greater need in the world, good places for good men; or good men for good places?”] We have shortened the head, and present it below according to the request of the meeting.

Nearly nineteen hundred years ago, when the Son of God, clothed in humanity, was under temptation, the temptations wereVisions that have ever assailed mankind.

“[In all points tempted like as we are, yet without sin,” and showing to all generations what a good life can be in whom the Spirit of God dwells, he said to his disciples, “Behold I say unto you, lift up your eyes, and look on the heavens and upon the earth: for thus far hast thou gone to harvest.” The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest.” Again he said, “The field is the world.”

As the time approached when he should return to the Father, and to the home he had left, to make salvation and eternal life possible to all men, his command to his disciples was, “Go ye into all the world, and preach his gospel to every creature.”

At his final interview with them he said, “Ye shall be witnesses unto me, both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth.” During all the years of his ministry, the Saviour had been teaching the disciples this service in the spiritual fields; or in other words, he had been creating good men for the places that were needing laborers. Yet notwithstanding the training they had received, and the perfection of character they had witnessed in their Teacher’s life, they were lacking that was necessary to all successful work for the Master.

In telling them of his coming departure, Christ had said, “And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.” And “the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

And when his ascension drew near, instead of bidding them go forth at once to the work he had commissioned them to do, he “commanded them that they should not depart from Jerusalem, but wait for the promise of the Father.” This promise was abundantly fulfilled to the waiting disciples, in the outpouring of the Holy Spirit on the day of Pentecost.

From that day, through all the centuries down to the present, there has been, and still is, coming to the ears and to the hearts of Christ’s followers, the Macedonian cry, “Come over and help us.” Not alone in China and Africa are the lamps of life burning out in darkness, but in our own land there are neighborhoods where the gospel is seldom, if ever, heard.

Within sound of the bells of churches where services are always held, there are many who never hear its call, and are apparently indifferent to God’s claim upon them.

There are many unconverted souls among those who are in the habit of attending church.

There are small churches whose members are too few and too poor to settle a pastor.

There are Sabbath-school classes need teachers; and they need teachers who realize that God has given to them an immortal soul to train, and to prepare them for the great work of teaching. And they know that in order to do this properly, they must give their time and effort to the preparation of those who are to be sent out to teach the young, and who will, in turn, train others to go forth and teach still others.

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looking forward, when this "mortal shall put on immortality." If by "good places" we are to understand a large salary and a light work and few hours, it might, perhaps, be safe to say there are more men than places. But the places that command a large salary are usually positions of responsibility, and require competent persons to fill them. "But," some one will say, "I have no means with which to take a course of instruction, such as is needed by one who is to fill a responsible place in any special line of work."

A young man was brought up on a farm, with little interest in farming, but with a decided taste for literary work. His education he obtained at the graded schools of the neighboring villages, but he spent his leisure hours acquiring knowledge of those things in which he was interested. He accepted any opening that gave him an opportunity to put his knowledge in practice or to gain more. He has advanced, step by step, until he is now head engineer in a large manufacturing establishment, with a good salary, and giving satisfaction to his employers.

Another young man has fitted himself for a career as a farmer. He is active, industrious, and honest, yet fails to hold a position for any length of time. Rumor says he is too tenacious of his own rights. Too afraid of giving too much work, or too many hours, for the pay he receives.

The December Success says of a young woman who is private secretary to the second Vice-President of the Equitable Life Insurance Company, "She knows how to guard her employer and save his reserve force, and pledge the more than four thousand agents who must deal with him. She must open mail, classify letters, understand problems, guard her employer's time, pacify interviewers and in fact be her employer, in his absence. She is essentially the right person in the right place." Interviewed, the Secretary herself says: "My business here is my life. I never cease to be enthusiastic over my work and over my employer's endeavor. I went into it years ago to succeed, and the Company's interest seems as much mine as if they were my own personal affairs. I consider this the secret of all success as an employee. My success is also doubtless due to the fact that I have never in my life refused to do anything that needed to be done; and I have always done it cheerfully, no matter how long after hours it might take."

When a man is elected to the highest position of trust in the gift of his fellow-citizens, whether in town, county, city, state or country, and himself for a few pieces of silver, or the promise of a better office, a good place is needing a good man.

When a man is cashier in a bank, or has the handling of his employer's funds in any position, and without asking permission borrows the funds, or any portion of them, to enter into speculation, or to use for any purposes whatsoever; another good place needs a good man. A young man is working for a kind and considerate farmer. A rise of ground shuts off the view of the field where he is at work from the farm buildings. During the afternoon, when all who are out working happen along where he is at work, and throwing himself down in the shade with them, he visits an hour or two. But, as they leave him, he says: "Don't give me away boys, and the 'boss' will never know the difference. His place, too, needs a good man. In this gainful country, there is an endless amount of variety of work that must be done. We need to believe that in whatever part of the great harvest field the Lord appoints your work and mine, that is, for us, the best place and the best work; and we need to have faith in God's assisting grace, to make it of a good place. We shall need to sometimes yield our wills and our opinions, but never our principles. We need to find others with just the same views we hold on all questions, nor doing things always by the methods with which I best elect; and we must be willing to allow others their own individuality. There are a great many unfilled places today where workers are needed; humble places, many of them, and not the kind of work most workers would prefer. But wherever good, clean, honest work, for a fair equivalent, is needed by kind and considerate employers, in every one of those places workers are needed, who will enable the work by their heartly as to the Lord, and not unloving men."

In all ranks of life, from the hut to the White House, the urgent need of the present time is good men and women to fill, or make, good places.

NEWS OF THE WEEK.

After various conflicting reports from day to day, it was finally announced on the 3d of April that the Chinese government had informed Russia that, "owing to the attitude of the Powers, China is not able to sign the Manchurian Convention." The Secretary of State was further stated that China desires to keep on friendly terms with all nations, and that she is passing through a perilous experience, when it is necessary she should have the friendship of all the Powers. China also said that however much she might be willing to grant a special privilege to one Power, it would be impossible to do so when other Powers made objection, since she could not alienate the sympathies of all others by granting a special concession to one. Probably this closes the incident for the time being, so far as China is concerned. What attitude China now assumes remains to be seen. It is also reported that Li Hung Chang has left Pekin in disgrace, because the Emperor is displeased with his conduct connected with Russian affairs. It is claimed that he has sought to secure the signature of China to the Manchurian Convention, because of his personal friendship for Russia.

Rumors are afloat of a somewhat serious ailment of the throat of King Edward VII, although it is said that the general health is good.

The Cuban Constitutional Convention in Havana is still discussing the relations which shall be established between Cuba and the United States. It now seems probable that the Convention will appoint a Commission to visit the United States for personal interviews with representatives of our government.

Statements which appear in the New York Tribune, of April 2, show that under the rule of Tammany in the city of New York, the salaries paid to city officials are many times greater than the corresponding salaries paid to state officials, or national officers. This is a startling revelation of the extent to which the tax-payers of that great city are robbed by corrupt city government.

The new steel syndicate, under the title of "The United States Steel Corporation," has increased its capital stock nearly one and one-half billion dollars. The financial results which may come from the organization of this corporation cannot be prophesied. There is, however, an universal law which governs the history of all similar movements. They are self-destructive when they reach a point beyond which the actual business interests of the nation are not served. The relief may not come instantly, but the law of reaction will bring it sooner or later. So long as they do serve the business interests of the country, they are likely to remain, unless bad management breaks them down from internal weakness.

The work of sneak thieves is carried on so briskly in the city of Hoboken, N. J., on Sunday evenings, when people are absent from home, attending church, that the Police Department has placed a special relay of police men, known as "The Sabbath Sentinels," on duty during the hours of seven and nine, that the homes of church-goers may be guarded during their absence.

On the 2d of April, Gen. MacArthur telegraphed the War Department at Washington that Aguinaldo had taken the oath of allegiance to the United States. The oath reads as follows:

I hereby renonce all allegiance to any and all so-called revolutionary governments in the Philippine Islands, and recognize and accept the supreme authority of the United States of America there. I do solemnly swear that I will bear true faith and allegiance to that Government; that I will at all times conduct myself as a faithful and obedient officer of the said Government; and will not, either directly or indirectly, hold correspondence of, or give intelligence to an enemy of the United States, nor will I abet, harbor, or protect such enemy; that I impose upon myself these voluntary obligations without any mental reservations or purpose of evasion.

To help me God.

In the light of this oath the importance of the capture of Aguinaldo is now in arms, and the effect of Aguinaldo's capture and submission will undoubtedly end all open resistance. An important result will be that the naval forces now in the Philippines will soon be decreased. There are at present over fifty vessels of the Navy at Manila, and the Island station. As the insurrection closes, many of these will be sent home. It is rumored that Aguinaldo is anxious to visit the United States and learn more concerning our government. Probably this will not be permitted. On learning what has already been done toward municipal and provincial government in the islands, he is reported as saying, "I never believed the Americans would be so fair and liberal." Aguinaldo can become fully informed on all these points while he is in the country, and all the time he has been in London.

OFF FOR AFRICA.

To the Editor of the Sabbath Recorder:

Your readers and friends of the African Mission will be glad to know that Bro. Bakker has started to-day, March 22, from Blackwall dock on his way to Africa by the steamship "Garth Castle." He is in good health. I have been glad to make acquaintance the short time he has been in London.

Yours fraternally,

C. B. BARRER.

See, Mill Yard Church.
THE SABBATH RECORDER.


Missions.

By O. U. Whitford, Cor. Secretary, Westley, R. I.

The next regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society will be held on Wednesday, April 17, 1901. All reports of workers on the fields, of missionary pastors, and all correspondence should be in the hands of the Corresponding Secretary, and all financial statements in the hands of the Treasurer, on or before April 12.

Mrs. M. G. Townsend is now holding evangelistic meetings with the Rock River church, Wis., of which E. D. Van Horn, a student of Milton College, is the pastor.

Evangelist J. G. Burdick has been holding meetings at Lick Run, near Blandville, V. A., for several weeks. There were quite a number of conversions and some were to be baptized on the first Sabbath in April. After he closed his charges in that section he will hold some meetings at Buckeye Run, near Salem, V. A.

We learn from a letter just received that the meetings held in Gentry, Ark., by Elders J. H. Hurley, G. H. F. Randolph and Miss E. A. Fisher have resulted in several conversions and the organization of a Seventh-day Baptist church of thirty constituent members. The church was organized in the old and faithful Baptist church. On the Sabbath before, four candidates were baptized. Some eight or ten more persons were expected to join the church the next Sabbath. Bro. J. H. Hurley has returned to his home in Dodge Centre, Minn., but Bro. G. H. F. Randolph and Miss Fisher were to remain another Sabbath.

It is lamentable to see in these days so much irreverence in the house of God and such a slight regard for sacred places and things. There is irreverence at the prayer-meetings, at Sabbath services, and in various religious meetings. What is the cause of so much irreverence? It is said that too great familiarity breeds contempt. Can it be that too great familiarity with religious services and sacred places has largely caused this irreverence? We do not believe that is the cause of it. We believe that these two causes will account for much of it. 1. The lack of reverence in the home and the training of children to be reverent. They are not trained to be reverent to parents, to aged people, and to have reverent regard for sacred places and things as children were twenty-five and thirty years ago. This is making an irreverent age and is breaking down much of true politeness and true gentlemanly bearing and demeanor in religious gatherings and in sacred services.

2. Another potent cause of irreverence in the house of God is the way the house of God is used. When the house of God is used for all sorts of gatherings and all sorts of entertainments, good, bad, and indifferent, made a market of merchandise, used for ten cents teas and bean suppers, etc., etc., can we expect anything less, because of this, than irreverence in the house of God in religious services, and in those sacred gatherings for which the church edifice was built and dedicated? Is not so much irreverence to-day in the house of God, and would correct it, and do away with it, how better can it be done than by correcting and doing away with its potent causes, whatever they may be?
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The PLACE I ONCE CALLED HOME.

BY ROBERT H. WATSON.

As the low and lingering shadows steal softly to the night,
I tread with silent footsteps toward a welcome parlor light;
A light that seems so far brighter than the stars in heaven's dome.
The light that lights the portal of the place I once called home.
Lo, the window's dim and frosty; no, it is my tears!
For I see in loving silence the family sitting there.
And mother knitting absently beside an empty chair.

In a solitary recreation, I chase the tears away.
And here to feeding memory that sunny summer day
When I started out, light-hearted, with blessings and advice.
To those distant fields of Fortune, with Fate to cast a glance.
I remember I was picturing myself, as off I went.
Yes, that somehow I was destined to be king and presi
dent.
And a brother rudely shattered that castle in the air.
As she sobbed, "Whatever happens, I'll keep your empty chair."

A score of years have fitted to the limbo of the past;
Last and with courage vanished, where all wounds are laid at last.
At the threshold of the homestead, there, with a long-drawn sigh.
Praying in a word of counsel on the way that sinners ride.
Feeling just for food and shelter, and a mother's loving eye.
And a father's grip of friendshop, for a hope that's gone.

Pleasing from a heart that's weeping in a breast o'er
Filled with arie.
For Love to shed its luster on the shadow of a life.

Shall I enter? Can I enter?—With failure in my pack.
And with the wish to turn the handle of Life's old timepiece back.

To the happy days of childhood, to by far'mg's magic
With the lights in the orchard, watching windfalls as they fall.
With little brother Willie, riding every day to school.

And with the children romping in our wildtime play.
With the little bed to go to when dayligbt stole away?
And mother knitting absently beside an empty chair.
And surprise them with my presence. Alas, I can't begin.
To gather up the grit I had, for all my courage went
With the vision of the future when I'd be president.
But mother! mother! mother! do come and open the door.
Hold your arms to take me to the happy days of yore.
Help lay aside the burden of my trouble and my pain
Then my bent and sunken shoulders can never bear again?

When the sun marks noon of lifetime, when once the
And from dawn we turn reluctant to face the setting sun.
We grow more worldly, somehow, for our hearts turn
And don't seem much to notice, then, the stamps along the path.
And since the journey's started, might as well trudge on ahead.
So keep on moving and not bring to life the dead,
Nor the hopes that peaceful slumber, nor break the
Of the memories bright that linger around the empty chair.

—Succor.

When a man wishes God to be like himself, it argues that he is vicious; but, when he de
sires to be like God, it indicates that he is virtuous. —Wm. Secker.
Woman's Work.

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

THE WAY.

BY GEORGE LYNDE BARNARDON.

The pathway to the Land of Life
Is a narrow street, and the door a little window in the sky.
It turns down yonder narrow street
And is obscured from view by the green thickets of the roof.
It winds beside the house of woe.

With patience, where watchers wait,
Who strive too swiftly on that road
Reaches the end too late.

But he who paves, turning back
For deed of love, for word of cheer,
For act of kindness, for help to the poor,
Nor wonder if he be near—
Lo! where the shadow blackest falls,
Where the path seems midnight the strife,
Enters through the uplifted gates
Into the Land of Life.

—The Outlook.

LETTER FROM MRS. BOOTH.

NATANDE ESTATE,
Cholo, British Central Africa,

January 30, 1901.

Mrs. D. E. Tilsworth:

Dear Sister,—After reading your long, interesting letter of November 4, I could hardly believe that the trial should leave Chirono for the fourth time this month without carrying an answer to you—yes, and letters to several other American Seventh-day Baptist friends also.

The first Sabbath in January, which happened this year to be my birthday also, found me down with what proved to be my worst attack of fever so far. This kept me in bed for several days; my first attempt to get up only resulted in going back to bed feeling worse than before, and when I was able to leave my room I felt just good for nothing. The fever out here seems to take all one's energy away so soon.

While I was keeping my room it was a hard time for Mr. Booth, with all the outside work, and little, and I suppose I must say also “big,” worries to contend with. Just now I am without a good woman help, and so poor father, who confesses himself that he is a very poor man, and quite out of his depth in attending to anything in the domestic line, found his hands very full indeed.

This is all ended now, and I am thankful to be feeling well and strong again. On the first Wednesday in the new year I began my sewing meeting again with the women. About the number are increasing week by week; one week I go over to Plainfield, and the next, the women come here to Natande. They like this plan as it is a little change for them, and though Mary and I always use the machila it is only a nice walk to them; they don't get tired or feel the heat of the sun as we do. Both at Plainfield and here we have mats placed on the veranda and the women, with our Mary among them, all sit on these mats; I being the favored one, am allowed to sit upon a chair, or as often as not, an empty packing case. At the first meeting this year, each woman selected the material she liked best, and I cut out for her a new waist. Some of them who had never attempted anything so difficult before are getting along quite nicely, and quickly too; others again, are making but slow progress, having to do over and over again.

They all look forward to these weekly meetings, for both the sewing and also the hymns.

Next week we are going to learn a new hymn, i.e., new to them: the one we all know so well of Sankey's, “The Sweet By and By.” We sing it to the same tune. The words in Man­ganja are—first verse:

Koli ndryko laberius Newamba,
Labwara koposa dryus,
Ndil tohakwala mawamba.
Pokia la le komweko.

Bwini lilipo.

Konzina mungo ndryko liza.

You must think of us each Wednesday from two to four, sitting on our mats, busy as bees, tongues going certainly faster than most fingers. They keep me quite busy all the while. They are something like the little girl who, when asked first lesson for the teacher, asked “How shall I begin,” then, “what shall I say next, please, teacher?” Besides the meeting, it takes me the best part of the day before to prepare the work.

If only we had a camera, and knew well how to use it, we could send you such very interesting pictures of all our little doings. It would do the sisters good to look upon the happy, smiling faces of many of the women at these and other little meetings. The children, too, are very much in evidence at most gatherings of African women, most of them bright-eyed, happy and full of things, and some with very intelligent looking faces. What vast possibilities lie before us in the right training of some of these bright boys and girls! Who can tell what they may be able to accomplish some day, for their own people and for their land of Africa! Above all, shall we not strive to so influence them by our lives, our words and our prayers, that we may meet them again with gladness in that day when “all shall stand before the judgment seat of Christ?”

The work of the plantations is made rather monotonous by the present time, owing to the fact that the small-pox is in the vicinity. It is no easy matter to impress upon the natives the importance of complete isolation and care necessary on the part of those who have in any way come in contact with those having the disease. So far, we have had no case on the Plainfield Estate or at this place, but at two of the contract places the children of the captivas have had it, and it is very bad in the villages around those places. At one of the places, one death occurred among our people, a man who had gone to the village to hoe for money, and others of his party (they were Chepeta) were so frightened that they have returned to their homes. The fact that the children of these two Captivas have had the disease throws more work upon Mr. Booth and other natives, as we cannot communicate, even by letter, on account of stopping the disease. If there are no fresh cases (there have been a good many, so we understand,) in about two months from now all fear of infection will be over, but two months is a long while to wait when there is so much to be done, and so many people waiting. But we are in the Lord's hands, and all that, he permits is always for the best.

We are having a great deal of very heavy rain this season. Yesterday was the first day for a long while that it did not rain all day. It usually comes on quite suddenly, early in the afternoon, and whilst the air is very dense, one may be out unprotected and far from shelter.

My chenana is ripening fast, but alas, the garden looks very small now that the maize is all up, and I fear that in this place of chronic hunger it will disappear very soon.

It is beautiful corn, each cob is perfect; the land is, without doubt, very rich and fertile, and would grow many things if only we had time and means on hand with which to make the trial. The rain is good for the coffee and the chenana; it also appears good for weeds. As near the men's house we have a good-sized garden, the weeds at the place of starting have already grown quite nicely again. Though so hard pressed with work, Mr. Booth has made use of the opportunity afforded by the rains to plant out the garden in droves. We sent to Zamba and got some seeds and cuttings of several nice things that grow well here, among them different kinds of fruit trees, including orange and lemon trees.

We need vegetable seeds badly, as owing to the fact that those we brought out with us were kept so long before planting, many of the things did not do well. If there is any way by which we could get rhubarb we should be glad. Most of the fruit here is very sweet, and rhubarb would make a nice change.

The Plainfield mission house itself is also getting finished by slow degrees. We may go into it after the rains, but nothing is definitely arranged as to this. Things are very much smaller than in this house at Natande, and so less airy and cool; but all the same, I am anxious to get into the house, for the sake of being nearer the women, and though we are unable to do all that we would like by a long way, yet we should find that our work would be taking deeper root somehow. I may be mistaken, of course, but this is my feeling about it.

Now about the boxes. We received Mr. Hubbard's letter containing bill of lading, invoice, etc., and have sent to the Lakes Company's Agent at Chinde. So far, no notice has reached us as to their arrival there, but it and also the boxes will come in due course.

No doubt you can understand that we are all expectation, and shall hail with delight the day of their arrival at Cholo. In the meantime, a little different patience have her perfect work.” Out here, where it is almost impossible to procure even daily necessities unless one has any amount of money at one's command, a consignment containing so many good and useful things is indeed a great boon. Judging only by the list of articles in the Remnants, I do think you have anticipated our needs in many ways. I am sure a great deal of thought and much labor must have been expended in order to make and procure the many different articles which go to fill all these boxes. I want to thank you all beforehand, and to assure you that each and all will be thoroughly appreciated and brought into use. The wee girl is all excitement as to the boxes and what they will reveal. Poor, dear child! She lives in a big country, it is true, but her world, as it were, is so small and her little pleasures so few seemingly, yet it is really wonderful how she finds her pleasure in the same things day after day. Her great delight is to be with the natives, and if we are traveling in malachia she always calls out “good morning” to each and every one passing on the way. The most cross looking face will break into a smile at her childish prattle; she is quite a little missionary in herself. Mothers, girls and babies are her great friends always.

From the cablegram and also from a letter
from either Mr. Titsworth or Mr. Maxson, I forget which at this moment, we learn that Mr. J. Bakker is coming to join us. We are wondering if he is now on his way, and when we may expect him here. I believe the letter stated that it was thought he would sail about the middle of January, but often the preparations for a voyage are not so soon than was expected, and so departure is delayed.

If he only thinks to cable us from the Cape or Durban we could judge better when to meet him. We could send machila to Blain-tyre or so some other without expense, if we were sure as to the time, and father would most likely go down to meet him.

Three new members have joined the church this past month. Stephen, our pastor, was over this afternoon talking with Mr. Booth, and planning for the good of our Seventh-day Baptist cause here. Stephen is a good teacher, up to his light, and is constantly talking over ways and means that will enable him to hold his people together. For through we are in Africa, we have the same difficulty to contend with that you have in America; which is, that the Sabbath-keeper here, as well as there, needs shelter, food, clothing, etc. He cannot procure these things without employment. He cannot find employment unless we are able to employ him, and we cannot employ him simply because he wishes to keep the Sabbath. So as our church-members and other students increase, which is what we desire to see more than anything else, such new comer to church or school means on the other hand increased perplexity, because we must face the question: How can we, as circumstamts, give all these employment? Plenty of work truly for all, but how are we to pay them? If we cannot employ them, what is the result? Why, they must go and work for Sunday-keepers; there is nothing else for it. I am telling you all this that you may realize just our position here at this time. How our faithful little band are looking to us as almost their only true friends. Like ourselves, they have lost many who would have helped them.

Mr. Booth and myself feel that some way must be found that will enable us to hold this, the first little body of Sabbath-keepers, together. So we are planning and praying and working. We shall see what the Lord will do. Believe me to be

Yours for Christ and Africa

Ann B. Booth

The Impulsive Power of Vital Belief.

The men and women who believe are the men and women, who. That is the theme of the eleventh chapter of Hebrews, a chapter which summarizes human history up to the time of Christ. Faith wins the day. Better than that, vital, well-placed faith wins character "conformed to the image of God’s Son," and that wins eternity. It was by the power of faith that all the illustrious men and women of that first “Table Round” of religious knighthood “subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, turned to flight the armies of the aliens.” Faith lifted the Ark above the waters of the deluge; faith was the dynamite that blew down the walls of Jericho; faith strengthened the Israelites to conquer the land of promise—faith in God—for the great merit is that it allies one with the almighty power of God.

And Jesus came challenging men and women to believe in him, for their own good and the good of the world. He did not make that demand first, for he desired that faith should be a natural growth from increasing evidence; but following the course of history it is evident that the men and women who did believe in him, vitally, strongly, consistently, became through the Holy Spirit—that Divine Charisma of the Christian dispensation—the spiritual leaders of mankind.

Turning to our own times we see that the prayer above all others suitable to the needs of our times is, or should be: Lord, increase our faith. This is an age of Criticism rather than of Faith. When working through the heart and brain of reverent Christian school-ars criticism is the pioneer of faith, opening and clearing the way for constructive work to follow; but too often criticism has been in spirit reckless, antagonistic, destructive, and as such as evidence, lesson in theology, lesson belief in the Divine authority of the Bible, deny the Divinity of Christ, and shorten creeds until they end abruptly near where they began, or do not begin at all.

But before a Christian declares in favor of creedless Liberalism he should study very carefully the characteristics of a denomination and its power to propagate its views and make conquests from the world, in inverse ratio to the zeal of its critical spirit and the liberality of its creed.

This is true of the Unitarians and the Universalists. We do not mention these bodies from any desire to make invidious distinctions, but mainly because these bodies went out from us toward the beginning of the past century, for various reasons, mainly creedal, and they are still very near to us in polity, in zeal for culture and in the social life.

Why did not Unitarians and Universalists become much more numerous in New England and in other parts of the creed-bound Congregationalists? Many things seemed to favor such a result. The Calvinistic creeds which they criticised doubtless were over-stiff, and had become more less formal. Many congregations, with their ministers, their church property, and a large proportion of their members, were devoted to the Unitarians. Harvard College forgot her first love. Literature largely cast in its lot with the Liberals. Unitarianism seemed to claim the political purple, at least in Massachusetts, for the Governor was usually a liberal in religion, and there was little fear along the orthodox lines, lines full of gaps and in some places almost obliterated, and timid souls felt inclined to say to the compact band in “Brimstone corner.” “Will ye also go away?”

But the Liberal movement soon lost propagating power, and it is interesting to notice that the cause of its failure was lack of vital and definite belief. It said “Doubt—doubt,” but it did not heartily believe, “Credo—believe.” It is notoriously the case that Liberalism does not make adherents in large numbers, and that as compared with some other religious bodies it has little propagating power. Why? A long answer might be given, dealing with specifications, but a brief answer, and one which gets at the heart of the matter might be given in terms which Jesus once used when he explained to his disciples why they had failed to perform a certain mighty work: “Because of your unbelief.”

We have received a letter from a St. Louis man which bears in an inescapable way on the propagating power of strong faith. For years he has been studying “to get at the secret, if possible, of the growth of certain organizations in the world of religion, so-called. Some of the bodies which he studied at Christ’s birth, but all of them have won their victories through faith. This writer says:

“The gist of the matter lies here: First faith which is absolute and final and can be and must be largely expressed in pure dogma. Not a faith which is adapting itself to the fuller light of new investigation, but one which presents an ultimate and is inwrought with the very fiber of existence. Second, an objective basis of faith in some outward symbol or deed.”

In that statement we have in brief form the history of the rise and spread of Islamism, Mormonism, and other un-Christian religions, and with proper limitations it applies to the Christian bodies, that is, they gain their victories through faith.

Every great religious advance of the world marks an age of faith. Abraham laid the foundations of one of the most remarkable nations of history, by faith. Moses led the Israelites out of Egypt, now established in the land of promise, by faith. They fought. Yes, but there is nothing like faith in a cause to make one wax valiant in fight. Christianity conquered the Roman Empire, by faith. When it began to conquer through powerful government machinery it began to lose its power. Luther and his fellow reformers of the Protestant Reformation won their victories, by faith. Methodism began and went to large success, by faith. Missionary work has to be carried on largely by faith, for it often has to wait for long before results are seen commensurate with the price paid. The savage heart of Africa was warmed toward David Livingston because of his great faith. His faith in Christ and the gospel made him the man he became. D. L. Moody did a great work in his day, by faith. “This is the faith that overcometh the world, even our faith.”

We are not arguing for an elaborate and unchangeable creed, but for a vital, strong, and growing faith in Christ and his gospel. Our faith should grow larger as the years and centuries run, rather than smaller. We should be broad Christians, in the true sense, as broad as the Word of Truth which God has revealed to us. We should believe that more light will break forth from God’s Word. We should believe that Christ is the Saviour whom the men need, and we should preach and live his gospel with unequaled zeal. We should open our souls to receive all the fullness of God. Filled with the Spirit of the Seeking Saviour we should go in search of the unevangelized of our own land, and of every land. With a growing faith, an increasing love, and unbounded hope, we shall see the Captain of our salvation that the Christian faith shall become, as speedily as possible, the faith of the whole world.—The Advance.

The burden of suffering seems a tombstone hung about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls.

—Jean Paul Richter.
Young People's Work.

FORWARD IN THE MASTER'S SERVICE.


Much has been said during the past two months of the achievements of the nineteenth century. They have been marvelous indeed. Scientific inventions have taken great strides, and every line of material prosperity has felt the influence of this progressive age. The church, also, has shared in these achievements. The past century has seen the rise of organized foreign missionary work, and a multitude of agencies for more efficient Christian work in the homeland; such as the Young Men's Christian Association; the Student Christian Federation; and the Christian Endeavor Society. These organized movements are the expression of a deeper and more intense personal religious life as individuals have come into a realization of a higher conception of duty and service to God and their fellowmen.

Back of every external organized movement for increasing Christian activity, there must be the consecrated lives of individuals. We need to realize that the church and our society should do in a sort of impersonal way, which means nothing toward the stirring of our own lives to action. Young people of the Western Association, are satisfied with our present and past attainments; and are we living lives of reality in the Master's service.

"This, I suppose is your masterpiece," said a visitor to an artist who had just completed a magnificent piece of sculpture. "No," was the reply, "my next is my masterpiece." You have probably seen Christians who seem never to have grown in the Christian graces since the day of their conversion. That one experience has satisfied them for all time, and, consequently, they are still infants in the Lord's household. They have a misconception of their duty and privilege. The Christian character is not the product of a momentary change of heart, a structure for a lifetime of work. Each day should contribute bricks and mortar for the final completion and perfection, but let no day's efforts represent the fulfillment of your ideal of attainment. No one, I suppose, could more properly boast of his achievements in spiritual life than could the apostle Paul, and yet he said, "Not that I have already attained; but forgetting those things which are behind I press toward the mark for the prize." Forget the past with its failures and discouragement, with its successes and its achievements; except as it serves as a guide to the future. The past may be the tiny rivulet that dances and sparkles in the sunshine; but the future should be the broad, peaceful river that flows steadily forward increasing in strength and bearing on its bosom the fuller activities of a more abundant life.

Michael Angelo once visited the studio of Raphael during the artist's absence. On the canvas was the design of a human form, beautiful, but much too small for the rest of the picture. Angelo took a brush and wrote under the figure the one word, "Amplius." We need the same willingness need of larger men and women, who shall render larger service. There is need of a propagation of the gospel by personal conduct—a need that Christian people should represent Christian reality. The real life in Christ should stimulate as much in word and thought as in actions. More faith, more faithful in our devotional life, and more holy in our thinking. Are we living the strenuous life in the battle against temptation? Is our prayer life a reality? Do we rise from our daily devotions with a sense that God has spoken to our souls, or is it with a feeling that the gates of heaven are closed against our petitions? Is it with the latter feeling, there is something wrong with our spiritual life. God has not been given the entire right of way. Perhaps some duty has been left undone; perhaps some secret sin is growing out our spiritual vitality; or we have neglected the means of grace because we are unwilling to assume added responsibility. The Christian life means a life of reality. Its ideals are high. They must be high. Were they not, they would not recommend themselves to ambitious and keen-minded men and women.

This larger life on the part of the individual should give an impulse to the work of the church and the Endeavor Society. During the twenty years of Christian Endeavor, the motto has been "For Christ and the Church," and we are still living up to this in vain. Young people have been given training and instruction for the work of the church; the Society has been wonderfully used in developing young men and women into active and aggressive Christian workers; and yet, there is a larger life of the Society that is accomplished as fully as they might the great purpose for which the Christian church was organized; namely, the winning of souls to the Lord Jesus Christ. We have our socials; we distribute good literature; we learn something of missions; and in a way we study the Bible; yet, I doubt whether there is a Society represented here which in the past year has seen young people make positive decisions to lead Christian lives in the regular meetings of the Society. It is possible, I believe, to make our weekly prayer-meeting a center of evangelistic influence.

The quartet work has shown the possibilities of young, consecrated, though inexperienced, workers when they go in the spirit of the Master. The ability to win souls does not depend so much upon experience and native talent, as it does upon a willingness to be used according to the will of God and a willingness to attempt what may seem to us difficult or even impossible. Soul winning does not necessarily imply special meetings, organization of quartets, or the importing of a preacher, though these may sometimes be helpful. What is generally needed is not more meetings of consecrated workers who will do anything for the Master; who will be the first to speak or pray in the regular meetings; who will willingly lead a meeting when the appointed leader is absent; who, above all, will live the reality of Christ, - a life of earnest consecration and instruction - a life that shall face to face and heart to heart with the unsaved, regarding their relation to God and a definite decision for Christ. This group of two or three, or eight or ten, may be led by the pastor and meet frequently for prayer and consultation, talking out their difficulties and encouraging one another. So little of our Society work has an objective point that it is fitting that we concentrate and subordinate every activity and every energy toward the winning of souls.

The question can be estimated of such a work undertaken by earnest consecrated Christians? We do not realize the possibilities of even a single spirit-filled life. Frances Havergal, that sweet, consecrated hymn writer, when a young woman, was sent to a home. Shortly after her entrance she was startled to learn that she was the only Christian among the one hundred girls. She was tempted to say nothing of her Christian faith, and to join in the gay life about her. But could she as the only representative of Christ in the home be false to her trust? She did what she could; as a result, it was only a few months before twelve young women had surrendered themselves to the will of God, and the whole social life was changed. Such may be the influence of one humble servant, who goes forward in the Master's service, realizing that "he that is wise winneth souls," and with a deep conviction, "that he who converteth a sinner from the error of his way, shall save a soul from death."

THE INCENTIVE OF PRAISE.

We are far too ready with blame, far too chary with praise, and praise is the oil which keeps the domestic machinery from friction. If a child has tried to please, recognize the effort. If the school report shows an advance on previous work, be generous in praise. A father is often secretly very proud of his boy, but he is tongue-tied by native reserve, or he is afraid that praise will seem like flattery, or he does not wish to spoil the child by too much enthusiasm, yet, as sunlight to the flower, as water to the thirsty, is praise from the lips of love.

But far worse than withholding praise is the too common fault of those who find fault with children in the presence of others. Mothers are not blameless in this regard, but fathers are the greater offenders. A man is thus得罪ed, offended, and his boy does or says something inexpedient or indiscreet. The father's way would be to wait until he is alone with his son, and then explain his error, or point out his fault, or else to make a tactful opportunity as otherwise would be impossible. Five men out of six show very little tact on such occasions. They blurt out their rebuke in a method little short of brutal. All public fault-finding and scolding are to be avoided and deprecated. They wound a sensitive nature, and further harden one that is callous.

In most cases a child wishes to do and be right. Inexperience leads to mistakes and misunderstandings. When one praises and the other blames, when one aids in concealing any omission or commission of a child, lest there should be punishment, when there is a picture of comrades around the circle, the permanent peace of the home is menaced. Of this even an impulsive parent should think.—Motherhood.

Children’s Page.

GRANDMOTHER'S MAXIM.

I never could tell what my grandmother meant, though she had the wisest of brains: “I hate nothing in the course of my life; that lazy folks take the most pains.”

I hated to mend that short clip in the skirt of my dress—hole straining, and grandmother saw it, and laughed as she said, “Yes, lazy folks take the most pains.”

And that same little clip, when I went out to ride, was caught in the saddle: “If then I remember what grandmother said, ‘Yes, lazy folks take the most pains.’”

For instead of an inch I must sew a yard, and it’s just as her maxim explains: I shall always have the worst grandmother said. “Yes, lazy folks take the most pains.”

—Little Men and Women.

THE MORE ABUNDANT GRACE.

Seven-year-old Dido was in trouble again. In fact, she had begun to develop remarkable ability for getting into that condition. So thought Auntie Morris, the kind lady who had cared for the waif since her mother’s death, two years before.

It had been a particularly unlucky morning and, at that moment, the small sinner stood in the back yard sulkily chewing her sunbonnet strings and looking, first at her muddy apron, and then at a forlorn and much bedraggled kitten that was trying bravely to smooth out its wet fur. A farm hand, passing by the barrel of rain-water, had given it a timely rescue.

After awhile Dido started down the path toward her castle and place of refuge, the play-house.

Mrs. Morris, passing by a moment later to give the chickens their breakfast, heard the child talking in earnest tones. She stopped and listened quietly, not merely to satisfy her curiosity, but with the hope of gaining some light concerning the proper treatment of the erring child.

“Now Deentie,” she was saying, “you know it is all your fault. If it hadn’t been for you I shouldn’t have gone and played in Auntie’s rain-barrel again. Then it was just like you to whisper to me and make me throw the kitty in. I don’t know what I’ll ever do with you.”

Mrs. Morris could see no sign of a playmate with Dido, not even a doll or a pet. She knew at once that the being addressed was the same imaginary one that the child had recently evolved. At first it was simply a companion or another self, but she was beginning to treat it as a sort of evil genius or a scapegoat on which to lay the blame for all her misdoings.

Finding that the talking had ceased, the listener, being a wise woman, slipped away unobserved, and the kitten out of danger alone with her conscience. The subject was not, however, lightly dismissed. All day long, while about her household duties, Mrs. Morris pondered over it, trying to decide how to handle the child’s vagaries. How could she teach individuals strength and strengthen the will power? Should she begin to banish the notion of “Deentie”? After all, the child was merely repeating the experience of wise men like Socrates and St. Paul.

So absorbed did she become in these knotty matters that she dreamed and thought all the problems that Mr. Morris coming in from work, failed to obtain lucid replies to several commonplace questions and begged to know the cause of her abstraction.

“I am only trying to discover the origin of evil and the extent of man’s accountability,” she replied with a smile, and then proceeded to give him a history of Dido’s latest development.

“Well, well, don’t worry about the child,” said her husband. “She needs discipline, to be sure, but remember that where sin abounds grace does much more abound.”

“What a blessed, comforting assurance!” thought the perplexed little woman, “but how can it be made to reach a child’s comprehension?” As if in answer to her query, an idea rushed into her mind with sufficient force to threaten the safety of the dishes she was drying, “I’ll try it,” she said aloud. “If I can do no harm and I feel sure it will succeed.”

So she hastened through the remaining duties and went in search of the culprit.

As she stepped into the yard, Dido ran up to her sobbing bitterly. “Oh, Auntie, kitty will not play with me any more. He ran up to me and war and wouldn’t kiss him.”

Mrs. Morris took the tired little body in her arms and said, “Well, its too late to play any more to-night. Let’s get ready for bed and then sit down and talk it over together.”

In a few moments a very clean and very sober little girl sat curled up in one corner of the big chair with her head on Auntie Morris’s shoulder. “Now,” began the lady, “can-not Dido tell me why the kitty will not play with her?”

“Maybe he’s afraid I’ll push him back in the barrel,” faltered the child.

“Would you do it again if you could catch the kitten?” asked Mrs. Morris. “No, auntie, I wouldn’t unless Deentie made me. She told me to, this morning, and—and I couldn’t help it.”

“Does Deentie like to play with kittens, Dido?”

“Oh, no! She don’t play with anything at all, auntie.”

“Then don’t you see, my little girl, that you have to get all the punishment youself even if Deentie was to blame? If Jimmie hadn’t picked it out of the barrel, don’t you know this morning, you would not have any to play with and Deentie would not help you or care a bit. If I were you I would not let this bad Deentie stay with me and make me do naughty things.”

But, auntie, she won’t go away and I can’t help doing just as she tells me,” sobbed the child.

“Would you not like to have a good little friend to help you when Deentie tries to make you bad?” asked Mrs. Morris.

“Oh, yes! Auntie, may I?”

“Yes indeed, and I will tell you just how to get one. Let us call this good little friend Grace. Then, whenever Deentie whispers bad things to you, do not wait to listen, but ask God right away to send Grace to you and he will always do it.”

“Will Deentie stay when Grace comes, auntie?”

“No, my child, Grace will not let her stay.”

Dido clapped her hands in glee at this promise. She sat still a few moments and then, looking up suddenly, asked, “Which stays with you, auntie? Oh, I know, it’s Grace, because you don’t do naughty things.”

“Mrs. Morris’ eyes grew suspiciously moist and she soon tucked the child away in her little white bed.”

During the next few days Dido’s queries were many and varied, but no opportunity for testing the new ally presented itself.

One afternoon, as Mrs. Morris was returning home after a few hours absence, Dido met her at the gate and cried out eagerly:—

“Oo, auntie! Grace has come. I was playing in the shed and I put all the shavings in a pile and Deentie told me to go in the house and get a match and see what a nice little bonfire I would have. Just before I found the match-box I remembered that you told me never to get them, but Deentie said, ‘Pshaw! what do you care?’ Then I shut my eyes tight and said, ‘Please God, let Grace come here quick.’ And, do you know, Deentie frightened the fire out of it and never touched a match.”

It is easier to imagine than to describe Mrs. Morris’ feelings as she listened to this hasty recital. When it was finished she gathered up the little conqueror in her arms and fervently thanked God for his “abundant Grace.”

MARY MUNCY CHURCH.

THE EASTER BUNNY.

Grandma had been telling them the beautiful German story of the Easter rabbits just the day before Easter, and Richard and Ethel were wishing and wishing they might have been little German children.

When night came, papa brought them a beautiful white bunny for a surprise, and just think, the next morning in the soft basket by the pretty rabbit, instead of Easter eggs there were six beautiful, downy babies with the mother.

Don’t you think that was an Easter gift?

How Richard and Ethel loved and cared for their new pets. Each one had a different colored ribbon on its neck and a name of its own.

At first they made a nice bed for them of hay in a box in the barn, where they could run about and not get lost until their own home was built. They fed them on all kinds of green vegetables, and enjoyed watching them nibble the cabbage leaves.

Soon a cozy house with a fence around it was built for them, and all the spring they ran and played and grew. When the next Easter came you would have laughed to see them. When they were all in a row you could not tell which was the mother, for they were all just the same.

—Child Garden.

ROMANTIC DEATH—A young lady drowned in tears.—Ex.

Cataract Cannot be Cured with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Cataract is a blood or constitutional disease, and in order to relieve it internally, and take out its causes there must be some specific remedies. Hall’s Cataract cure is taken internally, and acts directly on the blood and blood corpuscles in the eye. Hall’s Cataract cure is not a quick medicine. It was prescribed by one of the best physicians in this country for years, and is in regular prescription. It is composed of the best tonic known, combined with the best blood purifiers, and acting directly on the blood vessels. The perfect combination of the two ingredients is what produces such good results in curing cataracts. Send for testimonials free.

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Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—2 Cor. 10: 6. "But to do good and to communicate, forget not."—Heb. 13: 16.

Marilboro, N. J.—It is some time since our church has been represented in the ever-welcoming Sabbath Recorder. The past winter has brought us our share of changeable weather and influenza. As a church and community, we have been wonderfully blessed, for there has been but one fatal case of sickness. Church work has gone steadily forward with no special revival efforts. Considering the glorious work of a year ago, it was decided by pastor and people that no extra meetings were needed this winter beyond regular work in and through the weekly appointments. These have been well attended and sustained, considering the weather and the sickness. The pastor, in addition to his regular church work, has been teaching, hoping thereby to lay the foundation for enough to spend one year in study in New York.

Two years ago this spring this church was called upon to give its beloved pastor and family—Rev. G. H. Randolph—to the South Western Field, they removing to Fouke, Ark. We have called upon Miss E. A. Fisher to give mother work to that field. Miss E. A. Fisher has left a valuable and paying position as teacher in one of the best schools in our state, and gone to Arkansas to do general missionary work on that needy field, with no salary except expenses. From such self-denial we may expect much fruit in due season. She is an able and earnest Christian worker, and her proficiency in vocal and instrumental music, and certainly makes her an instrument for great good in the great South West. Pray for us as a people.

Perle R. Burdick.

Shelton, N. J., April 2, 1901.

Gentry, Ark.—Spring is very late here, but it is open now, and all are improving it, making gardens and putting in crops. We have been enjoying a precious revival—less than a dozen conversions—yet, in a quiet way, men and women, young and old, have felt the uplifted influence and have determined that they will live nobler and better lives. Eld. J. H. Hurley has been here over four weeks, and Eld. F. J. Jones, holding meetings every night, and Miss E. A. Fisher is winning all hearts with her loving, cheerful ways, hopeful words and inspiring songs. May the Lord bless them as they go preaching and singing salvation through Christ to a sin-striken world. The Gentry Seventh-day Baptist church was organized last first-day with thirty members and several others expecting to join soon. Four were baptized Sabbath day, who joined our church. The outlook for a good church and society here is very encouraging, and all Sabbath-keepers who are looking for homes in a fine healthful climate are invited to come and join us. Land is cheap but steadily advancing in value. More information desired will be cheerfully given.

R. J. Maxson.
March 27, 1901.

Correction.

To the Editor of the Sabbath Recorder:

Will you kindly allow me to make a correction or two? In the "Wisconsin Letter" as appeared March 13, speaking of the small churches, I said that "during the last eighteen months the church at Cartwright had been increased in membership more than threefold." I should have said nearly threefold.

Again, in an article on "Milton College Lecture Course," March 25, by some strange oversight, I failed to include a most interesting evening furnished by the Rev. C. A. Nelson, from Canton, on the Experiences and Observations of a Missionary in South China. Mr. Nelson was a missionary of the American Board, and had spent eight years upon the field of which he spoke, including the exciting year just passed. While the graphic pictures of life, work and conditions of this part of the great Empire were still fresh in mind, we were treated to a thrilling account of the siege of Peking, by the Rev. Mr. Ewing, also a missionary of the American Board, who was an active participant in the gallant defense of the besieged in the capital city. This address was given to the students at the regular chapel exercises of the College. Some interesting relics of the conflict were exhibited by the Reverend soldier, among which was a heavy knife used by the Boers in chopping off the heads of foreigners and native Christians. The knife was hand-made, nearly two feet in length, and weighing six or seven pounds. It was given up by Mr. Ewing. In the streets of Peking, after the siege was raised, still wet with blood, as it lay near the headless body of a Boxer, a striking illustration of the words of Jesus, "They that take the sword, shall perish with the sword."—L. A. Platt.

Milton, Wis., March 29, 1901.

S. L. AND A. A. THIRD PAYMENT ON STOCK DUE.

The third annual payment to the stock of the Sabbath Evangelizing and Industrial Association is now due, and members are requested to forward the amount of their subscription to their local agents, or send direct to Ovra S. Rogers, Treasurer, Plainfield, N. J.

Those stockholders who subscribed one year ago are requested to pay their second installment.

Those who subscribed since our last Conference may forward their subscription during the summer.

In remitting, kindly state whether you are paying for your second, third or fourth series of stock, that the treasurer may check up his books with yours.

We have had a glorious year, and the proceeds of the first $1,000,000 will soon be ready for distribution. As the proceeds of the first $250,000 were used by the Young People's Committee to develop a plan for the organization of a society which he found it necessary to abandon, the proceeds of the second $250,000 shall be used for the same purpose. We believe the third $250,000 will be sufficient to complete the plan, and shall expect no revival of religion until professions of Christians present their bodies as a living sacrifice, holy and acceptable unto God, like Daniel and the worthies.

"I do not look for much of a revival of religion until the Sunday, the man-made Sabbath, gives place to the God-made Sabbath as it is found in the Bible.

No time and apparently not much of a disposition to argue for or against any position taken.

H. P. Burdick.

T. R. C. T. R.

SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.

How to make money.

Brother Maxson speaks, who is the pastor of the church below, has inaugurated a scheme whereby the young men and boys of this village can make money. The scheme is equally adapted to other places. We copy from the Berlin Department of the Chatham (N. Y.) Courant.

"The pastor of the Seventh-day Baptist church has perfected a plan for the organization of a society for the hope of the village of inducing the boys and young men of our village to refrain from using tobacco in any form. We publish the plan and object which follow: "To the young men and boys of Berlin, N. Y. For some time I have been trying to devise some plan by which the boys and young men of our village may be induced to give up the tobacco habit, which habit is increasing to an alarming extent. I have at last decided upon a plan which will appeal to the pocket rather than the heart. A society shall be formed which shall have for its members all who are, at the present time, using tobacco, and shall be induced to change the usage of tobacco in some form. A Treasurer shall be appointed, who shall be the President of the society. All members shall pay to him one dollar a month, the money paid to the Treasurer by him, and his society shall be divided, pro rata, among those who have not thus indulged. The plan was followed one year or more as each member may desire. After the first year he shall receive interest on his money."

Why no religious revivals?

Ministers of different denominations were in the waiting-room. The above proper and interesting question came up; this brought out the following remarks and questions: "It istrue that after the first month in the new century he will not hear our prayers, nor bless our efforts for the salvation of souls, unless we repent of our individual, church and national sins?"

"We have left our first love. We have lost the ways of God that lead to success, and taken man-made paths that lead to defeat."

"I think we shall never see another general revival of religion while the church talks temperance and votes license."

"I shall look for no revival of religion until the church observes Sunday according to the words of Christ (Mark 2: 26)."

"I shall expect no revival of religion until the God-made Sabbaths are made."

"It was an ordinance which shall have for its members all who are at the present time using tobacco, and shall be induced to change the usage of tobacco in some form. A Treasurer shall be appointed, who shall be the President of the society. All members shall pay to him one dollar a month, the money paid to the Treasurer by him, and his society shall be divided, pro rata, among those who have not thus indulged. The plan was followed one year or more as each member may desire. After the first year he shall receive interest on his money."

TRACT SOCIETY.

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How much poison?

I was somewhat surprised in reading Dr. H. P. Burdick's statement recently in the Recorder, that every pound of good coffee contained an ounce of deadly poison. Now, I do not think Bro. Burdick would mean to tell anything not true, but I would like to ask him if there was not a mistake in the quantity of poison? If the statement proves true, it is not evident enough to every sane person that all those who have used coffee should be under the ground instead of on top of it.

Yours fraternally, G. T. Brown.

Leonardsville, N. Y., March 27, 1901.
Popular Science.

BY H. B. BAKE.

The New Star.

There has been much said of late among astronomers and scientists, respecting the new star that made its appearance in the constellation Pegasus on Washington's birthday, and which was first seen by Dr. F. D. Anderson, of Edinburgh, Scotland.

From whence this star came or to where it will return, no one seems to understand. And what took place which was wonderful was that in two days after it was discovered its brightness and temperature had increased tenfold. It was as though a sun had exploded, and would leave its planetary system in darkness.

It is claimed that some stars are variable and change in brightness; this can readily be accounted for by the direction and size of their orbits, in advancing or receding, but the brilliancy of this star was so great and sudden that its perihelion could not produce this result by any regular organized motion. It certainly must have been a phenomenon of vast proportions, and at an immeasurable distance, and the length of time the ray had been traveling, which, on entering our atmosphere, produced the light, will remain forever unknown.

Such a scene in the heavens must be very impressive. It serves, as nothing else can, to remind us of the vast expanse of God's universe of worlds, and also the constantly varying positions to which all are subject under the guidance of the ever-living and all-wise Creator.

Archaeology.

Dr. William C. Winslow, of the Egyptian Exploration Company, announces the discovery of an old fragment of the Gospels. It was found in connection with other documents at Oxyrhincus, one hundred and forty miles south of Cairo, Egypt, where the "Logia" or "Sayings of Jesus" were discovered, the date of which was found to be at about 400 B. C. This lately discovered fragment goes back 250 years before the Sayings of Jesus, reaching within 150 years of the time when Jesus spoke the words. The text of papyrus has not as yet been published, but it is said to set forth the miraculous birth of Christ in the very words given by Matthew in chapter 1: 20. Dr. Winslow is said to be entitled to full confidence, therefore we shall await with deep interest the publication of whatever the papyrus may contain. There have been records found that reach back to about the year 1000 which are now in the Vatican, but this, found by Dr. Winslow, will go to confirm the records concerning our blessed Saviour, beyond question.

Dr. Winslow informs us that valuable papyri of Homer and Euclid are in his collection, also of Thucydides, which include chapters 36-41 of his fourth book. He has also found a petition of a certain Dionysia to a Pericles, which is a legal document containing many pages, and dated 180 B. C.

As the search is progressing, we earnestly hope other portions of the Gospels may be found. We understand that the portion already found will go to the University of Pennsylvania.

We have an archeological city in our city who has been quite successful in collecting relics of past ages. Many of them date and history and give no evidence of the time when they were made.

Some years ago we gathered from our section here quite a little collection of implements and utensils, made during the stone age. The kind and quality of stone apparatus has been greatly improved, and are not the same as those used by our Indian ancestors. It is, however, a great improvement to have obtained from some distant locality. Without any question, much valuable information respecting past ages lies scattered here and there, or for safe keeping, has been placed in mounds and catacombs to enslave science.

\[Continued on page 222.\]
in after years, like the Gospel by Matthew and the works of others. 

In the year 3001 will there be left an edifice or a steeple, or think you a monument of any kind which we have made? The new tomb which Joseph had hewn from the rock, and in which he and Nicodemus placed our Saviour has long since been unknown. The hand of time will continue to scatter the ashes of everything that expires.

RUSSIA DOES THE LARGEST BUSINESS IN THE WORLD.

"The Russian state is by far the greatest economic unit on the face of the globe." To ninety-nine readers out of a hundred this statement will produce a hearty smile, but it certainly was to me, when I first met with it, yet the facts to justify it are not far to seek. The Russian state draws an annual net profit of 45,000,000 rubles from its forests, mines, and agricultural property. It receives annually 222,000,000 rubles from its customs duties of ex-serfs for the use of land it ceded to or purchased for them. It is building by far the longest and most costly railway in the world, and it owns and works over the longest and most costly railway in the world, and it owns and works over 10,000 miles of railways, the net revenue on which is equal to one-seventh of the net revenue of all the railroads of the United States.

In 1898 it received 180,000,000 into its coffers, nearly one-half of which was not produced by taxation. Its budget is greater than that of France by more than $200,000,000.

In 1890, when one of the banks of London was unable to meet its obligations, the Russian government had with it on current accounts balances of so many millions of pounds that when the Bank of England came to the rescue a request was immediately made to Russia to maintain their balance before a certain date, since to do so would be to precipitate a financial crisis of the utmost gravity. Finally, besides being a capitalist and a banker, Russia at a moment's notice is a military power. The Russian state is also a metallurgist and a spirit merchant. In a word, the proud claim is made for it that it is the head and owner, the greatest capitalist, the greatest constructor of railways, and carries on the largest business in the world.—Scribner's Magazine.

ARCHAEOLOGY.

(Continued from page 221.)

ARGOSY.

By Dr. Abbott E. Wilson, 23d St., New York.

ARGOSY—LONDON.—Col. Lane to the Military Academy, writes upon "West Point." Page 3.

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Scripture vs. Theory.

To the Editor of the Sabbath Recorder:

As you have repeatedly urged pastors to send in outlines of sermons, and exchange of thoughts for mutual benefit; and as I have not yet responded to that call, please allow me a little of your valuable space, not to air my own opinion, but to look at an important question from a standpoint different from that taken by some of my brethren.

I am not only surprised, but slightly perplexed, to see such a vigorous effort on the part of some of our leaders in support of the "Friday Crucifixion Day" theory, when so much plain Scripture stands against them, and when such a course so seriously weakens the Sabbath argument and the Sabbath cause. Even the "Helping Hand," the guide for our children in Scripture interpretation, leans heavily toward that theory. In discussing the element of time, in recent Sabbath-school lessons, it says, repeatedly, "tradition" says so and so, but never gives any Scripture to support tradition. This has seriously depressed the interest in this publication in many of our churches, I fear.

I thought that as a people we were a unit in rejecting "theories" unless they were positively supported by the Word of God. But, alas, some of the old leaves seem to remain. And what is most puzzling of all is to discover what the real point is in such theorizing. Is theory stronger than Scripture? Do theories throw light on obscure Scriptures which otherwise would possess but little evidence? What is the attraction that draws some of our brethren the way? Of course no intelligent person will claim that it makes any great difference touching the Sabbath question on what day Christ was crucified, or was resurrected, as the time element is never emphasized in the Scriptures, and no duty runs along that line. But the Friday Theory does affect the Sabbath by casting reflection on the authority of the Bible. It is a greater question than that of days. That theory is pitied against the Bible in many cases, with no chance for reasonable reconciliation.

1. It stands opposed to the most natural interpretation of Matt. 12: 40.

2. It is squarely against Matt. 28: 1, which tells us that Jesus was risen and gone from the tomb "late on the Sabbath." Revised Version. This passage positively forbids taking even a part of "First-day" to make out the three days of prophecy, and leaves only one night and parts of two days. Surely a pretty slim fulfillment of Christ's words, "three days and three nights," especially when given as a sign of his Messiahship. It leaves large room for doubt, if this were all the proof we had.

If "late on the Sabbath" means first day of the week in treating the resurrection question—as theorists say—why may not the time as usual be divided into three, and the resurrection of the tomb" late on the Sabbath." Revised Version. This work has sometimes been done by uninspired men.

Others have been led astray by the expression "high day" before the Sabbath, Mark 15: 42, and "The Sabbath drew on," Luke 23: 54, as necessarily referring to the weekly Sabbath. Since there is no such necessity upon us, why make it, when in so doing it puts Scripture against Scripture. As all Bible students know, the Old Testament often refers to "high days," and holy convocations," occurring in the midst of the week. Why not in the above passages, when in so doing harmony is so apparent? The Friday "theory" is also against history. We have often read, though at present we cannot recall the author, that the preparing of spices was a lengthy and tedious process, hence not sufficient time between the burial and the going down of the sun to make this preparation. This is the preparation of spices before the burial. John 19: 42, 44. But there was also one after the burial. Luke 23: 56 and Mark 16: 1. It was more than the Sabbath ("high day," without doubt.)

As to the preparation coming on Friday, in later history, which is so often mentioned by modern writers and at first seems unanswerable, we have but one reply, i.e., in the case of a seeming or real disagreement between history and the Bible, history must take first position, as if of higher authority, we suggest that hereafter our pastors take their texts and Scripture lessons from Greek historians, or the "Christian Fathers" who were placed before the Bible, as a guide, by some.

Below is a condensed outline of the more pointed Scriptures, touching not only the Sabbath, but also to our Lord. Like the Hebrew language, it must be read from right to left to be appreciated. Please the Sabbath and Friday day columns as parallels. This brings out clearly the two visits to the tomb, and the time when it was first found empty. Other columns are each a necessary outgrowth of the preceding one.

Outline

Fourth-day. Fifth-day. Sixth-day. Sabbath. First-day.


Sabbath was past. Sabbath was past. Sabbath was past. Sabbath was past. Sabbath was past.


Late. Early. Late. Early. Late. Early.

Yours for the truth.

G. W. Lewis.

VERONA MILLS, N. Y., March 27, 1901.
ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1901 and it is expected that its Endowment and Property will reach a Million Dollars by that time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is being established. It is a popular subscription and any small gift will do. The fund is to be kept in trust, and only the interest therefrom to be used by the University. The names of subscribers will be published in this column from which a list of the contributors will be compiled. The subscriptions are received by W. H. Crandall, Trum, Alfred, N. Y.

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Communications relating to Literary matter should be addressed to Laura A. Randolph, Editor.

The Sabbath Recorder is published in the interest of the Bible Sabbath, and the cause of Bible teaching. It is a popular religious weekly, published at Plainfield, N. J., and distributed through the United States and foreign countries.

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It yielded 190 bushels of shelf corn per acre, and should be tried by all farmers who are willing to try. It should be tried in the distinct variety of field corn, order some of the Premium SOFT CORN, YELLOB DENT田. It is a very handsome variety, being early in the market.

F. B. WILSON, 109 N. CLARK ST., CHICAGO, ILL.

THE SIXTH-DAY BAPTIST GENERAL CONFERENCE.

Next session will be held at Alfred, N. Y., August 28-September 2, 1901.

Prof. E. F. S. Evans, President, Alfred, N. Y. President.

Rev. J. A. Pratt, D. D., Milton, Wis. Corresponding Secretary.

Rev. S. A. D. Kendall, Corresponding Secretary, Alfred, N. Y.

A. A. K. Kenton, Treasurer, Alfred, N. Y.

Reports of all District meeting to be received by the President, at Alfred, N. Y., August 25, and November, at the call of the President.

Westerly, R. I.

THE SIXTH-DAY BAPTIST MISSIONARY SOCIETY.

Wm. C. Clark, President, Westerly, R. I., Secretary, Rockport, R. I.

O. M. Westruck, Corresponding Secretary, Seth, R. I.

L. A. De Witt, Treasurer, Westerly, R. I.

The regular meeting of the Board will be held in the Boarding House, Wednesday in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTRIAL EMPLOYMENT.

E. C. Campeneer, President, Westerly, R. I.

O. M. Westruck, Secretary, Westerly, R. I.

FLAP HILL, Pulpit Supply, Asbury, R. I., A. C. S. Corresponding Secretary, Stephen Schofield, Asbury, R. I.

C. J. C. Babcock, Tabernacle, North-West, 2237 Broadway, New York, A. C. Corresponding Secretary, John E. Sumner, Broadway, New York.

The Board will not take charge of any individual cases of difficulty to which the writer is not already acquainted.

All correspondence with the Board, either through the Corresponding Secretary or Associate Secretaries.

Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

Presid., Mrs. R. C. CLARK, Milton, Wis. Vice-Pres., Mrs. GEORGE H. MANCHESTER, Milton, Wis.

Treas., Mrs. M. L. BURDICK, Milton, Wis. Cor. Sec., Mrs. ALBERT WITFORD, Milton, Wis.

The Board will not assume any responsibility to correspondents.

- ADDRESS.

Central Association, Miss. R. W. WILLIAMS, Milton, Wis.

- SOUTH-AMERICAN ASSOCIATION, Miss. J. M. B. KELLY, Broadway, D. I.

- CENTRAL ASSOCIATION, Miss. V. A. DUDLEY, Milwaukee, Wis.

- Associate Associations, Miss. H. M. CONRAD, Milwaukee, Wis.

- Associate Associations, Miss. A. H. BURROUGH, Hammond, La.

- Associate Associations, Miss. J. E. HUBBARD, Plainfield, N. J.

- Associate Associations, Miss. MRS. H. B. LANGWORTHY, Chicago, Ill.

- Associate Associations, Miss. H. B. LANGWORTHY, Chicago, Ill.

- Associate Associations, Miss. M. B. MAXON, 439 W. 6th St., Chicago, Ill.

- Associate Associations, Miss. L. A. P. HUNTER, Chicago, Ill.

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