THE SABBATH RECORDER.

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

VOLUME 58. No. 10.
MARCH 10, 1902. Whole No. 2376.

TWO RIVERS,
WILLIAM G. GRAY.

We will drift, as we have drifted, down the winding River Time.
From the spring of the month till the ocean rolls sublime.
Just beyond you veiling forest. Hear its thunder in the breeze!
See its breakers through the vistas 'mid the branches of the trees.
Nor have we seen what should wait us, hidden by the river's bend,
Rocky rapids, or calm waters, or the winding journey's end.
For we knew we two together would be happy while infinite,
And be merry at a parting while we lifted at our boat.
And we shall be, dearest, when we pass you, musing sea,
Where the valleys are enchanting and the mountains rise sublime.
We will find another river somewhere waiting you and me.
Where the values are enchanting and the mountains rise sublime.
We will find a better river than the winding River Time.
—The Watchman.

EARLY on the morning of Thursday, March 6th, a disastrous fire broke out in the Babcock Building, in which the Recorder office is located. The main building was destroyed, but the wing, in which our printing plant is, was saved. But the steam-heating plant, and electric motor connections, were broken up so that work could not be resumed until Sunday, March 9th. The editorial rooms, which were in the main building, were destroyed. Because of the fire this issue of the Recorder is late. The publishers will do all that is possible to overcome the interruption and to bring the next paper on time. The loss to the office will not be heavy. The loss to the Babcock estate will be great, but it is covered by insurance. The Babcock edifice was much the finest of any business building in the city, and the loss to the city will be great in several particulars. No one was injured. One wooden building was crushed like an egg shell by the falling of one of the gable walls. The loss to building and occupants is estimated at $250,000. There is cause for thankfulness that no one was injured, and that our work in the Publishing House has suffered so little interruption.

No one unacquainted with the details of Oriental religions can realize how deeply and minutely they are connected with everyday life. This is true with all Pagan systems, and more especially true of Buddhism, Brahmanism and Hinduism. In India, Japan, China, throughout the Orient, religious ideas and observances are inwoven with everyday life to a degree unthought of in the Western world. The sports

in which the people engage have a religious side. Every important business transaction has certain religious sanctions. Domestic and social relations have well-marked religious characteristics. Eating and drinking, even the paring of one's nails, must be performed according to religious ritual. We of the West can never understand how the retribution of such religions in favor of Christianity means an entire revolution in all the affairs of life. Herein is one of the greatest hindrances to the spread of Christianity in the East. These religious systems are losing their hold upon the few who are educated, but the great mass of the people are still held by them, not because of their subtle philosophy, but because they are part of the texture of everyday existence.

While the higher conceptions of Christianity lift it far above these Pagan systems, it ought to be connected with everyday life with equal minuteness and authority. This, however, must be the inweaving of principles and truths more than of ceremonies and abstract theories. Undoubtedly Christianity is thus inwoven more than often appears, because a principle of righteousness is so apparent to the outward vision as is a ceremony or a ritual. Nevertheless, it is true that the power of Christianity is determined in proportion as it is inwoven with the motives and rules of actions which govern men. That Protestantism has suffered comparative loss, for the time being, in discarding many forms and outward expressions of faith is true, but it has gained much also by grasping the idea, even though imperfectly, that true religion is far above ceremonies and rituals. That we may be saved from future loss, and may attain the higher good which God intends for us, is abundant reason for seeking in every possible way to inwane and intertwine religious truths with common life until those truths become the seeds and bulbs out of which the harvest of spiritual life is produced.

Earthly experiences are constantly changing. Earthly lusts gratified to-day dim for new gratification to-morrow. The plans of to-day are forced into change to-morrow and the results we hope for elude our grasp. The poet made truthful description of the earthward side of life when he said:

"Change and decay in all around I see." 
What we were ten years ago we are not to-day. Each year, if not each day, has brought some change. The world goes by in a ceaseless procession, and our changing experiences are part of that procession. New fashions and fads, new thoughts, and sometimes new purposes, jostle each other as those who crowd the streets jostle and elbow their way. The baby face of to-day loses its beauty in the developing boy's face of to-morrow, and the unbarred boy's face of to-morrow is the face of the bearded man next day. Seen from one standpoint, the word unrest covers as much of our experiences as any one word can, and unrest means change.

The most careless must sometimes ask if in the midst of all this change nothing is gained and if nothing better is to come. In God's higher purposes for us changes mean something better and the absence of change is the undesirable stagnation of death. Change is a necessary element of growth and of the unfolding of pure life. If changes are guided as they ought to be by true principles and right purposes, even rapid changes are much to be desired. He who looks deeper sees that ordinary changes are superficial and that all good things remain permanent. Men sin, but righteousness endures. Men are untruthful and untrustworthy, but truth changes not. Right, truth, and God are everlasting verities, and he who changes as he ought grows like these more and more. You have seen a mountain range at a distance, presenting first one picture then another, then another, as the sun and the clouds combine to create changes, and as you, viewing nearer, find different points of view; but through all the changes the mountains remain unaltered. So we have different views of God, his love and care, of duty and destiny. But untouched by all our changing views and experiences, God, duty, and destiny remain according to unaltered laws of permanence. Seen thus beneath the surface of things, the universe is essentially unchangeable, and God is everlasting permanence as well as everlasting life.

The Glory of This:
Sooner or later each child of God finds rest in the midst of change; change itself is rest. The nearer we come to God the nearer changeless life is, and the higher our conception of truth is the less we fear those changes which are upon the surface of our experiences. Night before last we slept upon a steamer, tossed on the waves of the Atlantic. Not many feet below her keel, where the breath of
winds did not reach, the waters were as restful as the sleep of babes. As men grow in knowledge of God they grow restful in spite of changes. The child of God soon realizes that the temporary restlessness of life gives way to abiding faith and trustfulness. He will die from the root standpoint that God's restful will not care that it is changeful, but will rejoice rather that, with each change, new knowledge of what he ought to do and new strength to accomplish the will of the Master come. As in art the waving line is said to be the line of beauty, so from the highest standpoint of life, when the purposes of the soul are in harmony with God, changes are helpful things in which we ought to rejoice, and not hurtful things we need to fear.

Success is a noble word, but the definition men attach to it is most important. It is a word that Americans love, and concerning which young people have many thoughts. One definition of success, as given by Webster, is "the consequence, issue or result of an undertaking, whether good or bad." It is possible to attain high success in burglarizing houses as well as in building them. The average daily life from the standpoint of success, and the one likely to be before our readers, is "favorable termination of any attempt." 

Faithful termination is usually defined as that which brings wealth, popularity, fame, power and gratification. If the gain of these, in a large or unusual measure be made the standard, few people can be successful. Because of some incorrect definition, many people are discouraged and more are considered unsuccessful. It is told of one who had just graduated that he said: "My college life has been a failure and I shall always regret it. I have never had an office, nor taken a prize, nor 'made' a society, nor counted for anything socially; and yet I have honestly tried to do my best all through."

Such a view was wholly incorrect if, with the ambition to do the best, the young man had preserved his purity, integrity, and right relations with God. Not infrequently we hear men who have reached middle life, or later, say something like the following: "I fear my life is a failure. I am not rich, nor great, nor socially prominent. I am simply a commonplace man, with a comfortable home and a few thousand dollars to leave my wife and children when I am taken from them."

Here again is the same imperfect and therefore false conception of life. The man who has given his children the memory of an upright life, which has been un tarnished and noble, has reached high success, far greater success than the man who leaves to his children an immense fortune with a tarnished name and a life sinful toward God.

Turning to the Bible and comparing it with human experience, God's idea of success is quite different from the popular ideas which men hold. In the Bible we find the word used only once, and then in the old sense, as is shown by the adjective "good." The Lord spake unto Joshua: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous and then thou shalt have good success." In the New Testament we fail to find the word, and nowhere does our Master teach that the "prosperous termination" of effort is of special importance. If in the Bryant example, which he urges upon his disciples without any controlling thought as to the result. Would it not be better for all of us to pattern more closely after our Master's example, to cease thinking and talking about success, and concern ourselves more with the work to be done? The earth-born prizes of life can come to only a few, and if we work only for them we lose the best part of life. The only failure a man ought to fear is failure in cleaving to the purpose he knows to be best, and the failure to do what God requires of him.

All English-speaking people who have known the rich and helpful poems of the late William Cullen Bryant have in the fact that his brother, John Howard Bryant, the last of five brothers, died during the past month on an Illinois farm, where he had lived for seventy years. He was the youngest of the family, of which William Cullen Bryant was the elder brother, was born in the Bryant homestead at Cammington, Mass., seventeen months before the year which gave birth to Lincoln and Lord Tennyson, Darwin and Gladstone, Holmes and Poe, Chopin and Mendelssohn, as well as many other men of distinction, and yet he survived to see the hundredth year of his brother's death. Seventy years of his ninety-four years were spent in the West, where as farmer, politician, and poet he enjoyed the confidence and respect of the community in which he lived. Physically, Mr. Bryant was greatly the superior of his distinguished brother, being a large and powerful man of great endurance, frequently in early life working sixteen hours a day on his farm, or riding sixty or seventy miles on horseback.

Howard Bryant wrote many poems of merit. The last one upon his pen, now published in the New York Times, recalls his brother's immortal Thanatopsis, although that was the child of William's earlier years, while this is the child of Howard's old age.

Thus now I stand upon life's outer verge, Close at my feet, an ocean wide and deep, Dark, sullen, silent, and without a surge Whose earthiest seas are in dreamless sleep.

'Tis here I stand without a thrill of fear, In loneliness allied to the sublime; The broken links of love that found me here Lie scattered on this treacherous shoal of time. 

Still love the glorious scenes that round me lie; 

Close to my feet, a valley seven years wide. 

As wither yet the winged moments fly! 

Laid o'er my brow, I partly know what is, but naught that is.

The Theological Students.

Students.

The theological students are said to be as marked in Europe as in the United States. The Presbyterians in Scotland and the Lutherans in Germany are suffering from this decline. It is said that the number of theological students in Germany than there were five years ago. Similar influences, whatever the ultimate causes may be, are working this result throughout the Protestant world. Such facts ought to receive more than passing notice.

There is increasing evidence that the Mormons have not kept faith with the Nation in the matter of Polygamy since Utah was admitted to statehood. The Ministerial Alliance of Utah has sent an appeal to the United States Congress, of the House of Representatives, in support of a Constitutional Amendment, which will prevent such breaches of faith on the part of other states. It is asked that the amendment, when ratified by the State Legislatures, shall forever prohibit the practice of polygamy and polygamous cohabitation in the territories and states of the Union.

The reasons for such an amendment are very conspicuous when we review the history of legislation against polygamy, and the constant nullification of that legislation by the polygamists of Utah, Idaho, Wyoming, New Mexico, Arizona and Nevada.

On the first day of July, 1862, Congress passed an Act entitled "An Act to Punish and Prevent the Practice of Polygamy in the Territories of the United States, and in other places: and disapproving and nullifying certain Acts of the Legislative Assembly of Utah."

President Lincoln had appointed and sent Governor Harding, of Indiana, to the territory to administer the government of Utah. In the Governor's Message to the Territorial Legislature, he called the attention of that body to the Act of Congress suggesting, in mild terms, some legislation in conformity with the Act of Congress.

The Legislature was very indignant, and professed to look upon that portion of the Message as exceedingly hostile and offensive in its character. The polygamists loudly asserted that "there had been attacked by the Federal Government." The Message of the Governor was never printed by the Legislature. The Journals of the Legislature did not even show that the Governor had ever appeared before that body for any purpose.

So disgraceful were the polygamists toward the Federal Government at that time.

They called and held a meeting of several thousand people. A very inflammatory speech was made by Elder John Taylor, afterward President of the Mormon church. He was answered violently by the Governor and Federal officers. Brigham Young followed in a bitter tirade, with violent invective, calling the Governor "A Nigger-worshiper, a black-hearted Abolitionist," etc.

Such was the reception of the first attempt of Congress to legislate against polygamy. The law was indignantly trampled under foot. The polygamists continued their practices more defiantly. As if to show their contemptuous opposition, polygamy became the badge of defiance to the law of Congress, and greatly increased among the people. The Government was occupied with strenuous efforts to preserve the Union and with the complicated State questions which arose after peace had been declared. During this period the practice of polygamy flourished, without regard to the sentiments of the American people, and in open violation of the law of Congress of 1862.

In 1872, through the "Poland Bill," and again in 1892, through the "Edmonds Bill," Congress attempted to check polygamous practices, but without success.

It finally became necessary for Congress to
take hold of this growing cancer with vigor and decision, and on March 3, 1887, the Edmonds-Tucker law, as it was called, was enacted, imposing heavy fines and imprisonment in the penitentiary for polygamy and unlawful cohabitation. Instead of loyally accepting the law, the Mormons arrayed themselves against it and solidly proposed resistance. The leaders exhorted the people in their public religious meetings to disobey the law, and submit to fine and imprisonment rather than yield to Congress. Some of the leaders, in their disloyalty, fled rather than obey the law. The President of the church, John Taylor, died in concealment. Those who could not hide went to prison, taking the consequences of their disloyalty. On the expiration of their imprisonment they were met at their homes with bands of music, public acclaim, and were regarded as martyrs. The time came, however, when the leaders of the church became convinced that open disobedience must suffer the penalty of violated law. It became necessary, therefore, to adopt some method of escape. President Woodruff decided to issue a Manifesto.

On Oct. 6, 1890, this Manifesto was adopted by the Latter-day Saints in Conference assembled. The pregnant clause of this Manifesto reads:

"I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land."

Thus the impression went abroad, and the Government was caught by it, that polygamy and unlawful cohabitation had been abandoned, abrogated. It was understood that the Manifesto claimed to be from God, and had the authority with Mormons that their other so-called revelations had. Then came the Petition for Statehood, followed later by the Amnesty Proclamations of Presidents Harrison and Cleveland. These were issued on the Apostles of the Apostles, and Prophets and Priests and Polyaigamy had been abandoned. Following the proclamations of Amnesty, steps were taken to secure Statehood.

The Constitution of the state made only mild provisions against the evil in the following words:

"But polygamous or plural marriages are forever prohibited."

Our readers will recall the later phases of the struggle, including the case of Roberts, the polygamist, who was elected to Congress. After reviewing the history and the present situation, the Ministerial Alliance, referred to at the opening of this editorial, sums up the matter in these words:

"First.—Non-mormons, being in the minority in Utah, have not been able, nor ever will be, to put an end to this foul wrong, even with state law and constitution in our favor. The polygamists have always found a way to prevent, evade, or thwart the law sufficiently to continue their practice, and always will.

Second.—This crime is spreading into adjacent states and territories, and creating general moral and disapproval among the American people.

Finally.—After more than fifty years of conflict with the polygamists and their methods of evading law, while pretense was admitted, we profoundly can- vanced that its final eradication must come from the General Government. The loyal people of Utah are helpless in the hands of the unscrupulous politicians. We must, therefore, entreat the Judiciary Committee of Congress to bring to bear that body such an amendment to the Federal Constitution as will, when ratified by the State Legislatures, end this long-vocated struggle and remove this foul blot from our Nation."

It goes without saying, that the Recorder writes itself down as the unswerving enemy of a system of religion, so-called, which defies right and purity, as all polygamous practices and theories do.

TO RESTRICT IMMIGRATION.

The Associated Charities of Boston have adopted a striking set of resolutions urging the restriction of immigration by the test of illiteracy, in order to preserve American standards of citizenship and prevent the growth of pauperism. In regard to the latter object, which comes so directly within the field of its work, the Association holds that the constant arrival of ignorant and unskilled laborers not only increases directly the number of families likely to become dependent upon public relief, but also brings into the ranks of dependents other families just above the submerged line by enormously increasing the competition among the very class of laborers to which such families generally belong. The Association believes that the harm done to American society by that immigration which pulls the poorest class of our people down, more than offsets any economic gain that comes from increased supply and cheapness of unskilled labor. In regard to the effect of unrestricted immigration upon our quality of citizenship, the resolutions declare that the difficulty of securing the universal education so essential to democracy is greatly increased, when every year sees land an army of one hundred thousand illiterates, whose children will start upon their career as American citizens from ignorant homes under practically foreign surroundings; and also point out that the army of illiterates, whether imported or home-grown, is a source of pressure and political corruption. This last phase of the argument is most important, for the development of a pure democracy is a duty which America owes to the world, and the restrictions are only adopted as they are necessary for the support of the American system of education, which is a duty which America owes to the world."

The question of making for peace is a thing of the past. The President of the United States has said, I am the God of Abraham, thy father: fear not. God has made for peace. What we consider a hundredfold blessing from God. What we consider our personal rights are far less important than the honor of Christ, his church, and the truths which underlie his kingdom. He is both foolish and cowardly who is always in search of having his way, and not seeking of the truth in the narrow sense. If you are living in harmony with truth and righteousness you cannot be permanently injured even though men try to deprive you of that which belongs to you in justice. One ought to stand firmly in defense of Christ, his church, and his truth; but one must take care that such persistence is not selfish, and is not made for personal ends. The question of making for peace is a great one and will furnish abundant food for thought and prayer.

"GOD KNOWS IT ALL"

God knows it all, our pain and tears, by what thou art all unknown.

What though the joys of life are flown? What though we seem to be alone And bear it well, for he's there, and will bless thee, and multiply thy seed for service of thy servant's sake. And he built an altar there, and called upon the name of Jehovah, and pitched his tent there: and there Isaac's servants digged a well.

MAT 6.

Blessed are the peace-makers: for they shall be called sons of God.

The question as to how much we should seek peace by yielding to that which may be unjust is likely to come to us in many ways. The example of Isaac, as told in the lesson for the evening, is a safe one. He not only escaped the evils of strife, but saved abundant blessing from God. What we consider our personal rights are far less important than the honor of Christ, his church, and the truths which underlie his kingdom. He is both foolish and cowardly who is always in search of having his way, and not seeking of the truth in the narrow sense. If you are living in harmony with truth and righteousness you cannot be permanently injured even though men try to deprive you of that which belongs to you in justice. One ought to stand firmly in defense of Christ, his church, and his truth; but one must take care that such persistence is not selfish, and is not made for personal ends. The question of making for peace is a great one and will furnish abundant food for thought and prayer.
News of the Week.

Storms and high water form the prominent feature in the news of the past week. New England, New York, New Jersey, Pennsylvania and Maryland have been the main sufferers. Great damage has been done to railroads, to travel and traffic. March this month has been almost unexceptionally inauspicious as to weather. The poetry of "Winter lingering in the lap of spring," has been a genuine reality rather than a poetic fancy. The entire country has shared in these disastrous storms and floods.

Prince Henry has made a tour as far West as Chicago and St. Louis, etc., meeting a royal welcome from Americans, and German-Americans, everywhere. If outward expression of genuine regard and honor, count, Germany and the United States, will be more closely united in sympathy and interests than ever before. On the 6th of March the degree of LL. D. was conferred on the Prince at Harvard University. The remarks of President Eliot were so pertinent and excellent that we reproduce them for our readers. He said:

"This occasion is unique. Twice in the history of the University has a special academic meeting been held to do honor to the President of the United States making a progress through the country, but never before has this democratic University been called together on purpose to do honor to a foreign Prince. Weighty reasons must have determined such unprecedented action on the part of this Society of Scholars."

"These are the reasons:

"Our students of history know the Tontonic sources, in the dim past, of many institutions and public customs which have been transmitted through England to this New England.

"The Puritan origin of the University makes us hold in grateful remembrance the heroes of Protestantism—Luther, Melancthon, Erasmus, and their kindred spirits—and the German who upheld them in that precarious struggle against the ravages of war and cruel warfare. The Puritan government of Massachusetts followed anxiously the vicissitudes of the Thirty Years' War, and was in the habit of ordering public thanksgiving and calling the people to watch the social and theological phenomena of our own times we have seen that the largest contribution which a European people made in the nineteenth century to the population of the United States came from Germany, and that the German quota was not only the most numerous, but the best educated.

"As university men we feel the immense weight of obligation under which America rests to the technical schools and universities of the German Fatherland. From them thousands of eager American students have drawn inspiration, and science taken its example. At this moment hundreds of American teachers who call some German university their foster mother are at work in schools, colleges and universities all the way from this icy seacoast to the hot Philippines. Our minds of letters and science taken as a whole are perhaps most needed in that quarter, and we could not have a better occasion of paying honor to a German prince than was done by the President of Harvard University.

"Our whole people have the profoundest sympathy with the unification of Germany. We all believe in a great union of federated states, bound together by a common language, by unrestricted mutual trade, by common currency, mails, means of communication, courts of justice and institutions of credit and finance, and inspired by a passionate patriotism. Such is the venerable American Union, such the young German Empire.

"We gladly welcome here to-day a worthy representative of German greatness, worthy in statesmanship and charity. We are aware in him, however, something more than the representative of a superfluous nationality and an imperial ruler. Universities have long memories. Forty years ago the American Union was in deadly peril, and thousands of its young men were bleeding and dying for it. It is credibly reported that at a very critical moment the Queen of England said to her Prime Minister: 'My Lord, you must understand that I shall sign no paper which means war with the United States.' The grandson of that illustrious woman is sitting with us here.

"Now, therefore, in exercise of authority given me by the President and Fellows and the Board of Overseers, and in the favoring presence of the friends here assembled, I create honorary degrees, all the same, of the Prince of Prussia and Vice Admiral, and in the name of this Society of Scholars I declare that he is entitled to the rights and privileges pertaining to this degree, and that his name is to be forever borne on its roll of honorary members.'"

The Prex Party Abroad.

Prex Senior.

1. Outward-Bound.

Most of the Recorder people have, doubtless, already learned that both Alfred and Salem have shipped their Presidents out of America. Probably the friends of the two schools feel that this makes satisfactory explanations for this rash action.

"Whether he can or not, the fact remains; and here we are, 1,800 miles from home, rocking on a storm-tossed ocean, with the good ship Celtic, of the White Star Line, wafting us rapidly toward the land of flowers. By some strange coincidence, the good people of Alfred and Salem worked up a similar scheme to give Prex Junior and Prex Senior an outing. And what seems stranger than all the fact that neither party knew what the others were doing until the plots were well under way. This shows that each party was equally culpable; and that neither one can fix the blame on the other for its share in the work.

"The first knowledge of this plot that came to Prex Senior was when a member of his Faculty presented him with a blank application for a passport to foreign lands, respectfully requesting him to "fill it out and sign it up before a Notary Public as soon as possible, for there is no time to lose." This was a stunner. We had no idea that there was any such desire to get rid of Prex Senior; but a little further explanation from the visitor convinced him that it was all too true.

Imagine his feeling, when he learned that the necessary cash to send him off was even then almost ready to hand over for the tickets which would give him passage across the Atlantic. The glee with which this was told, the enthusiasm of those who were pushing forward the scheme, and the assembling, as by magic, of two or three hundred people in Chapel Hall to make sure of its success, were, indeed, revelations that opened the eyes of Prex Senior to the real anatomy of the movement, and the universality of feeling that he should go.

"And if the story which Prex Junior told when we met in New York is all true—and we have no reason to doubt it in any particular—he, too, had a revelation and an "eye opener." Prex Junior before breakfast, when he went to the Faculty and students take things into their own hands in chapel services, and run things their own way, as we are informed they did at Alfred; and when a hundred students cannot wait for the horses to do the hauling, but hustle the team and driver out of the way, and then seize the sleigh by hand, and with yells and cheers, rush him, bag and baggage, off to the station, and shout with glee when the train bears him away, it does begin to look as if they, too, were anxious to hustle their President.

"Well, the two Prexes have decided to accept the situation with the best grace possible, under all the circumstances; and, since Prex Junior was once a Salemite, and Prex Senior was once an Alfredite, they are better prepared to sympathize with each other. Each understands something of the spirit and motives of the people of the other, which enables them to interpret these actions in the best light possible.

And if we did have to leave our native land with the temperature so chilling as to make us shiver (mercury hovering around zero), we have this to comfort us: the genial warmth of spring prevails on boardship, we sail toward the land of sunshine, and hope to find plenty of flowers on the other shore.

The happy company of friends in Plainfield gathered in a farewll social in the home of Mr. and Mrs. Van Ness. Prex Senior told that the New Jersey friends were also pleased to know that West Virginia was sending him away; and the neat little speech of Dr. Lewis, with the presentation of $100 to use for anything, and anywhere—excepting in Monte Carlo—was taught us. These friends were also willing to help this plot along.

The Celtic sailed at 3 P.M. on Feb. 8, 1902. The crowds of people pushing up the gangway, the suppressed excitement that seemed to possess every soul, the enthusiasm and bustle of that last hour, with messengers rushing up the bridge bearing flowers and presents for friends on board, just as long as these could be tossed on deck, and the throngs of waiting people on the dock, all conspired to make a scene never to be forgotten. The word had gone all through the great ship: "All hands on deck! go ashore!"

And the farewells had been spoken which fixed the line between those who go and those who stay at the gangway. And as the Celtic, with 800 excursionists, swung out into the channel and set her prow toward the Atlantic, these thousands of men from the other shore, while the din of gongs and whistles from near-by steamers showed conclusively that something unusual was taking place, and there surely was, for had not two colleges sent away their Presidents?

Tears, unbidden, filled our eyes as we saw that beckoning throng of friends fade from
view; and, as the shores of native land receded from our sight, the ideas of home and country received a new interpretation. Indeed, one can never be exactly the same person he was before, after such an experience as this.

The Celtic is the greatest passenger steamer ever built, measuring 700 feet in length, with a beam-breadth of 75 feet, and upwards of 80 feet from keel to top. She is nine stories high—a veritable floating city. Eight hundred guests are served at the elegant dining-halls. Evening lectures upon the scenes toward which we hasten, by the magic of the lifting and lowering of the roof in such security. About eight o’clock that morning, just after our shores had disappeared from view, we passed the tops of three masts sticking above the water about twelve or fifteen feet, showing where some vessels had been caught in the cyclone of last week and founded. It seems sad to think of a shipwreck almost within sight of the harbor. We could not help thinking of the many human wreckage which, after fair sailing and good progress for years, are overtaken by some storm of trouble and editorial rooves suffered no serious loss.

On motion, it was voted that the questions arising from a recent ruling of the Post-office Department at Washington, in regard to the postage for mailing The Sabbath of Christ, be referred to the Supervisory Committee and the Committee on Distribution with power.

The Treasurer presented his usual financial statement.

Correspondence was received from Geo. Seeley and A. P. Ashurst. The latter noted the distribution of 20,500 pages during the month.

On motion, it was voted to appropriate $12 to Prof. Ashurst for the purpose of fitting up an office in his new home for his use as the representative of the Society.

An informal conference on the question of a Sabbath Association resulted in a unanimous vote to extend a call to Rev. W. C. Daland, D. D., to become such representative of the Board among our people, at such time in the near future as can be arranged most conveniently.

Minutes read and approved.

Board adjourned.

A. L. Tittsworth, Rec. Sec'y.

SABBATH-OBSERVANCE.

While there are difficulties to be surmounted in securing the observance of the Jewish Sabbath for employees in factories and in re-frames, there is still strong sentiment in our busy city which permit of those who desire it “keeping the Sabbath holy.”

Stores in the sections of the city known as Yorkville, Harlem, and the East Side, can be kept closed until the sundown on Saturday. This was the rule not many years ago—at least in certain departments of business. Very important business houses followed the rule. It can be managed now, if the will exists.

There are occupations which offer no obstacle to keeping the seventh day, especially since the statute of New York making Saturday a holiday. Professional men can readily make engagements for Saturday evening or Sunday, and violate no law by meeting clients at their homes or offices. Teachers can and should religiously observe the day of rest. There is absolutely no occasion for them to lecture or give lessons at college or school on Saturday.

Students are needlessly troubled by the question of Saturday lectures. If the students of the Jewish faith were ready to stand up manfully for principles, the practice of Saturday hours at the universities, so unfair to the old men of the old faith, might be stopped. It is surprising that professors who belong to the Jewish denomination do not arrange for a cessation of labor on Saturday—at least, the hours should not be compulsory. Excuses for absence should not be necessary.

There ought to be, in any event, universal observance of Sabbath eve. Friday night ought to be honored by family reunions and synagogue attendance. It is certainly in the power of every Jew to make this concession. Theaters and dances may be attractive, but other evenings are available. The poetry of Jewish life, its beauty and its power, center about Friday night. Even those who are estranged look back with envy and enthusiasm upon the Sabbath of their youth.

This can be, should be, revived. Perhaps this may be a “half way house” between the two extremes of “old fashioned” Sabbath eve. Memories of olden times cluster around the ship of this the seventh day, especially as a way out of the scenes toward which we hasten, by the magic of the lifting and lowering of the roof in such security. About eight o’clock that morning, just after our shores had disappeared from view, we passed the tops of three masts sticking above the water about twelve or fifteen feet, showing where some vessels had been caught in the cyclone of last week and founded. It seems sad to think of a shipwreck almost within sight of the harbor. We could not help thinking of the many human wreckage which, after fair sailing and good progress for years, are overtaken by some storm of trouble and editorial rooves suffered no serious loss.

on motion, it was voted that the questions arising from a recent ruling of the Post-office Department at Washington, in regard to the postage for mailing The Sabbath of Christ, be referred to the Supervisory Committee and the Committee on Distribution with power.

The Treasurer presented his usual financial statement.

Correspondence was received from Geo. Seeley and A. P. Ashurst. The latter noted the distribution of 20,500 pages during the month.

On motion, it was voted to appropriate $12 to Prof. Ashurst for the purpose of fitting up an office in his new home for his use as the representative of the Society.

An informal conference on the question of a Sabbath Association resulted in a unanimous vote to extend a call to Rev. W. C. Daland, D. D., to become such representative of the Board among our people, at such time in the near future as can be arranged most conveniently.

Minutes read and approved.

Board adjourned.

A. L. Tittsworth, Rec. Sec'y.

SABBATH-OBSERVANCE.

While there are difficulties to be surmounted in securing the observance of the Jewish Sabbath for employees in factories and in re-frames, there is still strong sentiment in our busy city which permit of those who desire it “keeping the Sabbath holy.”

Stores in the sections of the city known as Yorkville, Harlem, and the East Side, can be kept closed until the sundown on Saturday. This was the rule not many years ago—at least in certain departments of business. Very important business houses followed the rule. It can be managed now, if the will exists.

There are occupations which offer no obstacle to keeping the seventh day, especially since the statute of New York making Saturday a holiday. Professional men can readily make engagements for Saturday evening or Sunday, and violate no law by meeting clients at their homes or offices. Teachers can and should religiously observe the day of rest. There is absolutely no occasion for them to lecture or give lessons at college or school on Saturday.

Students are needlessly troubled by the question of Saturday lectures. If the students of the Jewish faith were ready to stand up manfully for principles, the practice of Saturday hours at the universities, so unfair to the old men of the old faith, might be stopped. It is surprising that professors who belong to the Jewish denomination do not arrange for a cessation of labor on Saturday—at least, the hours should not be compulsory. Excuses for absence should not be necessary.

There ought to be, in any event, universal observance of Sabbath eve. Friday night ought to be honored by family reunions and synagogue attendance. It is certainly in the power of every Jew to make this concession. Theaters and dances may be attractive, but other evenings are available. The poetry of Jewish life, its beauty and its power, center about Friday night. Even those who are estranged look back with envy and enthusiasm upon the Sabbath of their youth.

This can be, should be, revived. Perhaps this may be a “half way house” between the two extremes of “old fashioned” Sabbath eve. Memories of olden times cluster around the ship of this the seventh day, especially as a way out of the scenes toward which we hasten, by the magic of the lifting and lowering of the roof in such security. About eight o’clock that morning, just after our shores had disappeared from view, we passed the tops of three masts sticking above the water about twelve or fifteen feet, showing where some vessels had been caught in the cyclone of last week and founded. It seems sad to think of a shipwreck almost within sight of the harbor. We could not help thinking of the many human wreckage which, after fair sailing and good progress for years, are overtaken by some storm of trouble and editorial rooves suffered no serious loss.

on motion, it was voted that the questions arising from a recent ruling of the Post-office Department at Washington, in regard to the postage for mailing The Sabbath of Christ, be referred to the Supervisory Committee and the Committee on Distribution with power.

The Treasurer presented his usual financial statement.

Correspondence was received from Geo. Seeley and A. P. Ashurst. The latter noted the distribution of 20,500 pages during the month.

On motion, it was voted to appropriate $12 to Prof. Ashurst for the purpose of fitting up an office in his new home for his use as the representative of the Society.

An informal conference on the question of a Sabbath Association resulted in a unanimous vote to extend a call to Rev. W. C. Daland, D. D., to become such representative of the Board among our people, at such time in the near future as can be arranged most conveniently.

Minutes read and approved.

Board adjourned.

A. L. Tittsworth, Rec. Sec'y.
 missions.

By O. W. Warrroom, Cor. Secretary, Western, R. I.

Dr. Rosa W. Palmberg arrived in Shangh-
hai, China, on the morning of January 30,
after a voyage of 26 days, which was quite
stormy and unpleasant as far as Japan, but
from Yokohama to Shanghai it was delight-
ful and enjoyable. Our missionaries and the
Chinese friends met Dr. Palmberg at the
wharf and gave her a royal welcome. We ex-
pect a full letter from her soon, giving an ac-
count of her voyage and how she again takes
up her work.

Evangelist J. G. Burdick commenced meet-
ings in the Jackson Centre, Ohio, Seventh-
day Baptist church the second week in Feb-
uary. The meetings in spirit and attendance
started in finely. He says for the time he has
been working there he never had better sup-
port. He is hoping for a good work of grace,
though, deep and lasting. Sunday night and
through the week the average attendance
was some twenty-five, gaining each night, and
by next Sunday night it will tax the purse
to hold the people.

Mrs. M. G. Townsend, after spending four
months at Darwin, Iowa, and Dodge Centre,
Minn., returned to her home in Milton, Wis.,
for a rest. In the last week of February she
went to Albert, Wis., to assist Pastor S. H.
Babcock in a revival effort, where she is now
laboring.

In several of our churches there has been
and is now a gracious out-pouring of the
Holy Spirit in reviving and saving power. At
Like houses, N. Y., there have been bap-
tism and a gathering into the church. Sab-
bath, March 1, Pastor C. A. Burdick of the
First Hopkinson Seventh-day Baptist church
baptized nine young ladies, and more are to
follow. A good work of grace is going on
there under the labors of Evangelist E. W.
Kenyon. May the good work go on and may
the converts come into a warm, helpful church.

From Geo. W. BURDICK.

I was able to put in full time last quarter,
but did no outside work except to look after
the little group at Calamus. The little com-
pany seem to be loyal and faithful. Considering the circumstances, they show a
commendable spirit.

The spiritual interest here at Welton is,
I think, fully equal to what it has been since
the beginning of my pastorate. One of the
families living near Calamus is to remove to
Gentry, Ark., some time this month. An-
other family from here is to go to Cartwright,
Wis., in April. To take the place of one of
these families a family from Rock River has
come to us, which is going to add much to
our working force.

A number of scattered Sabbath-keeping
families are leaving Iowa and seeking other
homes, most of them I think will go to Gen-
try, Ark. I hope all will better themselves
in all ways. I would be glad to be able to re-
port growth in numbers and grace, but we wait the time of harvest.

Welton, Iowa.

The Spirit of Christ, when it enters the
mind, destroys selfishness and makes us feel
that every human being has a claim on us.

Stalker.

Christianity the only hope of the Indian.

John Morini.

If we would save the Indian politically,
financially, intellectually, morally and etern-
ally we must give him the gospel.

If we carefully consider all those duties,
privileges and characteristics which go to
make up the life of a Christian man and a
tworthy citizen of this country, we will be
forced to the conclusion that Christianity is
the only agency by which these can be secured
for the Indian.

1. Christianity is the only hope of the
Indian politically.

Some years ago, when the great rebellion
among the Indians and Half-breeds of the
Canadian Northwest took place, it was a very
noticeable fact that not a single tribe nor a
single Indian who came under the influence
of a Protestant missionary joined in the re-
bellion. Everyone of them to a man stood
loyally by the government. And I am quite
certain that a careful investigation of the
facts will establish the same thing in regard
to the Indians of the United States. We, who
know something of the Christian Indians of
these territories, could as easily imagine
the Synod to which we belong rising in revolt
against the government and plundering de-
fenceless men and women, as to think of our
Christian Indians going out on the war path
and committing atrocious crimes against
their American neighbors.

To Christianize an Indian is to make a loyal
citizen of him.

Not only is Christianity the only hope for
making loyal citizens out of the Indian, but
it is the only means by which the Indian will
ever secure fair treatment at the hands of the
white man.

Those who are best informed on the sub-
ject will be most ready to bear witness to the
fact that a very large proportion of the first
government officials among the Indians were
very bad characters, who robbed the Indian
demoralized the men and demoralized the
women. But the missionary came upon the scene and began a system of re-educating with these
people, reporting to government, complaining in the
newspapers and in public lectures, voluntarily
undertaking the double responsibility of being at
once a missionary to the Indian and to the
white man as well, until a public opinion
which was formed resulted in the removal of
a very large number of the worst of the officials
and the appointment of better persons in
their places, until our Indian service now con-

tain's a large proportion of Christian men and
women.

While we feel thankful for the very great
improvement in the personnel of the Indian
service, and we should not forget the fact
that it is due largely to the labors of mis-
sionaries, who sacrificed their popularity and
social comfort to deliver the Indians from
persons who ought to have been their
friends.

2. Christianity is the only hope of the In-
dian morally and socially.

Among the Lagunase, to whom I preach, it
is very noticeable that the Christians are
nearly all becoming very comfortable, and
some are getting rich. How can they help
them? They have given up drinking, smoking,
and gambling, in which they formerly
wasted their money. They have grown in
industry and economy, as well as in other
virtues; and it is almost impossible for a peo-
ple to remain very poor who have no vices.

3. Christianity is the only hope of the In-
dian educationally.

Just as soon as an Indian is Christianized
he begins to desire an education for himself
and his family. When a man has learned
enough about the gospel to become a church
member he has already made a good start in
progress educationally. The parents who sit
at the feet of the Great Teacher and are not
likely to bring up their children in ignorance.

4. Christianity is the only hope of the In-
dian morally and socially.

In the last few verses of the first chapter
of the Epistle to the Romans, Paul gives a pic-
ture of the moral condition of the heathen;
and it is just as true of the Indians as of any other
heathen. The missionary to the Indians has
to warn them in the words of 1 Cor. 6: 11.
And while he says "such were some of you,"
he can also truthfully say, "but ye are
washed, but ye are sanctified, but ye are justi-

fied in the name of the Lord Jesus, and by
the Spirit of our God."

When an Indian is converted he respects
the marriage relation and all other relations.
All social problems are easily solved at the
Cross of Calvary. — "The Missionary Record.

Treasure's Report.

For the month of February, 1902.
Geo. H. Utter, Treasurer.
In accord with
The Seventh-Day Baptist Missionary Society.

Cash in treasury, Feb. 1, 1902 $3,318.99
Cash in bank, F. W. Olson, Chicago, Ill. 10.00
Remitted, Ill. Christian Advocate, Chicago, Ill. 42.00
Winston's Executive Board:
Gentry, Ark., 32.00
Nottawa, Ill., 10.00
Kansas City, Mo., 10.00
Reno, Nevada, 10.00
Boys' School, 7.00
Y. P. S. C. E., Weston, Ill., special collection.
Westerly, R. I., 100.00
Gen. Missionary Meeting, 30.00
George W. Pace, Chicago, Ill., for Carterville church
"Provision," 12.00
Mrs. M. L. Friend, Weston, R. I.
Gold Coast, 5.00
General Fund, 3.00
Joshua M. Clarke, Weston, R. I., Birthday offering
100.00
Young People's Committee:
Palmer, Ark., 35.00
Agricultural Bank, Kansas City, Mo., 19.00
Corn, 12.00
Gold Coast, 5.00
United Association, Alfred, N. Y., Gold Coast, 50.00
J. L. Williams, Adams Centre, N. Y., 9.00
Mary Alice Williams, Webster, Mass., Gold Coast, 10.00
C. N. Goddard, Chicago, III., Mission money 25.00
Clubs:
Pine Apple, Arundel, N. Y.
General Fund, 51.07
Offering for work of J. G. Burdick, 93.99
Total, 111.97
West Hartford, Conn.
Gold Coast, 3.22
Jackson, Conn.
Pleasant, N. J., 25.00
Scott, N. Y., 4.00
Newark, N. J., 5.00
Newark, N. J.
Milton, Conn.
Welton, Iowa
Adams Centre, N. Y., 10.00
West Eaton, N. Y., 25.00
Waterboro, Conn.

$5,063.62

Cash in treasury, Feb. 16, 1902.

China Mission $960.67
Available for current expenses 667.68

$1,628.35

Debt, March 1, 1902, $4,500.00

$5,128.35

E. O. E.

Geo. H. Utter, Treas.
OUR NEIGHBORS.

Mrs. RE. W. WILLIAMS.

Somebody near you is struggling alone
That might have gone to a better home.
Faith, hope, and courage together are gone;
She has left us. We are her loving hand.

Turn on his darkness a beam of your light;
Kindling to the fire in his being bright.
Cheer his discouragement, soothe his ailing.
Lovingly help him to stand.

Somebody near you is hungry and cold—
Send him some aid to-day;
Somebody near you is feeble and old,
Left without human stay.

Under his burden put kind and strong;
She in her way has helped him along.
Haste to do something to help him along
Over his weary way.

Dear ones, be busy, for time fleets fast;
Soo have your season of service be past.

Somebody near you needs a new kind word;
Some one needs help such as you afford;
Haste to assist in the name of the Lord;
There may be a soul to be won.

—Lutheran Observer.

THE TOMBS ANGEL.

One of the sad incidents connected with the terrible fire in the Park Avenue Hotel, in New York, in the early morning of February 23, was the death of Mrs. Rebecca Salome Foster, familiarly known as the "Tombs Angel." Almost forty years ago, she was a widow and possessed of considerable property, began her mission of practical charity among the poor of New York City, and to this labor devoted her life and fortune. Her work was largely among the women prisoners of the Tombs, her principal home in New York. She was interested in the individuals, gave advice or aid as the case demanded and often made personal appearin in behalf of those that seemed to her worthy of help. She was so highly esteemed by the magistrates that a place of honor among the permission of Mrs. Foster in behalf of a prisoner was granted without a question. In many cases, she was able to arouse a spark of womanhood in some of these unfortunate, and create in them the desire for better living.

She was a constant visitor at the Police Court, and was the companion of some of the women who came there. She represented no church, denomination or organization, but to all who came in contact with her, the name "Tombs Angel" seemed most appropriate.

Justice Jerome said of her in the Courts the day of her death:

The hand of death has touched Rebecca Salome Foster. What she was to the Court and to the unfortunate people with whom she has to do is too well known to need stating. She was one of the women who came and went among us with but a single purpose: "That men may rise on stepping stones Of their dead selves to higher things."

There is a word that is most used. To us, who in the administration of the criminal law are daily brought into contact with the misfortunes and sin of humanity, it is a lost word. It is the word "holy." In all that word means to English-speaking peoples, it seems to me that it could be applied to her. She was, indeed, a "holy woman." It hardly becomes us to dwell upon it in a time of reverses, silence of our love and respect.

She was one of those of whom it has been written:

"And only a few, in the presence of Moses, and in the presence of the Master shall blame."

Presiding Justice Holbrook, replying to District Attorney Jerome, said:

It is eminently proper that we should briefly interrupt our regular proceeding and pause, for the moment, to plant a flower or a Roman, evoking our regard for that noble and saintly woman, Mrs. Foster, not inaptly called and known as the "Tombs Angel," whose tragic and pathetic death has saddened our hearts. Mrs. Foster was known to and highly respected by all who frequent this Court. Perhaps none knew her better than the members of this bench, on whom she was wont to call when advice and assistance was needed, and who have since, when we consider her death, been profoundly moved in the discharge of her duties as professional officer of this Court.

It has been very truly and eloquently said of Mrs. Foster, that to those in distress, and especially to those of her own sex, she was a good and true angel. To the erring and anxious, womanly and heart ever went out with sincere and deep sympathy. Her appearance at the dark and gloomy prison cell to the one who was in need of some added one. Numberless lonely and weary hearts have been cheered, gladdened and made even radiant by her kind ministrations and words of good cheer, and numberless, too, of those who were already in the valley of shadows and sorrow. She was a visible picture of the way were brought back by her sweet influences to paths of rest and virtue.

On behalf of my associates and myself I wish to express the profound grief we experience at the seemingly untimely translation to the higher life of this gentle and transcendently human woman. We shall all miss her bright charming face, and many, many, alas, will miss her cheerful words of comfort and hope.

From all sides have come evidences of her help and comfort in time of need. People of all nationalities and social classes, men of affairs, women of position and the outcasts of Harvard have brought us their heartfelt congratulations for our ground.

Miss Stone says they were well treated at all times. A hut was built for them on the mountain; horses were provided for their use in traveling and great consideration was shown them.

The following letter, written by Miss Stone to her aged mother, was received by the latter early in January, with the understanding that it should not be made public until definite news of her release had been received.

"I thank God for this proof of his faithfulness to answer our prayers, for all—even the little children—had never ceased to pray for us, their last hope.

"Since that hour our wasted time has been crowded with friends from the city and surrounding villages, who have shown us the kind and generous manner in which they have treated us. None of our captors have shown us any kindness, but that Bible was taken from one of our teachers. As we had no change of underclothing, our captors gave to Mrs. Telkia and myself such things as we could spare, and as we were not provided with clothes, they were brought to us to be tried on. Our baggage is not heavy; you see. May God keep you all well and grant us to greet more often and once more on earth.

"Your own loving daughter, sister, niece, auntie and friend,

(Signed)

ELLEN W. STONE.
CHICAGO'S RELIGIONS.

L. S. QUO DO.

It would be perfectly safe to say that outside of Constantinople Chicago is the most religious city in the world. There are in Chicago undenominational places for public worship of the Deity. Every cult of religious thought and action which has a large following anywhere on the face of the globe has its representative in this city. Of course, we expect to find the largest number among those professing Christianity, but there are none the less congregations of the disciples of Confucius, of Buddha, of Zoroaster, and of Mohammed. Under the guaranty of the constitution of the United States believers in any of these faiths are at perfect liberty to exercise their religion, and to persuade others to do so; so it is that in the most unexpected parts and places of the city one will come upon a dream of people of worship.

On South Clark Street, within one block of the Grand Pacific Hotel, one may enter a gorgeous jos house, filled with Chinese worshipers, prostrating themselves before an image of the idol as is to be seen anywhere within the walls of China. Five minutes' walk will bring you to a quiet cloister with its crucifix and altar lights, its sandal-shod, robed and girdled monks, its sweet music, and its air dim and pungent with incense smoke. Scarcely a few hundred yards away is an "independent church," with its bowling alley attachment, a billiard hall, a reading room and baths. Hardly out of the shadow of this you will find yourself under the walls of Zion-Dowles's stronghold. Coming uptown along Michigan Avenue you will pass the Young Women's Christian Association building, a place of worship, a home, the shadow of a great rock in a weary land to many a storm-tossed, buffeted, bewildered girl.

In the heart of the city Handel Hall, Masonic Temple, Strabaker Hall, and Steinway Hall are centers for cults whose aim is the satisfying of a longing which is implanted in every human heart. Here gather Christadelphians, Babists, Truth-seekers, Spiritualists, and groups of names which are known only to themselves. Out on Taylor Street is a Moslem mosque; it draws a congregation from the Turkish and Hindoo residents of this cosmopolitan city, but it would puzzle you to find it, for it has no outward sign; it is located over a feed store.

There are four large church edifices, filled every Sunday, too, with Latter-day Saints—Mormons. Cyrus W. Teed has a "heaven" at Washington Heights; plenty of angels in it too. Not many of us had realized that heaven was so near Chicago. Menonites and Quakers have flourishing congregations within the city limits, and the number is not small to whom eternal thought appeals with religious satisfaction.

Of the orthodox bodies, the Catholic church stands at the head, with its 172 buildings erected exclusively for divine worship; 269,705 persons are counted on its rolls as members, and its church buildings have a value of $13,105,000. The Catholic body of Chicago comprise in their congregations Roman Catholic, Greek Catholic, Russian Orthodox, Greek Orthodox, Armenian, Old Catholic and Reformed Catholic. There are other organizations bearing the name Catholic Apostolic, but these are not Catholic as generally understood. In reading these figures it should be borne in mind that all baptized persons over the age of nine years are counted as members; other denominations (except the Hebrew) count only those of discerning age who have publicly given adherence to their creed or religion.

Next to the Catholic is the Methodist denomination, with 145 churches, 25,500 communicants and churches valued at $2,123,000. It will be a surprise to some to learn that there are seventeen varieties of Methodism in Chicago, and the distance of the membership in superb temples, others in modest little structures and hired halls. All nationalities are reached, but the English language prevails, being the language of 101 churches. There are thirteen German, seven Norwegian, sixteen Swedish, four Bohemian and one French. While reading about languages it will be interesting to know that in one Catholic church, that of St. Agnes, at Chicago Heights, the congregation is so cosmopolitan that it is necessary to hold service in the languages of English, French, Italian, Polish, Lithuanian, Croatian and Swedish.

The Congregational denomination numbers seventy-seven churches and thirteen missions. It counts 14,427 on its church roll and owns church property valued at $1,460,900. The church membership is 39,415 persons. Though preaching to an independent body of Christs, Dr. Gansuus is of this faith.

The Baptists number 15,635. They have fifty-one churches and forty missions and the auxiliary societies attached. Their church holdings are valued at $1,147,100, with a seating capacity of 29,800 in the main auditorium and a number of hundreds more being accommodated in hired halls and chapels.

In a city whose population is composed of so many Germans that it has been said of it that there are more Germans in Chicago than there are in Berlin (which is not quite true), it is not surprising to learn that the church founded by Martin Luther is a potent factor in religious life. Many of its adherents are also to be found among our Swedish, Danish, Norwegian and Finlander folk. The Lutherans have eighty-seven churches and 30,800 members; while the Lutheran Evangelical church body has 17,180 members. The holdings of the Lutherans are very modest in value as compared with others mentioned. Display of religious character is discouraged by them; hence, while thoroughly good and well adapted to their uses, their buildings are not so much as they should be. They have several institutions of learning, academies and colleges.

Of the Protestant Episcopal denominations there are in Chicago, 7,450 members, with forty-one church buildings and four missions. These edifices are valued at $1,351,500 and have a seating capacity of 22,600. The Episcopalians are also seven organizations of the Reformed Episcopal church, numbering about 2,500 communicants, with church holdings valued in the neighborhood of $200,000; and a few scattering bodies holding allegiance to the Church of England.

The Swedenborgians in Chicago number 15-291, with fifty-one church buildings and twenty chapels, sufficient to care for 35,120 attendants. They are fifty-four organized Presbyterian bodies, with a value of church edifices of nearly $2,000,000. Like the Baptists, they are particularly strong in educational institutions of the higher order.

A matter of fact, these are not owned by the church, but it assumes and is allowed control over matters purely theological taught therein.

The Disciples of Christ (Christian) number twenty-two churches, with a membership of 6,000, occupying twenty church buildings and one hall.

The Spiritualists have eighteen organizations, each of which is practically an independent entity.

This list of organizations includes also Seventh-day Adventists, Christian Scientists (worshipping in three superb temples), Dunkards, Swedes, the Salvation Army, the Volunteers of America, Unitarians, Universalists, Plymouth Brethren, Friends of the Temple, Schwedtkldians, Church of God, and other organizations having no official connection with any religious body, all of which have no published statistics available. The most noted of these are All-Souls, ministered to by Rev. Jenkin Lloyd Jones; Central Church, founded by Luise Strong, ministered to since Dr. Hillis' departure to Brooklyn by Dr. Gansuus; the People's church, Rev. Frank Crane, pastor; Independent Religious Society of Chicago, with M. M. Mangassarian as regular lecturer, and the Church of the Slip of Chicago.

Throughout all the history of the world, the Hebrew people have been a strong factor in religious life. Whatever else a Hebrew may be he is ever true to the faith of his fathers; he may follow afar off, but he follows. The Hebrews of Chicago are no exception to the rule, and we find them worshipping here in twenty-three synagogues. Thirteen of their organizations belong to that wing of Judaism known as Orthodox, ten to the Reformed congregation. The difference between the two is slight, each as worshipping with the hat off, promiscuous seating of the sexes in the synagogue, and the introduction of the organ and female choir. Their church property reaches a very comfortable figure—$536,500—and the number of members is set down at 9,187, but we must take into account a peculiar method of estimating the number in a family, and multiplying by five we have 45,935 Jewish church-going people in Chicago.

Armour Mission is an independent organization with Congregational leanings, as is Chicago Avenue church (Moody's), Rev. R. A. Torrey, pastor.

In view of all these lumps and ologies, it would not seem possible that any person in Chicago would lose to which church he should bow and pray for forgiveness of his sins and the repose of his soul.—The Standard.

WISCONSIN LETTER

The Quarterly Meeting of the Southern Wisconsin and Chicago Churches has just been held with the church at Albion. The attendance from Milton and Milton Junction was not quite as large as usual, but the local attendance was very large. All the pastors present, including J. W. Randall, who was detained on account of the illness of his wife. The program was devoted almost entirely to the discussion of denominational matters, and, instead of being dry and repetitious, as some predicted, it was fresh and full of interest from the opening to the closing session.
On Sixth-day afternoon, a free talk was held upon our denominational work and how it can be best carried on. In the evening, Bro. E. D. VanHorn, student pastor at Rock River, gave a very interesting prayer, and under the duty of earnest and constant prayer for our work and workers. This was followed with a prayer and conference meeting.

On Sabbath morning, Mrs. Townsend spoke upon the topic which had been assigned to Pastor Townsend, and gave a very interesting account of the Tract Society's work—its aims, methods and needs. It is hoped that Mrs. Townsend will furnish this address for publication in the Recorder, so no attempt is made to outline it here. In the afternoon, Dr. Platt spoke of our duty to the Missionary Society. This Society is our own instrument for carrying forward all our missionary operations, making possible our China Mission, with its Evangelistic, Medical and Educational Departments; our West Coast African Mission, so hopefully started last year; our India, Holland and Korea, and all our Home Mission enterprises. To this Society we owe larger and more constant supplies of money to meet enlarging demands; we ought to study its plans and fields more; we ought to keep in constant sympathy with its Board of Managers; and we ought to be raising up young men and women, ready and able to take the places of those who must lay down the work, and to enlarge the work on every hand. The motives which should prompt us to such earnest support of the Missionary Society appeal to our sense of gratitude for what the spirit of missions, from the days of Stephen onward, has done for us; to our sympathy for our fellowmen who are less favored than we; to our love for our Lord Jesus Christ; and our joy in the victory of his Cross; and to our loyalty to his last great commission—obedience to our marching orders.

At the evening session, Bro. S. L. Maxson spoke upon our schools, and our duty to them. Our position in the world as Sabbath-keepers and reformers demands of us that we shall be wise and liberal in all our ways if we do, the Sabbath faith and practice of the great Christian world, we owe it to ourselves and to the truth for which we stand that we be able to make an intelligent defense of our strange positions. Our fathers early saw this need and made wise and liberal provisions for it. Under these provisions we have become an intelligent, strong and earnest Christian people. That we may maintain this standing and do well the work that grows on our hands, we must keep our schools and libraries in readiness by the times in which we live. They need our contributions, our patronage and our sympathy. That our schools may properly fit us for our work as Seventh-day Baptists—and this is the warrant for their existence—we ought to see that they shall be well taught through and through, Seventh-day Baptist schools, not only in their general management and influence, but also in their faculties.

Bro. M. B. Kelly, President of the Young People's Permanent Committee of the General Conference, addressed the Young people's meeting Sunday afternoon, on the meaning of life, and the value of the whole life trained for, and in, the service of God. And on Sunday evening, Prof. Edwin Shaw, of Milton College, outlined the work of the Sabbath School Board, and our duty to it.

An interesting feature of the meeting was the ordination of M. J. Babcock, son of Pastor Babcock, and Dr. George E. Crossley, to the office of Deacon, in the Albion church. The sermon was preached by M. B. Kelly. L. A. Platts offered the consecrating prayer, S. L. Maxson gave the charge to the candidates, E. D. VanHorn gave the charge to the church, and Deacon L. T. Rogers welcomed the candidates to the work of their office. The Sabbath-school lesson of Sabbath morning—Acts 6—was a fitting preparation for this service.

The next Quarterly Meeting will be held at Rock River, near the last of May.

Milton, Wis., Feb. 28, 1902.

L. A. PLATTS.

THE BALSAM VALE.

An Interpretation of the Eighty-Fourth Psalm.

BY REV. E. W. HUTCHISON.

Was ever city in all this world loved like Jerusalem? Men who had never seen it, thought of it as home; and they would enter upon long and perilous ways, to gladden their hearts by the sight of it, and to rekindle their faith by standing within its gates. That city was the home of their hearts, because in some strange, high sense it was the earthly home of their God. Once, in a time of awful peril, he had defended it with his unseeen army; and there, too, when the tides of heathenism were sweeping up almost to its walls, he was worshiped by lepers with an exuberant and strenuous devotion.

So many an exiled heart was glad when it heard the call to go to the house of the Lord. From the far lands those pilgrims came to the hill-girt city, which seemed to incarnate for them the ancient purposes of their God. They came as sightseers, but the sight they yearned to see was the living God in Zion. And oh! the thrill of it, as, spent with the weary way, they first caught sight of the walls and pinnacles. My soul yearned, yea, pined, for the courts of Jehovah. But now, when the heavenly Bridegroom has carried us into the living God—"a city that which will surely wake a glad response in our own hearts, if we watch the dry and desolate way by which they have come. For it is no light thing—the pilgrim way. It leads across ground that is scorched by the cruel sun; there alone can the bonds, or balsam, grow. Yes, the pilgrim way lies through the Balsam Vale, whose other name is the Vale of Tears. But in the end they are to look upon the face of their own great God; and they would surely reckon that all the sufferings and peril of the way were not worthy to be compared with the glory that should crown it. If our worship brings us less of joy than theirs, may it be because it has cost us less of pain. There is no ringing shout, because there has been no Balsam Vale. May those thrilling pilgrim songs be their own made by kindling within us a sense of the glory and the joy of worship!

How the pilgrims envied the priests, whose duty was to remain forever within the blessed house of God! Thrice blessed:—they cry—are these who keep the house and sing there everlasting praise. Nay—answer the priests—there is a higher blessedness than that, even the pilgrim blies which is sustained by continuous and glad surprises, the pilgrim faith which is never allowed to degenerate into monotony, but is ever kept alert by new sights and new victories, as it marches on its wearisome way. The glory of God is revealed in the valley even more than in the temple; for he turns its dry places into wells of living water. Thrice blessed is the man—he be pilgrim in the valley or priest in the temple—who puts his trust in the Lord God.

How lovely is thy habitation, especially to men whose home is among "the tents of godlessness," for this is the dark background against which stand the clear figures of the pilgrim band. The accident of birth or circumstance may have thrown them there, but they are deep-hearted men whom such company cannot satisfy. They cannot live all their lives there. They must go to the house of their God and live there, though but for a day. The inspiration of that day will help to carry them across a section of the world; and the nights spent in the thought of the holy place will give them strength, and give them hope, and help them to bear what comes.

The calm of all the blessed, the sweet serenity of the beloved city is the man's own. The pilot who sits in his boat in the dark waters of the Balsam Vale, is he not a pilgrim? He has a sacred home. He may be poor, he may be simple, he may be handicapped in many ways, but he has a home, he has a heart's desire, and he has a heart's appeal. The rest of the world may be a place of trial, for he has not the power to be everywhere; but he has his half of the world, he has his little corner, and he has his little home. Thus he is a pilgrim. He is a pilgrim in the Vale of Balsam. But he knows his home; he knows his home; he has his heart's desire; he knows his heart's appeal. Thus he is a pilgrim. He is a pilgrim in the Vale of Balsam. But he knows his home; he knows his home; he has his heart's desire; he knows his heart's appeal. Thus he is a pilgrim. He is a pilgrim in the Vale of Balsam.
Young People's Work.

The Student Volunteer Movement.

So far as we know, there were three Seven-day Assemblies of young people at the Toronto Convention this year; these being Elly Loeb and Harry Jacques, of the Alfred Theological Seminary, and your Editor. We wish more of our students might have passed through the same wonderful experience. To take a glimpse for five days of the great work of God, to see, hear, and党中央to march among in the kingdoms of the earth, to bear the experiences of heroes of the faith directly from the heart of heaven lands, to be one of a throng of those thousand representative Christian students fired with the spirit of co-operation of an unclouded and unconquerable army—this was one of the experiences of a lifetime, which leave their mark upon character, motive and achievement.

This quadrennial convention has grown from 680 delegates in 1891 to 2,535 in 1902. One could but be struck with the deep earnestness which pervaded the Convention. The only singing, aside from that of the congregation, was by the Association Quartet. This was made up by Y. M. C. A. Secretaries actively engaged in soul-winning, and was a message of cheer. At the request of Chairman Mott, no applauses were indulged in, there were no Chautauqua sallies and never a college yell was heard throughout the Convention. Momentous issues, life decisions were hanging in the balance; and we were all to be quiet before God. We were left in nothing but the Convention affected the reporters. We quote at length an article from the pen of one of that fraternity, as published in a Toronto daily:

The Student Volunteer business grows on one. The significance of the thing, its bearing on the life of the United States and Canada, the influence going out from it through a thousand lives to the ends of the earth—a little reflection on its facts and forces pulls one up and makes one think. You go to the meeting as you would go to a political gathering or a temperance convention, to see what is doing, and to pick up a few paragraphs, interested only in a reporter sort of way, as in a thing of considerable moment, but presently you find yourself losing that sense of separateness. There is a great common life, a oneness of idea and purpose, a current of movement every whither, and before you know it you are in the midst of the movement yourself, and the warning and appeal that finds the man from Texas or Nebraska or Oregon finds you and makes you think what your life is for and what you are doing with it.

Now, the movement that will touch the press gallery bell softly and apologetically. It is a clean business, the effect of which is seen in the Legislatures or Parliaments of every nation, and in the forms for the sake of wife, children and name, to tide them through "the present distress." Think of how you would stand the test yourself: think of the natural tendency toward concealment in the Christian character, and you may understand how thousands of those who recanted in form did not mean it in fact. These are not the things that need special appeal, or political club or tianity. It has grown and is it without thrusting, a stronghold of life and power and purpose—those are the marks of a Student Volunteer.

Canadian Heroes.

If the question were put to vote among the delegates to the Student Volunteer Convention, there can be little doubt that Toronto would be awarded the palm as the best, highest type of city in its class on the Continent. Now, I am a Seventh-day Baptist; but when people undertake to keep Sunday, I like to see then derers themselves had that scene branded directly. If a volunteer bought Sunday, I like to see them do it. That is the kind of thing that will make strong Sabbathkeepers, who will accept the Bible Sabbath. Better than any other large city I have seen Toronto keeps Sunday. By a very narrow margin, they have at last permitted the street cars to run on that day; but they do not begin till nine o’clock in the morning, and the conductor rings his bell softly and apologetically. It is a clean community, speaking comparatively, both physically and morally. It is a city of churches, a stronghold of Protestant Christianity. It has reason to be proud of its home life. It was most surprising to find how well they were engaged to acknowledge that the Canadian families in the Ontario Province are better brought up than ours. Obedience and filial respect are in the air. It is a rare pleasure to be a guest in that kind of a home, wherever it may be planted. The atmosphere of love, its unity of spirit, the sturdiness of the children, and the gracious feeling of common interest will not be soon forgotten.

Who Follows in His Train?

On the way home the second morning after the Convention, there keeps ringing in my ears and brain a charming war hymn, which was one of the two favorites at Toronto. I can see yet that great thong singing it with flushing, glistening eyes, and feel the thrill of sacrifice which ran from heart to heart. It is really a martyr-hymn. I find that I am carrying home as one of the chief results of the Convention the thought of those thirty thousand Canadian martyrs.

The robe of Christian sacrifice is deeply stained with Chinese blood, and that stain will abide before our eyes day and night until all Christendom is awakened to a new passion for loyalty to Christianity. Did you realize that this was one of the greatest per-

sections that ever befall the Christian church? that one of the supreme “blood-offerings” of all sacred history has been made by our brothers and sisters of the yellow race? The last was not put there directly. Only turn a little leaf, go through some simple forms, and their lives would be spared. Doubtless many accepted the offers with mental reservation, going through the forms for the sake of wife, children and name, to tide them through “the present distress.”

Think of how you would stand the test yourself: think of the natural tendency toward concealment in the Christian character, and you may understand how thousands of those who recanted in form did not mean it in fact. These are not the things that need special appeal, or political club or tianity. It has grown and is it without thrusting, a stronghold of life and power and purpose—those are the marks of a Student Volunteer.

L. A. M.
As she ran homeward Sar’ Abby saw herself in fancy walking to Sabbath-school in a purple silk dress with Bella Staples looking at her. Bella Staples was the doctor’s daughter. She had never had a purple silk. Sar’ Abby even “switched” a little as if she already had on the purple silk until her faded, skimpy, calico caught upon a thistle and was torn, sharply reminding her that her good fortune had not yet come. Patient and uncomplaining was Sar’ Abby, and no one knew how in her heart she longed for pretty things. As she drew near her own house Sar’ Abby saw her mother and Mrs. Oakes, a neighbor, talking at the gate.

“So you’ve got a job, Sar’ Abby,” said Mrs. Oakes.

“It’s a wonder that Miss Stinchfield can trust anybody to take care of that cat. She hasn’t been away from home to stop over night for three years because she couldn’t leave Rufus. She says he’s more like a human being than she is like a cat. He doesn’t just meow; he makes a noise in his throat, and it sounds just like purrermeow. They say she pays the butcher five cents every day for meat for him, and she told Eliza Melcher that she supposed she should pay twenty-five cents for taking care of him. Land! I don’t know what she would do if anything should happen to that cat. I expect she’d put up a grave-stone for him, as if he was a human being.”

“She’s all alone in the world, and I suppose we all have to have something to love,” said Sar’ Abby.’s catnippin’ friend.

“She doesn’t seem to be so stingy as some say,” continued Mrs. Oakes. “She was talking of having her old purple silk made over, but she has decided to give it to her cousin’s wife, where she is going visiting instead.”

Only fifty cents and the purple silk was to be given to some one else! Sar’ Abby had taken the baby from her mother’s arms, and she held it before her suddenly, and the baby seemed to say, “I, too, remember!” She said. “I’d be sure to trust her; her eyes were so clear and steady, and it sounds just like purrermeow. It faded and curled up so that one could hardly ast, an er c...”

The splendor of a pink parasol could come true. And a hat with a veil on it, and a great feather boa in her lap. She had hired Marietta Field to help her mother to take care of the children while she was gone. Marietta would have to do it for the spun-glass peacock that had hung for Sar’ Abby on the Sabbath-school Christmas tree, although one of the twigs had cracked its tail.

“Catnip, five cents a bunch!” It required courage to say that, even in a soft voice; and you soon found that soft voices were not heard at all in the noise and bustle of the Square at the Junction. It was not long before Sar’ Abby was crying catnip so that people could not help hearing, and she was soon carrying on a brisk trade. When it grew slack she changed her location to another side of the Square and soon had an army of customers. The catnip was all gone by two o’clock and she had not had time for even a nibble at the doughnuts and cheese which she had brought for a luncheon.

Twenty-seven bunches she had sold at five cents a bunch, and two purchasers had given her ten cents instead of five and declined to receive any change—all a dollar and a half! She set out for the millinery shop across the Square, whose windows had dazzled her eyes all the morning. Perhaps one could buy some kind of a hat for a dollar and forty-five cents.

But on the way to the milliner’s she passed a shoe shop filled with brown shoes. There was a pink one—small and covered with frills and puffs—that was marked a dollar and a half.

Sar’ Abby stopped before it, drew a long, long breath. The splendor of a pink parasol would take people’s eyes from all her shabbiness.

To have a parasol had been her dazzling day-dream; she had never thought of the possibility that it could come true. And a pink parasol! Bella Staples, the doctor’s daughter, had only a little, old-fashioned, which was nothing compared to one.

She walked breathlessly into the shop and offered to pay the money tightly clutched in
her hand—a dollar and forty-five cents in five and ten cent pieces—for the pink parasol. After a consultation among the clerks it was sold to her, and she came out of the shop with the delightful sense of being another Sar' Abby; and she dreamed that it was true.

She was obliged to sit in the back of Ludovico Gilkey's express wagon, because there were so many of the summer visitors' trunks. She sat upon a large trunk and raised her pink parasol, and people in the street turned to look at her, and Bell Staples ran out to her gate and called to Mildred Hovey, across the street, to look and see.

The next morning, when Sar' Abby went to feed Rufus, she found that he had not eaten his catnip, but she went dutifully down to the field and got another piece for him. She had left only three sprigs there and she hoped that some more would very soon grow. Rufus ate catnip every day after that, and the three sprigs were gone and no more grew. Sar' Abby scoured the fields and woods and could not find it anywhere. She induced the twins to give her the bright nickel she had cherished for months and spent it at the druggist's for dried catnip. But Rufus scurried even to rub his head against it and began to howl dolefully again.

After a few days he began languidly to eat his meat and drink his milk again, and Sar' Abby no longer feared that he would die.

Miss Stinchfield came home a day before she was expected. Sar' Abby was sure that she did it to see whether she was faithfully caring for Rufus. She said she thought she looked pretty well, and she gave Sar' Abby half a dollar and said she hoped she would spend it wisely. But the next day she sent for Sar' Abby in haste; Rufus had been taken suddenly ill; he was very ill indeed. She had sent for the veterinarian. "You must have stung him with catnip!" she said, severely, to Sar' Abby. "There is none left in the field!"

Sar' Abby turned and fled, her chin quivering.

Two days afterwards she heard Luther Potter, the veterinarian, talking with Mrs. Oakes, next door. The cat "was very old and in bad need of all the things food," he said.

"Well, I expect she'll set up a monument over him, and that will be some consolation to her," she heard Mrs. Oakes say.

Sar' Abby got Ludovico Gilkey to carry her to the Junction again the next day. But they refused to take back the pink parasol at the shop where she had bought it. She tried to sell it at other shops in vain. She uid the expressman and bad to walk all the way home. She rang Dr. Staples's doorbell at nine o'clock in the evening, and Mrs. Staples bought the parasol for Polly for a dollar.

Sar' Abby ran all the way to Miss Stinchfield's with the dollar clutched tightly in her hand. There was a chance that Miss Stinchfield might not have gone to bed, although all Damonfield kept early hours. She had just gone upstairs, and she came down when Sar' Abby knocked, holding a lamp out upon the street.

"Oh, I did it! I killed Rufus!" Sar' Abby burst forth. "I only gave him a little mite of catnip, and sold all the rest that there was in Lot Parkmen's field! I sold it at the Junction and bought me a pink parasol. I don't know how I could, but I thought perhaps it would grow some more, and he didn't seem to like it very well. I've got a dollar of the money back and here it is!"

"Sold Rufus's catnip!" exclaimed Miss Stinchfield, indignantly. "I ought to have known better than to trust you!"

"You've wasn't fit," said Sar' Abby. If you'll take the dollar and buy a gravestone for Rufus—I know I don't deserve it, and I know nothing makes up, but it seems as if I couldn't bear it that I killed Rufus!" Sar' Abby's chin quivered and her voice broke.

"Begging your pardon! Purrmeow!" came in a soft, satisfied, affectionate cat voice from the sitting-room.

By the lamplight Miss Stinchfield saw Sar' Abby's face, and her own softened a little.

"Rufus pined because I was away. I don't know what age we made such a difference," she said. "He's getting well. I shan't trust him again to you or anybody else. You can keep your dollar, but see that you don't go near Lot Parkman's field again or tell anybody what grows there."

And Miss Stinchfield shut the door.—The Interior.

AT FIRST HAND.

ELIZABETH W. DEMING.

An English nobleman came into his breakfast-room one morning. The sun shone upon a beautifully-appointed table, bright with the gleam of light-gold teapots and plates, the silver of the shining chef had outdone himself in the various courses of intricate cookery, whose perfect consummation was now offered to her none the less. The lines of loveliness and poorest. The lines of lovlines

izations and sacred influences one may be led to the inner courts of the Place of Unending Benediction, which is the crown of all that is best in this world, comes only when, "waiting on Him who knows us and our needs," we are ready to give all, that we may receive all.

"Great good have I. till its great age comes, to lay it by. Nor can I live peace, power, permanence. For these smile on me from the thing Thow wilt,"—The Interior.
CARING FOR A SINGLE POST, OR FOR A CAMPAIGN?
There are two kinds of people in this world—two kinds of well-wishers and well-doers—not to mention those who have no hearty and efficient interest in plans and efforts for the good of their fellows and for the glory of God. One class of Christians is particularly interested in great and grand ideas of world movements, and of God’s plans and promises for the ultimate attainment of Christ’s church when all of Christ’s people are aroused to a sense of their duty and privileges. Such are a who, what sort are in intense endeavors to know and to do their personal duty in the present time and in their individual sphere. Those of the one sort consider how glorious it will be when all are doing as they should and may do in the spirit and strength of Christ. Those of the other sort are, in a sense, absorbed in the endeavor to do, and to have those whom they know, or meet, or can reach, doing faithfully in God’s service here and now. It cannot be said that the one or the other of these two classes is being neglected in their various efforts, or that the other sort is wholly wrong or useless. Both are needed, and both are useful. Let not, therefore, those of one sort complain of those of the other as lacking in the true spirit of Christ. A Canadian brother of the one class and a flatlander of the other who see and who speak of a needed spirit of Christian love in dealing with those who are of the various sects or divisions or denominations of Christians. He refers to an article recently published in these pages, entitled “Aunt Abby’s family are the ones which good side, or feature, of each “sect,” or denomination, is pointed out and emphasized. In an extended communication he argues against these divisions, and claims that even the effort to see good in them tends to dishearten those who strive for church unity, and encourages those who are satisfied with division. He says confidently:

“The logical outcome of “Aunt Abby’s” life should have been that the sects or divisions spoken of are merely wrong. Christians have to forbear, forgive, and forget, if possible, or grow if they have reason to believe that “Aunt Abby” loves the brethren undoubtedly, but hundreds of thousands find a stumbling-block in the diagram of Christians. Christ himself prayed that “they may all be one,” that the world may believe.”

See, or divisions, in the Christian church being as they are in our day, there are two courses for us in practical thought and action. As one way, we can occupy ourselves in desiring and endeavoring to secure oneness in the church, having the Greek church and the church of Rome, and the numberless branches of the Protestant church, or church, brought together into one well-organized Christian church. In this way many do occupy themselves, and evince a devoted Christian spirit in their well-doing. Possibly the Canadian brother is one of these. But there are other earnest and devoted Christians who, from the spirit of Christ, do not make the doing of action, and from their way of receiving from God special direction as to their sphere, and manner of action, devote themselves to their individual duty day by day and hour by hour. In earth’s great battlefields, the commanding general and his prominent subordinate commanders have to consider and plan for the larger and general campaign and operations; but many a private soldier on a picket-post, at an advanced position, has his duty to consider, and attend to the one post where he has been stationed, and for which he has been trained. In the case of a soldier, demanding that his duty is essential to the success of all, but the private soldier has no anxiety or concern for that. He has only his own part to look after. So it is in Christ’s great world outlook, and many prefer to have it so.—S. T. S.

MINISTRY OF THE SPIRIT.
C. E. WETZEL.

One of the ways of working the Holy Spirit is to acknowledge that truth that he often directly communicates his desires, purposes and instructions to believing hearts. There are many professed Christians who deny this truth. They tell us that the Spirit never acts upon one’s heart independently of the In- spirited Word of God. These people, therefore, ridicule the statement that the Spirit ever makes such impressions upon the heart, as many Christians claim that they experience. I am confident that such ridicule is a grief to the Holy Spirit. There is plenty of Biblical evidence to show that the Holy Ghost spake to believing souls, quite independently of the written Word. Of the venerable Simeon it is said: “It had been revealed unto him by the Holy Spirit that he should not see death before he had seen the Lord’s Christ.” Then it is added: “And he came in the Spirit into the temple.” These statements explicitly prove that the Holy Spirit, entirely independent of any written word of God, acted upon Simeon’s mind and heart, revealing facts to him which he had not known and which he would not have known except by such a special revelation. The Spirit gave Simeon the positive assurance, before Christ was born, and perhaps a number of years before, that he would live long enough to see the Christ.

That assurance was just as reliable as any inspired word of God, as these words: “The Spirit said upon Philip, Go near and join thyself to this chariot.” The Holy Spirit distinctly told Deacon Philip to go and enter the chariot which the eunuch of Ethiopia was driving, and Philip felt safe in saying that he had spoken to Philip. How did Philip know that it was the Holy Spirit who was speaking to him? I suppose that the impression made upon him by the Spirit was so strong, clear, and different from all other impressions or impulses that he was convinced that it must have come from the Spirit. The inspired historian tells us that it was the Spirit, and we are obliged to believe the statement.

And some of us, too, have frequently been the subjects of the Spirit’s direct and powerful operation, having been led by him into ways of his own choosing and not our. It is a blessed consolation to a believing heart that, often needing more than a human guide, he has an all-wise divine one in the person of the Holy Spirit.


**Sabbath School.**

**Conducted by Sabbath-School Board.**

*Edited by Rev. William C. Sage, D.D., Professor of Biblical Languages and Literature in Alfred University.*

**INTERNATIONAL LESSONS. 1902.**

**FIRST QUARTER.**

Mar. 8. The Eleventh Sabbath. Acts 8:4-24
Mar. 15. Temptation Lessons. Eph. 5:1-18
Mar. 22. Review.

**LESSON XII.—TEMPERANCE LESSON.**

*For Sabbath-day, March 22, 1902.*

**LESSON TEXT—Eph. 5:11-21.**

**Introduction.**

The Epistle from which our lesson is taken was written by Paul at Corinth, at the very time when the Epistle to the Ephesians was being written by himself. A very close parallelism is observable between the two. The Believers in Ephesus are called on to walk as children of light, and they are exhorted to the effect that they should be clean, or holy, and that they should not participate in the works of darkness. The Believers in the Church at Corinth are exhorted to be careful that none of them should partake of the works of darkness, and that they should not indulge in any kind of forbidden and profane conduct.

**The Epistle.**

In verses 1-3 Paul speaks of the glory and blessedness of the Christian life into which his readers had come through the loving favor of Jesus Christ. This doctrinal portion is followed by an earnest exhortation in chapters 4-6, those who have thus been blessed should walk worthy of their calling. It is inappropriate that those who have been redeemed from the power of darkness should turn back to those sins again. The relations of the members of the Christian family toward one another should be founded on the principle of love. The Christians should equip himself with the armor of God that he may stand boldly against all assaults of the adversary. In the midst of this particular portion is the passage selected for our temperatures lesson.

**Questions.**

1. Avoid that which is evil. v. 11-14.
2. Cling to that which is good. v. 15-21.

**Notes.**

13. And have no fellowship with the unfruitful works of darkness. Our lesson commences in the middle of a sentence with verse 1. In verse 2 Paul is warning his readers against the immoral vices of the Gentiles. He calls them "unfruitful" because they produce no results that are of any advantage. By the word "darkness" he refers figuratively to moral corruption. But rather reprove them. We are not to stop short with a negative relation to these "unfruitful works of darkness." We are not only to keep ourselves pure from these immoralties; but we are actively to disapprove of them and hold them up to censure.

15. In a manner to speak, etc. This verse assigns a special reason for the injunction at the end of the preceding verse. The secret sins of the Gentiles are so numerous and of such a nature as to be secret. This phrase stands in the emphatic position in the original at the beginning of the verse.

18. Every thing which is reproved is made manifest by the light. Paul is continuing his argument for the exhortation at the end of verse 11. Everything which is reproved—that is, refuted, convicted, exposed

**Popular Science.**

**BY R. R. BAKER.**

**European Automobiles.**

The horseless carriages, now taking the name of automobiles, which are just coming into private use on a small scale in this country, are commanding practical attention, and a deep pervading interest throughout Europe. It has been found practical to use automobiles driven by electricity from a storage battery, on the regular lines of railways in several places. Experiments are being tried on the Italian Mediterranean Railway, the French Northern Railway and the Belgian State Railway.

The road on the Mediterranean Bond is light and will seat from twenty to twenty-four persons, and travel from twenty-seven to thirty miles per hour. They will run fifty miles with one charge. The French Northern Railway runs a car that will carry twelve passengers at a speed of forty miles per hour, and can go seventy-five miles without recharging. This same railway is running a steam a combination postal and passenger car, the results of which are said to be first rate. On the Belgian State railway they are running five automobile cars for passengers and a car with eight or ten persons. These cars, though stopping frequently, maintain an average speed of twenty miles per hour, and can run from seventy to ninety miles with a single charge. These cars are said to be forty-six feet long, and are under the care of two or three men.

In the vicinity of Antwerp, two motor cars are being used, each capable of seating forty-six persons, and the speed of these cars is thirty-one miles per hour.

The Russian engineers are experimenting to secure a more economical way to meet the immediate wants of their people by placing on their State railway two cars propelled by steam, of the double-decked kind, thus to provide for their three classes of passengers. The lower floor has twenty seats for the lowest class, the second floor forty seats for the middle class, and the third floor forty seats (such as they are) for the top class. The maximum speed is fourteen miles per hour. These cars seem to meet the popular demand, as the high and low, the rich and the poor, are all enjoying the comfort and the convenience of traveling on this line, and those who have the means, all going along at the same time, each in their proper place, evidently where they properly belong.

The Russian government is building and will soon be nearing completion the longest line of railway on the world, and that mostly by their own people, and within their own means.

We are informed that the Russian Commissioner of Transportation has invented a way by which automobiles can be made to run on a board track, laid upon ordinary railroad ties, and that at comparatively small cost, for carrying passengers and merchandise over many parts of Russia, where it would be impossible for any other mode of conveyance.

From all we can learn it appears that all over Europe, and even some portions of Asia and Africa, the automobile movement is attracting more widespread attention than in this country. Here there seems to be nothing thought of to meet the wants and supply the demands of the farmers and daily laborers, to help them on to prosperity and happiness in this life.
15 Minutes
sufficient to give you most delicious tea biscuit using Royal Baking Powder as directed. A pure, true leavener.

The automobile receives scarcely any consideration. The trolley system, to meet sparsely settled sections, goes begging for capital to continue even where profits appear to favor.

Here in America, where is New Jersey, which is just a small spot compared with America or even the United States, are incorporated millions upon millions of capital, ten times more millions than the state is worth, with all there is in it, and still they come with their millions and millions to incorporate trusts, syndicates, mergers, and every sort of imaginary thing for operating in any part of the world and in any government, and yet they get incorporated to go and do as they please.

We have found out that New Jersey has a remarkable state legislature, but where their stupendous power comes from enabling them to incorporate a company to control the world is past comprehension. Our industries are suffering.

True Science in the Worshiping of the Son of God.

"Then cometh Jesus from Galilee to Jerusalem, and was baptized, and came out of the water: and straightway out of the water: and hereby, we know that the Father is in him, and he in the Father, and the world is past comprehension. Our industries of consideration.

We have found out that New Jersey has a remarkable state legislature, but where their stupendous power comes from enabling them to incorporate a company to control the world is past comprehension. Our industries are suffering.

True Science in the Worshiping of the Son of God.

"Then cometh Jesus from Galilee to Jerusalem, and was baptized, and came out of the water: and straightway out of the water: and hereby, we know that the Father is in him, and he in the Father, and the world is past comprehension. Our industries of consideration.

We have found out that New Jersey has a remarkable state legislature, but where their stupendous power comes from enabling them to incorporate a company to control the world is past comprehension. Our industries are suffering.

True Science in the Worshiping of the Son of God.

"Then cometh Jesus from Galilee to Jerusalem, and was baptized, and came out of the water: and straightway out of the water: and hereby, we know that the Father is in him, and he in the Father, and the world is past comprehension. Our industries of consideration.
ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centen­nial in 1906. The Trustees expect that its Endowment and Centennial Fund will reach a Million Dollars by that time. To aid in securing this stamp on permanence, a One Hundred Thousand Dollar Centennial Fund is already started. It is proposed to make the contribu­tion, whether one dollar or more, a certificate signed by the President and Treasurer of the University, certifying that the person is a contributor to this fund. The names of subscribers is published in this column from week to week, as the subscriptions are received by W. H. Crandall, Treasurer, Alfred, N. Y.

Every friend of Higher Education and of Alfred University should have his name appear as a contributor to this fund.

Amount needed, June 1, 1902. $80,000.00.

Amount needed, June 1, 1901. $87,302.00.

Proposed Centennial Fund. $100,000.00.

Ivan P. Tressman, M. D., Hornellsville, N. Y.

Amount needed to complete fund. $19,798.00.

Winter Term

Milton College . . . .

This Term opens Thursday, Jan. 2, 1902, and continues twelve weeks, closing Saturday evening, March 26, 1902. It is followed by a vacation of one week.

Instruction to both young men and young ladies in the preparatory studies, as well as in the College, of the regular term courses, as follows: The Ancient Classic, The Modern Classical, and the Scientific. Two teachers added to the faculty—two of the old members being retained.

In the School of Music four courses are taught: Elementary and Choral Singing, Pianoforte, Voice Culture and Harmony. thorough work is done in Bible Study in English, in Oil and China Painting, in a brief Commercial Course, in Electricity, and in Athletics and Military Training.

Club boardings, $1.40 per week; boarding in private families, $5 per week, including room rent and use of furniture.

For further information, address REV. W. C. WHITFORD, D. D., President, Milton, Rock County, Wis.

Prohibition Park, State Island, N. Y.

Piano and Organs.

Special Institutes.

J. G. BUBBNE, Prohibition Park, State Island.

Utica, N. Y.

D. C. MAXSON, Eves and Var coly.

Office 225 Genesee Street

Alfred, N. Y.

Alfred University.

Second Semester opens Feb. 5, 1902.

For catalogues and information, address Boody Cowell Davis, Ph. B., Pres. ALFRED ACADEMY.

PREPARATION FOR COLLEGE.

Teachers' Training Class.

Earl P. Saunders, M. A., Prin.

SLEIGHT-BAPTIST EDUCATION SOCIETY.

R. G. TRIBORNE, President.

W. C. WHITFORD, D. D., Vice-President.

L. H. DUSHEEPS, Sec.-Treas.

Regular quarterly meetings in February, May, August, and November. Established at the call of the Free Press.

T. A. PLUMMER, C. M. J. S.,Secretary.

C. M. J. S., PULASKI.

L. H. DUSHEEPS, Sec.-Treas.

Regular quarterly meetings in February, May, August, and November. Established at the call of the Free Press.

AFRIL BENJAMIN, M. A., Prin.

Joseph C. A. L., Gen. Superintendent, N. Y.

107_UD.

S. M. WILCOX, Sec., New York.

220 Broadway.

New York.

G. E. LEWIS, Assistant Secretary, New York.

ALFRED, N. Y.

JOSEPH C. A. L., Gen. Superintendent, N. Y.

220 Broadway.

New York.

ADAM, N. Y.

JOSEPH C. A. L., Gen. Superintendent, N. Y.

220 Broadway.

New York.

JOSEPH C. A. L., Gen. Superintendent, N. Y.

220 Broadway.

New York.

JOSEPH C. A. L., Gen. Superintendent, N. Y.

220 Broadway.

New York.

JOSEPH C. A. L., Gen. Superintendent, N. Y.

220 Broadway.

New York.

JOSEPH C. A. L., Gen. Superintendent, N. Y.

220 Broadway.

New York.

JOSEPH C. A. L., Gen. Superintendent, N. Y.

220 Broadway.

New York.

JOSEPH C. A. L., Gen. Superintendent, N. Y.

220 Broadway.

New York.

JOSEPH C. A. L., Gen. Superintendent, N. Y.

220 Broadway.

New York.

JOSEPH C. A. L., Gen. Superintendent, N. Y.

220 Broadway.

New York.

JOSEPH C. A. L., Gen. Superintendent, N. Y.

220 Broadway.

New York.

JOSEPH C. A. L., Gen. Superintendent, N. Y.

220 Broadway.

New York.

JOSEPH C. A. L., Gen. Superintendent, N. Y.

220 Broadway.

New York.

JOSEPH C. A. L., Gen. Superintendent, N. Y.

220 Broadway.

New York.

JOSEPH C. A. L., Gen. Superintendent, N. Y.

220 Broadway.

New York.

JOSEPH C. A. L., Gen. Superintendent, N. Y.

220 Broadway.

New York.