THE OLD HYMNS.

ARTHUR J. BARDOCK.

"...but still there comes to me the memory's sweet of the old hymns..."

The hymns are a significant part of the religious life of their listeners. They are not only a way to express faith but also a means of remembering the history of the church. The hymns are written with great care and attention to detail, making them a reflection of the church's history and beliefs.

Dr. Jonas Strong is quoted as saying, "Every revival in the history of the church has been due to the recognition of some forgotten truth." This statement highlights the importance of remembering the forgotten truths of the church.

"...to make a restudy of the situation touching himself and his surroundings. We have said that dangers are not always greatest in emergencies, but emergencies mark the time when either the danger or the interest endangered must gain the victory. Hence it is that emergencies are comparatively brief and mark the culminating point of the danger, even though the danger has been long in ripening. That a culminating point has been reached in the matter of our Sabbath Reform work—and all our denominational work as well—there can be no doubt. The emergency period, and the dangers attending it, cannot be very brief in this case. So far as we may judge, a quarter or half a century or more will pass before the present crisis on the Sabbath question is outlived. Centuries of growing Sabbathlessness have brought the church to this crisis, and decades, if not centuries, must be measured before the crisis ends. It is easy to wish that things were otherwise, but the hour for wishing is past and the time for earnest action has come."

"...and his church and desires, and benumb."

The Sabbath observance is considered a vital part of Christian living. It is a symbol of the Christian faith and a reminder of the Sabbath's importance in the history of the church.

"...something noted on a day—some good old tunes I hear. They've never come, more up to date, to please the modern ear."

The hymns are not always the most popular, but they are an important part of the church's history and traditions. They are a way to connect with the past and remember the struggles and victories of the church.

The average American citizen has no active conscience in the matter of Sabbath-observance. The question has been so long treated as a subordinate one, and the human and utilitarian element has been made so prominent, that even religious men have little conscience in the matter. Customs and prevalent modes of teaching have combined to put Sabbath-observance outside the realm of religious duty in a very large degree. The mere "rest-day" theory is a popular one; i.e., if body or brain need rest, it is well to rest. Upon this theory it is easy to invent methods of resting (?) which will gratify worldly tastes and desires, and benumb conscience. Upon the same low plane is the average notion concerning church going and religious culture. Popular opinion says, if there be a service conveniently near where music and oratory
From a copy of the St. John Sun, New Brunswick, Canada, we learn that a meeting of the "Lord's Day Alliance" was held in St. John on the 8th of Feb., 1902. This Alliance represents 15 local branches. During the last century Canada was much less affected with the decline of regard for Sunday than most places in the United States were. But within the last 10 or 15 years the tide of No-Sabbathism has risen in Canada to a very perceptible degree. The General Secretary of the Alliance, Mr. Sherer, made the leading address, which was upon "The Battle for the Sabbath [Sunday] in Canada.

The resolutions adopted by the Alliance will give our readers a fair view of the situation in New Brunswick. They are as follows:

1. In view of the growing tendency to treat the sanctity of the Lord's day on the part of many of the people and to make inroads upon its integrity by conscienceless greed, the passion for pleasure and other things, we therefore appeal to the Lord's-day traveler, social function, and petty trading, such as the sale of soft drinks, concert, theatrical and other amusements, which the Alliance strongly recommends to church and public conscience regarding the presentation of the Lord's-day in our province as shown in the growing interest in this.

2. We note with pain and alarm the growing tendency of the religious point of view, to make inroads upon the Lord's-day, and the Lord's-day by Sunday travel, social functions, and other amusements, which the Alliance strongly recommends to church and public conscience, regarding the presentation of the Lord's-day in our province as shown in the growing interest in this.

3. We urge upon the leading men in every community to oppose the introduction of such evils as Sunday travel, social functions, and other amusements, which the Alliance strongly recommends to church and public conscience regarding the presentation of the Lord's-day in our province as shown in the growing interest in this.

4. We have learned with much satisfaction the results of the Alliance in Canada, and do not infrequently dishonor the Lord's-day, and we deeply lament the power to effectual means to prevent such evils, and to the Lord's-day traveler, social function, and other amusements, which the Alliance strongly recommends to church and public conscience regarding the presentation of the Lord's-day in our province as shown in the growing interest in this.

5. We urge upon the leading men in every community to oppose the introduction of such evils as Sunday travel, social functions, and other amusements, which the Alliance strongly recommends to church and public conscience regarding the presentation of the Lord's-day in our province as shown in the growing interest in this.

6. We have heard with much satisfaction of the splendid stand taken by Montreal as the commercial metropolis of the United States, in the United States, and do not infrequently dishonor the Lord's-day, and we deeply lament the Lord's-day traveler, social function, and other amusements, which the Alliance strongly recommends to church and public conscience regarding the presentation of the Lord's-day in our province as shown in the growing interest in this.

7. We have heard with much satisfaction of the splendid stand taken by Montreal as the commercial metropolis of the United States, and do not infrequently dishonor the Lord's-day, and we deeply lament the Lord's-day traveler, social function, and other amusements, which the Alliance strongly recommends to church and public conscience regarding the presentation of the Lord's-day in our province as shown in the growing interest in this.

The influence of music upon mice and similar animals is well known: its power to charm and control serpents is equally well known, but the power to distinguish types of music and to express a decided preference has not been so fully demonstrated. The following story by Ernest Thompson-Seton is both interesting and suggestive:

"It is an astonishing fact," said Mr. Seton, "that I found, after some few tests, that I could attract squirrels, howsoever wild, by singing to them. Whenever I sang they would come out of their holes or down from the trees, and though I sang them at their latitudes, siti and sitit aly and apparent with enjoyment. I remember one day, however, when, after singing them various songs—rags and others—I tried 'Old Hundred' on them. Would you believe it, the instant they heard it they scampered away. It was as if I could induce them to return that day. And to this day I can't understand why."

The clergyman, with a far-away look in his eye, suggested very briefly: "Probably they were afraid you would next proceed to take up a collection."
Topic—The work of the Holy Spirit.

Heb. 9:14.

14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, redeem our conscience from dead works to serve the living God?


1. And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them parted saunders, like as of fire, and it sat upon each one of them. 4. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.


2. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereto I have called them.


6. But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11. For who among men knoweth the things of a man, save the spirit of man within him? even so the things of God knoweth no man, save the Spirit of God. 12. But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that are given us by God. 14. For the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually minded.


7. Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. 8. And when he is come, he will convict the world in respect of sin, and of righteousness, and of judgment: 9. of sin, because they believe not on me; 10. of righteousness, because I go to the Father, and ye know henceforth no more of me; 11. of judgment, because the prince of this world hath been judged. 12. I have yet many things to say unto you, but ye cannot bear them now. 13. Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth: for he shall not speak of himself; but what things soever he shall hear, those shall he declare unto you. 15. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you.

Mr. Gamble is not the first to discover that the Israelites annually changed the beginning of the week so as to have the weekly Sabbath fall upon certain days of the first month of their sacred year. Sixty years ago Ferdinand Hitig, Professor of Theology in the University of Zaric, made the same claim. Of him the Britannica says that he was "a Hebrew philologist of very high rank," but that "his theories are often carried out with a vigour and fidelity not equalled by the amount of evidence upon which they rest." Prof. Hitig, however, differed from Mr. Gamble in that he made the new year commence upon Sunday instead of the Sabbath. But if Mr. Gamble is not the first to discover the weekly Sabbath in the Jewish calendar, he is the first to discover, so far as I can learn, that their year was solar, consisting of 365 days, divided into 12 calendar months, each of 30 days, except the sixth and twelfth, which he claims had 33 and 32 days respectively. Probably Mr. Gamble knew that the Jewish months of the Jews at the present time are not calendar, but lunar, beginning with the new moon, alternately 29 and 29 days each, and that their year consists of 12 or 13 lunar months so adjusted as to bring their Passover, set for the 15th of Nisan, near the spring equinox.

When the Jews reformed their calendar, affecting not only the beginning of the week, but also the lengths of the months and years, Mr. Gamble does not tell us. He probably does not know. He claims that it has been done since the crucifixion of Christ, and that before the reformation the Jews changed the week so adjusted as to make the 15th of Nisan both the Passover and the weekly Sabbath. One can hardly believe that Mr. Gamble is well read in history, or he would not have ventured the assertion that the calendar of the Jews has been materially changed in historical times without bringing some proof of it. "The Julian calendar, that made the year too long by less than twelve minutes, was not reformed by the Catholic church until about three hundred years ago, after centuries of discussion between pontiffs, by priests and princes and learned men. The Lutheran church did not adopt the change until more than one hundred years later. Great Britain adhered to the "old style" until 1751, and Russia to this day rejects the Gregorian calendar and begins her year twelve days later than Western Europe. And yet Mr. Gamble would have us believe that the Jews, several millions in number, scattered over the whole known world from India to Spain, at some time in the Christian era, reformed their calendar according to the length of the year, but also in regard to the length of the month, and, what more concerns all business, social and religious life, also in regard to the beginning of the week and their weekly Sabbath. Would not such a reformation have aroused discussion and great opposition, and might we not expect that some countries, or some sects, or at least the Jews in remotest Africa or India would have failed to adopt the change? And yet where is the intimation of such a change, or even a discussion in the Rabbinical literature that was very prolific from the time of the second century before Christ until the sixth century of the Christian era? Until Mr. Gamble can bring forward some proof from history that the Jewish calendar has been reformed, either in regard to the week, or the month, or the year, or in regard to all these periods as he claims, he will find his theory discredited by intelligent readers.

Not only does the silence of history in regard to such a radical change of the Jewish calendar condemn Mr. Gamble's theory, but the more obvious interpretation of Biblical literature is opposed to it. There is a marked distinction between the weekly, the monthly festival, and the annual festival, not only in their institutions, but also in their calendar in later times. Not to repeat what has been so ably said by editorial comments in this paper, I wish to call attention to two instances of such distinctions. The weekly Sabbath day is called "the Lord's Day," while the annual festival, kept with extensive festivity from labor, "Thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy stranger that is within thy gates." "Whosoever doeth any work therein shall surely be put to death." The latter was forbidden even to cook food on that day. "Ye shall kindle no fire throughout your habitations on the Sabbath." The Sabbath-breaker "that gathereth sticks on the Sabbath-day" was stoned to death by all the congregation without the camp; "as the Lord commanded Moses." Now if the weekly Sabbath was to be kept with such strictness and sacredness, we would naturally expect that when this weekly festival coincided with the annual festival of the Passover, as Mr. Gamble claims they always did, that day which was kept in the temple should be a day of great solemnity, to be commemorated with at least equal strictness and sacredness. But what did the law require? The evening preceding and a part of that day, the 15th of Nisan, was to be the Lord's Passover, the 15th was to be a day of holy convocation, in which the Israelites was to do no servile work, except the preparation of food; "ye shall do no servile work therein" "save that which every man must eat, that only may be done of you." It seems that which was unlawful to do on the Passover Sabbath could be done on the Passover Sabbath. I know of no way to reconcile their distinctions in prohibitions except on the ground that the weekly Sabbath did not generally coincide with the Passover Sabbath.

The other historical incident mentioned in the Scriptures showing a distinction between the Sabbath and the Passover Sabbath, to which I wish to call attention, occurred at the time of the crucifixion of Christ. He had eaten the paschal lamb with his disciples on the evening preceding the 15th of Nisan, at the legal time, "when the Passover must be killed," and on the morning of the Passover Sabbath, was examined by the Jewish council, tried and condemned by Pilate, and crucified before mid-
day. Was that day also the weekly Sabbath, as Mr. Gamble claims? Not according to the synoptic gospels. That day was the preparation, that is the day before the Sabbath.

It then appears, according to the record of Matthew, Mark, and Luke, that the weekly Sabbath at the time of the crucifixion of Christ was observed. This would lead to the conclusion that the Sabbath, as observed by the disciples and others of the New Testament era, did not fall upon the same day.

It may seem idio work to some to object to a theory so unscientific and absurd as that of Mr. Gamble, but it should be borne in mind that the author claims that his theory is endorsed by two or three reputable scholars in the theological seminaries of Chicago. Just how much of his assumptions they have endorsed it would be a matter of interest to Biblical students to know, and it may be a matter of interest as regards their reputation for them to explain. MULTON COLLEGE, April 12, 1897.

NEWS OF THE WEEK.

On the 7th of March a strong British force under command of General Methuen was over­come by the Boers. Many prisoners, much baggage, and the leading British officers were captured. The news of this disaster created great excitement in London, and the de­pressing news were endorsed to the public opinion and in business circles marked. The leader of the Boer forces was General De La Rey. This reverse shows the stubbornness with which the Dutch are holding their position and the comparative weakness of the English campaign. It indicates that this unhappy war is not so near its end as Englishmen have de­clared, or that there is some great weakness in the organization and management of the British Army in South Africa. Such a success on the part of the Boer is not the work of stragglers and bush-whackers.

Secretary Long, head of the Navy Depart­ment, offered his resignation on the 10th of March, the same to take effect on the 1st of May. This step has been expected for some time as it has been known that Mr. Long de­sires to retire from public life. William J. Moody, of Massachusetts, is to succeed him as Secretary of the Navy.

Prince Henry of Prussia, having made a rapid visit to the principal cities east of the Mississipi, sailed for home on the 11th of March. Messes of farewell and friendship were exchanged between Prince Henry and President Roosevelt, and a special message from the Prince was given to the citizens of New York. On the 12th of March the following cable messages were published, which we reproduce as a great item of the visit, and the feeling awakened between the two great nations:

WELSHMAYEN, March 12, 1902.

President of the United States of America, Washington:

Now that my brother has left the hospitable shores of the Mississippi, let me say to you, dear friends, and especially our fellow-countrymen, that I wish to express my feeling of gratitude and pride, and my intention of continuing to lead a life devoted to the service of the King.

Your visit to this country has accomplished much in showing the depth of kindly feeling which exists between the two nations. It has been most fortunate in every way, and I trust you will permit me to con­gratulate you on the admirable manner in which he has borne himself. He has won the genuine and hearty sympathy and regard of all with whom he has been brought in contact, and we have welcomed him still more heartily as the representative of the great and of the mighty German people.

I thank you in the name of the American people for what you have done, and I thank you personally for the gracious form in which your courtesy took.

THEODORE ROOSEVELT.

On the 11th of March a terrible hurricane swept over the city of Omaha, Neb. Half a hundred buildings were damaged or de­stroyed, but fortunately no lives were lost.

The last week has developed new interest in the East. As it appears in the city of New York. It now seems settled that little if any legislation touching any phase of the question will be attempted at Albany during the present session. Meanwhile the discussion deepens as to the real position which the saloon and the Sunday question occupy and must continue to occupy. Promin­ent and influential men in the churches and in the business world are discussing and de­bating the question in public assemblies. Some notable and startling opinions are be­ing expressed concerning the permanence of the saloon as a part of our civilization. Prof. Kirchwey, Dean of the Columbia Law School, spoke on the Excise Problem before the Lenox Avenue Unitarian Church Men's Club on the 12th of March. Among other things the Dean said of Sunday saloons, because I am not satisfied that there exists a legitimate demand for the Sunday saloon. But if there really is, they should be open. The saloon, on the whole, is not an evil, but an indispensable and beneficent feature, as much an institution as the school-house and the church, and no more readily to be abol­ished. There are bad saloons, and the best have bad features. But it is a case for regu­lation by law, not abolition.

On the 11th of March Rev. Dr. Rainsford of the Episcopal church, and others, discussed the question, "Should the saloons be open on Sunday," before the Nineteenth Century Club, in New York City. Dr. Rainsford in­sisted, as he has done before, that the saloon is a necessary part of the social system of New York, and that the opposition of Chris­tian community to the opening of the saloons on Sunday alienates large numbers from the church without gaining any corresponding good, and with increasing evil. He claimed that within the last twelve years public opin­ion has steadily increased in favor of an or­derly opening of the saloons. In opposition to Dr. Rainsford, Rev. Louis A. Banks of the Methodist Episcopal church said:

"The Sunday saloon is the deadly enemy of home life. If you say I am a partial wit­ness, let me tell in the witness box Theodore Roosevelt, the President of the United States, Speaking of his enforcement of the law as Police Commissioner, with reference to this very subject we are debating, Mr. Roosevelt says:

"As a matter of fact, we have helped the poor man, and notably we have helped the poor man's wife and children. Many a man who before was accustomed to spend his week's wages getting drunk in a saloon now either puts them up or takes his wife and children for a day's outing. The hospitals found that their Monday laborers were lessened by nearly half, owing to the startling dimin­uition in cases of injury due to drunken brawls."

These facts are more than passing items of news, and we record them for future reference on the part of our readers. They indicate the beginning of a discussion, and probable legislation, in the near future which is likely to mark a most important epoch in the liquor traffic and in Sunday-observance in the United States. The value of such discussion is found in final results more than in immediate influences. These issues, forced to the front by comparatively unimportant events, are symptoms of the deeper currents of influence which are steadily molding American life and which are certain to unfold an unexpected result, not many years hence.

On the 12th of March the Senate Committee on Ishmael Canals decided to report the Hepburn bill providing for the Nicaraguan route. This authorizes the President to ac­quire territory and directs the construction of a canal sufficient to accommodate the largest ships, from Greytown on the Atlantic to Panama, the work is to be done under the supervision of the Secretary of War and the bill appropriates $10,000,000 for beginning the work.

John P. Altgeld, ex-Governor of Illinois, died suddenly from apoplexy on the 12th of March at Joliet. He was stricken as he closed a speech at a pro-Boer mass-meeting in the Joliet theatre. Mr. Altgeld was especially known through the pardon of three anarch­ists who were suffering imprisonment for par­ticipating in the Hay Market riots of 1886. He also attempted to thwart the purposes of the National government in sending troops to quell disturbances connected with the great railroad strikes in Chicago.

An extensive strike which began with a few freight-handlers in Boston early last week continued for four or five days. More than 20,000 men out of work and traffic was al­most at a standstill during that time. The strike was broken on the 13th of March. It was remarkable for its extent and the folly which lay behind it.

It was announced on the 14th of March that forty more galleries had been established through the gifts of Mr. Carnegie. Most of them will be in Western cities. Albany, New York, secures $175,000 for one.

The extent to which illegal liquor-selling is carried on is indicated by some facts just reported in the state of New York. State Commissioner Cullinan has secured evidence against 180 druggists who have violated the law and are subject to a fine of $500 each. In the same line District-Attorney Jerome sent his estimate to the Legislature "that at least 15,000,000 Pacific saloon liquor in the city of New York each Sunday."

PRESIDENTS GARDINER AND DAVIS AT ALEXANDRIA.

NEW YORK, March 11, 1902.

To the EDITOR OF THE SABBATH RECORD:

We received this morning the following through "Clark's" office, cable from "Celtic" as follows:

"Just arrived Alexandria, all is well." We being five hours later than they, makes it possible to have message here by 8 A. M. We being neither than regular, I thought would be well to give you this.

Sincerely,
C. LATON FORD.
who were invited there and treated with music and refreshments, in order that they might see the Monte Carlo of Funchal; and finally, the supper we two enjoyed in a Portuguese hotel, where sign language was the means of making our table talk. We were served, with its ten bouquets! the splendid repast of choice viands—! all these filled the soul of Prex Junior with delight. Then the repetition of the scenes of landing, when 1,000 people re-embarked; the swarm of natives running up the sides of our ship like squirrels in a forest, whenever they could secure the aid of a rope; their climbing to the top of the captain’s bridge, and diving fifty or sixty feet into the sea to catch coins thrown for them into water 100 feet deep; the cheers of the excursionsists as the divers brought up the coins—who, the thousand things I cannot name! Of all these Prex Junior would tell you, if he had not tuckered himself out all with these two days. He will be all right at Gibraltar, and you can look out for him next time.

February 18, 1895.

LOWER LIGHTS.

For Christ and the Sabbath.

2 Cor. 4: 6.

“AND NOW ABIDETH FAITH.”

The world is full of faith of a certain sort. Men have faith in each other, faith in business; but they are lacking in faith toward God. We are so conquered by our enemies. How thankful we ought to be that we were taught to believe! “Faith cometh by hearing,” Psa. 10: 17. “By grace are ye saved through faith; and that not of yourselves, it is the gift of God.” Eph. 2: 8. Without faith we cannot receive this free gift of God. “Without faith it is impossible to please him.” Heb. 11: 6.

There are two hundred or more passages in the Bible containing the word “faith.” If any of the “Lower Lights” desire more light upon this subject, take a concordance and look up the references. Especially study the eleventh chapter of Hebrews.

Our Lord honored simple, child-like faith which trusts him hour by hour. It has been reported that during one of our Associations in the West, at a time of drought, an especial meeting was held for prayer. When the hour arrived, though a cloud had not been seen for days, one little girl appeared at the church with an umbrella. Upon being asked why she had brought it, she replied in surprise: “Why, aren’t we going to pray for rain?” The rain came before the meeting closed, and the child, whose heart had been full of faith, was the only one prepared.

You remember Jesus rebuked his disciples because of their lack of faith. Before performing a miracle, he said in the midst of teaching the people, and asked, “Believeth thou?” He says to us to-day, when we ask great things, “Believeth thou?” His promise is to us as to them of old, “According to your faith be it unto you.”

We must also see faith. It was faith and works which preceded the resurrection of Lazarus. Often there are difficulties which we can help to remove. “Roll ye away the stone,” often comes to us as a command to-day. We need to work and pray at the same time. There is a story of a Christian teacher, who, being in the first Sunday school, heard the bell ringing. “Oh, dear, I’m afraid we’ll be late!” said one. “Let us kneel right down here and pray so we won’t be tardy.” Said the other, a practical little miss: “No, let’s send right along, and pray while we send!” While we are working our faith increases, and if we are filled with faith we will do more for our God and his truth,— “ Faith without works is dead. Show us thy faith without thy works, and I will show thee my faith by my works.” James 2: 18, 20. Let us not be satisfied until we have faith, perfect faith abiding in each of our hearts.

ANGELINA ABBEY.

GAME OF THE HYMNS.

ARTHUR HOBBS.

This is an excellent game for a Christian Endeavor social. Select from the hymn-books used in your church. The leader of the Endeavor Society the hymns that have Scriptural allusions. Look up these allusions in the Bible, and on the list of hymns selected write opposite each hymn its particular reference, as in the following list:

2. Selah Land. 2 Kings 18: 22.
3. Take the Name. Psa. 72: 19.
9. Not far from the Kingdom. Mark 12: 34.
13. Let the Saviour's Kiss be so Sweet. Isa. 1: 18.
15. The Handwriting on the Wall. Dan. 5: 5.
17. Hold the Fort. Rev. 18: 11.
22. Yield not to Temptation. 1 Cor. 10: 13.
25. It is well with my Soul. Psa. 55: 18.
28. Place on a blackboard, in a column, the hymns chosen, numbering them in sequence; and in another column alongside write the list of Scriptural allusions, care being taken that a passage does not appear beside the hymn which it relates to. Set the board in some part of the room where the company may conveniently see it without leaving their seats. Give to each player a blank piece of paper, a pencil, the hymn-books from which the hymns have been taken, and a Bible; and it would be well to suggest beforehand that the company bring their own Bibles.

The object of the game is to ascertain in a given time what passage of Scripture corresponds to each hymn. The participants should give the hymn's number which they are indicated on the board, and under no circumstances will it be permissible to allow communication during the game.

If preferred, the hymns and references may be written on little cards, with which each player may be provided; or the hymns and references may be written on separate slips of paper and these slips pinned about the room in accessible places.

It might be well to dispense with the hymn-books, making each player write his own copy. If thought best, the hymns may be sung during the evening, each hymn being introduced by a few brief remarks. There are many short suggestions that will occur to the ingenious committee—Christian Endeavor World.
MISSIONS.

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

Christian liberty as taught in the Scriptures is freedom from the entanglements and servitude of sin. When Jesus said to those Jews who believed on him: "And ye shall know the truth, and the truth shall make you free," (John 8:32), he taught them that the truths and principles of the Christian religion would free them from the hard bondage of sin, free them from evil passions, debasing propensities, low, groveling thoughts and sentiments, and all degrading practices. True religion is not slavery or oppression, but soul freedom. It is not freedom from the allurements and temptations of sin, but freedom from their power over us and the committing of sin. It gives us freedom from the power of the world, "the lust of the flesh, and the lust of the eyes, and the pride of life." It gives one freedom from the pleasures and amusements that are doubtful, objectionable, and compromising to Christian life and character, and leads one to shun the very appearance of evil. But Christian liberty is run without license; license to go into the questionable amusements, and frivolous pleasures of giddy social life because they are popular and "respectable people practice them." It is running into license to go anywhere and do anything you please if it only has the aspect of respectability, aside the world regards it. It is running into license to go where Christ and the Holy Spirit would not go, and to do or practice what they would not do or practice. He who preaches or teaches Christian liberty should be very careful his preaching or teaching of it in regard to it. Are we not living in an age not so much of liberty as of license? The following which we clip from the New York Daily Tribune is much in evidence of it: CALLS IT AGE OF LICENSE.

The Rev. Dr. Newell Dwight Hillis, speaking on young people at the Plymouth church, Brooklyn, last night, said in part: "There never was an age when cities held more temptations, nor a larger opportunity for the making of men. There never was an era when there were so many forces gilding sin. We have come to a time when all the places where vice reigns and men appeal to the lower passions are made beautiful. It is a popular saying among the thousands of young men who come to this city from the country: 'When in Rome do as the Romans do.' But that sentence should be interpreted to mean: 'When in hell do as the devil do.' It is an age when beautiful paintings and stained glass windows adorn saloons and hotels; when men are hired to write alluring plays; when tunes are made catchy to convey suggestive words; a time when gardens such as those on the road to Corny Island abound, where young men and girls stop, first for a chop or a roll, and then for worse. It is easy enough to break through the hedge of innocence. According to the American now-a-days the Reverend Vergeiney of New York seems to be, 'Ones young men at large, they're the fellows to do the things.' It is common for a child who does not wish to go to church or Sabbath school he is not made to go. Parents should themselves drill into children the principles of morality and integrity.

Men and women, if you find your children go astray, do not blame them, but their fathers and mothers. It is through the methods of restraint of our New England forefathers were too severe. Thank God they were rigorous. Our pleasure-loving age differs from that age as a jet is from a cataract. Don't let a moment, young men and women, that because you are living the life of the flesh that you have any conception of pleasure. Liberty degenerates quickly into license. Even the thought of a single sin can cut a sensitive nerve of happiness. If you could only hear the stories that are told to me. If you ever had to go to pray at the bedside of a dying girl and heard her curse you with

horrors curses and asked the devil to damn you for the sin you had heard her confess, you could understand what a parent feels.

Another peril is the tendency of Americans to turn night into day. All the week-ends of life are in the night. If we could only go back to old fashioned candies and ice cream and hot drinks we could get back virtue and integrity. Men and women, if you want to ruin your children, turn them loose in the streets at night. Give them parties when they are ten or twelve years old. Give the boys dress suits, the girls party dresses. Teach the latter to count their little lovers before they are twelve, and then seduce the man that marries those unmarried widows at fifteen.

LETTER FROM E. A. AMMOKKO.

Address: P.O. Box 170, Gold Coast, West Africa.

Jan. 22, 1902.

Dear Father in Christ.--Having been very busy in the work of evangelization abroad, it is my pleasure to send you the report of the same that it may be published in the Sabbath Recorder. Our first trip was to certain places in the Akumui district, by name Abudu. It was on the 20th of this month that we proceeded to two neighboring villages. Only this Mr. Velthuysen was excellent in all their exposition. The people gave very quiet attention to the interpretation of the sermons which I was able to give them through the help of Almighty God. Mr. Velthuysen has probably A dozen years ago I met with a man that marries these unmarried widows before going freely into the Board. books, and by reading tables furnished with license? It seems as if more than the usual number of greater.

The great cities where most of the schools are located are places where Vice rules openly. Men come here from country homes or from colleges where Vice has been close and strong, and feel, as they have never felt in their lives before, the utter absence of restraint. One who has never felt it can hardly realize the overwhelming sense of loss of individuality which comes from mingling with the great crowd of a strange city. Add to this the life of the world, to be a man to take the first opportunity for diversion that offers itself. Men who have gone down the path before are not lacking to show the new men the sights of the town, and, through this influence alone many a fellow has lost his moral record in a very short time. nights of his life in the city have passed.

The environment of most medical schools is also such that men are brought face to face daily with sin in its worst types, until the horror of it wears away and it becomes a common thing. As one man said, "We not only have to look upon corruption—we have to handle it." In the vicinity of most medical schools it is almost impossible to go upon the streets at night and not come under fire. In the regular curriculum courses often the influence of professors or lecturers is such that sin is made to seem a joke, and, instead of stirring up young men to a righteous spirit, which he might be, the instructor is simply helping to deaden sensibilities and make men more callous to sin.

The schedule of work is very heavy, leaving little time free, so that in times of "letting down," a man is often physically at his weakest. Frequently possible times of relaxation seem to be when eating, and with the average student boarding-house this means that a man is open to the effects of impure speech and thought at a time when he is least able to resist them.

We need consider but for a moment who these men are to see the full significance of winning them for Christ. They are our future doctors, going into the most sacred places of our homes, standing often as the only counselors at the gates of death, leaders of the lives of the future generation in which they settle, looking into the heart-life of men and women as others do not. Their opportunities for doing good or evil are incalculable.

A dozen years ago it was deemed absolutely impossible that any organized Christian work could be carried on inside school. Medical students were spoken of as "hopeless." There are, however, to-day fifty-seven student Young Men's Christian Associations organized in the medical schools of the United States and Canada. Many of them have rooms in the college buildings granted them by their faculties and used exclusively for Association purposes. Here are held Bible classes, voluntary religious meetings, etc. Many of the rooms are made attractive by well-chosen libraries of medical and other books, and by reading tables furnished with the best current magazines and newspapers. In the fall of the year men are found who are willing to come back to the city a few days early and devote their time to helping new men in every way possible. One of the best services rendered here is in keeping them from unconsciously walking into "boarding-houses" which are but traps for men. It is a significant fact, too, that the men who rank highest in scholarship and as leaders in student life are to be found among the leaders in this work.

Far from being "hopeless," medical students are peculiarly responsive to the call to service. Notwithstanding the heavy schedule under which they work, the writer has never yet had directly urged the excuse which is so common among college and preparatory school students—that there is not time for them to hear. Many men who have the reputation for leading wild lives have welcomed the suggestion that some form of Christian work be organized among the students. There are instances on record where such work has been the means of changing the entire thought, not only of the student, but of the whole faculty, so that whereas the school was formerly a nuisance to the community in which it was situated, it has now become a purifying power in the neighborhood.

Invariably the work commands the respect of the men, and many are found willing to sacrifice their time and interests. Probably
I was angry and frightened, and I just dropped my bundle and ran out into the street. It was a wild night and I happened to stop in this doorway to get my breath. I waited there and listened to the singing and partly my worry that led me to come on in. I knew it was some sort of a church, but I never cared for meetings. I slipped into a seat as quietly as I could.

"A gentleman was telling about a farm-house and a boy who got tired of the country life. I think he said he knew how it was in the Bible, it sounded so every-day-like. It seemed the longer the boy stayed away the more the father watched for him; and when he told about the father's going to the top of the hill the last evening and looking down the road, I knew I was homesick. I slipped out and fairly ran to my room, I was so eager to begin packing. I was nearer home than I had been in three years. I was back where I had started. You see, I tired of the country, too, and I was glad when my cousin persuaded father to let me stay with her in the city and go to a business college, so that I could support myself and help along with the mortgage he was working so hard to pay off.

"We used to dance at night for exercise and it was not long before I found out what I could do. And when they began to praise me I felt very, very tender to this homeless one; oh, how I felt. He let me go on, only just at first he was glad to make us without the mortgage. I was glad stored against future need."

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"No, he said, with a kind of groan, 'I don't know you.' Then he said, 'Let me get out of the sight of you before I kill you with my own hands.' He shut the gate in my face and said, 'Get out of my sight.' I looked back at the door close behind him. After awhile Aunt Lizzie came out and called the boys in from the barn to supper. She is the only mother I ever knew, and she was as kind as she had time to be. I knew the supper dishes and the bread setting were on her mind; and, somehow, I don't care. They were tall and strange. I came away before they saw me.

"The walk back and the night air told on me and I fell ill in a little board-house near here, where I was not known. Afterwards, I did not dare go back to the theater until I looked like myself. This morning, with my last dollar in my pocket, I went to the manager and asked him if there was any chance for me to go on again. I expected him to hold me off and worry me because it was his way; but I soon found he had kept up his word with the pretty closed. I was glad to hear him talk of the old squalid room that was a waif home, even than to our home here on earth. He told me a great deal I had never heard before, and reminded me of some things I had forgotten.

"Father used to take me to meetings, now and then, but I gave up thinking about religion when I was a little thing. I remember all about it. A neighbor came over to invite me to a Sabbath-school meeting at his house. She said it was important for children to learn the Bible while they were young. But Aunt Lizzie said she thought if God could make us without the asking, he could manage the rest without our worrying. She told me of a strange song that she had over the telephone. She said it was a song that had been printed in a magazine what she said that day long after I had forgotten most of the things I was told there.

"I am tired of the world," she added, her pretty face drooping like a long-stemmed flower suddenly unpropped. "I want to do something the minister could do."

He said, after I told you all about myself, I could stay with Mrs. Wilson until he found
I might have resented it—'

...That was, is, in fact, a slight thing,--but to give up for the sake of another, to make up for it all, to follow out its course, is to follow out its end. We had been the children of the house, and the room where we were born was like a workroom where women out of employment were occupied in making garments that were given to the destitute. During the summer she furnished ice to all the city prisoners. A sewing class of two hundred and fifty children mostly from Jewish families was one of her charities in which she took especial interest. Here she found opportunity to give not only instruction in sewing, but also a lesson on matters of conduct on the street and at home, personal neatness, lessons of thrift and general ideas of honesty.

During the year ending in April, 1901, she reported that she had made 1,171 visits, helped 419 prisoners and 81 prisoners' families, furnished many women with money to take them home, and given new shoes to 250 of them. Through the work that had occupied the life of Mrs. Foster and that had increased steadily from year to year since its beginning.

She spoke also at this meeting of the assistance she had always received from the Judges. One of them in reporting the date on which we were occupied in our work, as much as we have ever helped her. We placed implicit confidence in her judgment. Only five cases where sentences were suspended at her request have ever come back on my hands.

Much of her own property had been used in meeting the financial needs of her work, and much time during the earlier years of it was spent in raising money to carry it on. A committee calling themselves the Friends at Court was organized about six years ago to relieve her of this part of the labor. Beginning with six dollars, it had increased to over two hundred, and they raised three thousand dollars every year. Mrs. Foster never received any remuneration for her work, and every cent of her own income, over and above her bare necessities, was devoted to this cause. The work of this committee seems now at an end as there is no one to carry on the work of the very important mission. It seems as if it should not stop because the work of the Angel has ceased her labors here, and it is hoped that her mantle may fall on someone who, in some slight sense, may fill her place.

We print below in Mrs. Foster's own words an account of one day's work.

A TYPICAL DAY'S WORK.

Mrs. Foster was once asked to describe a typical day in her work, and she gave the following report:

"I began at 9 A. M. in the vestibule of Castle Church, where seven persons were waiting me. To two I gave money for food, to one rent money, and to two orders for shoes. The others I took to superintendents of two department stores for positions.

Then to the Court of Special Sessions, for the case of B. H. (previously investigated), accused of petty larceny, whose sentence was
shortened to only thirty days. Met in the corridor a young woman, homeless and penniless, with a month-old baby in her arms, whose husband had just been sentenced for three months, and paid $2 rent until I can get her home. In Court of General Sessions, four cases: M. C., aged nineteen, had stolen $5, her first crime. Inquiry proved previous good character, and she was let off with ten days. A. B., seventeen, suspected of stealing a ring, was discharged probably. I took her to her mother, who will report to me regularly. M. N., when drunk, had broken a window. As it was her first offense she was allowed to go on suspended sentence, and her mother took her home. M. B., twenty, servant, accused of theft, had found all her employers for her three years in this country willing to take her back, but as the court considers household thieves a most dangerous class I was able only to get her sentence shortened to three months, on the ground of previous good record.

"Next, in District Attorney's office, was promised speedy trials for three cases in prison. Then to Seventeenth Street and Tenth Avenue, and to Eighty-seventh Street and Columbus Avenue, inquiring characters of two girls whose cases are to come up to-morrow.

"I then returned to the District Attorney's office, by his request, to consult about a young girl, a victim of the 'cabinet system.' Saw the girl there, only sixteen, pretty and ignorant, an easy prey to vicious designs. Took her to St. Barnabas House, where she will be safe, and whence I will take her back and forth daily to court till her trial is over, and afterward I will care for her as long as she needs help and until she can get work. Then, summoned by prison ward officer to Bellevue Hospital, to see a young girl just brought in for having attempted suicide. She was unwilling to talk until the nurse explained who I was, when she readily confided all her griefs to me. I comforted her as best I could, and tried to advise her to stand by the court when tried, and to ask the judge to put her in my care.

"Then home, at 6 P. M., to find a subpoena server waiting with two subpoenas for me to serve on two women I had taken into my care on parole, before, agreeing to produce them in court when needed. They were wanted the next day, I dined hurriedly and went to No. 106 Essex Street, and No. 82 Eldridge Street, served the subpoenas, arranged to meet the women in court next morning, and returned home, my day's work done.

The Central Committee of the United Study of Missions has just published a little book, "Earliest Missions in All Lands," which is designed to be used in connection with Mr. Choate, the text book by Miss Hodgkin, as a supplementary book of reference. It takes the student in a brief, but exceedingly interesting, way from the earliest book. Paul's work forms the key to the beginnings of modern missions through Carey and Judson. This little book of sixty-two pages is already in its second edition, the first issue of 5,000 copies having been used and the calls for it continually coming in. The book can be obtained for ten cents, but by the hundred copies will be furnished by Mrs. Lucy W. Waterbury, Tremont Temple, Boston, Mass., at about cost price. I believe it will be a most valuable help to all who are studying missions, and an incentive to others who are not yet thoroughly interested. It deserves a worthy place in every home. Its simplicity of style will be an advantage; for twenty-five years she should in general know much about the world's work in missions. A set of twenty pictures, especially selected to illustrate and accompany the studies in "In Christ!" can be purchased of the Perry Picture Company, Malden, Mass., or by his request, to consult about her escape.

The impossible often happens. In spite of the successful labors of Santos Dumont, we cannot yet say that man can fly. Ages ago God reminded his people, "Ye have seen what I did unto the Egyptians, how I bore you on eagles' wings and brought you unto myself.

Any statesman would have said, It is impossible for the 3,000,000 Israelites to escape from Egypt. They are the wealth of the Pharaoh, and are slaves without arms and without even the desire to escape. Moses leads them out? It is impossible. God did it. He bore them as on eagles' wings, and brought out of Egypt a peculiar people, a nation for himself. At the Red Sea, hemmed in by sea and hills and Egyptian chariots, it was impossible for them to escape. God steps in and takes a part, though the Egyptians had left this out of their reckoning. "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself."

God was making a nation out of a horde of slaves; and he knew that no nation could prosper that did not take him into account.

At the outset he showed how interested he was, and how he was willing to work with his people, by the great supernatural. The nations that live to-day are Christian nations, and they alone shall live. How often the true historian can see where God has borne the Christian nations "on eagles' wings!" It is no wonder that the United States of America has prospered, seeing they were founded by the Puritans. They believed in a democracy responsible to God.

Consider the beginning of the Christian church. Twelve uneducated and unknown Apostles, and one of them an arch-traitor and a suicide, mourn the crucifixion of their Master. Will these people that did not take him to God? Will these begin a work that will consummate in the millennium? Impossible! Think of the worldly Jewish church. Think of the Roman degradation. Think of the refined influence of Greek philosophy, essen

To-day God says, "Ye have seen what I did to the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." Church history is a record of the thousands of cases where God has made the impossible possible for the church, against which the "gates of hell shall not prevail."

Since God has done all this for his church, and is still doing the marvelous, especially in these days, what is this attitude toward the church? Many by their indifference show how little they really know about the church. They are of a class with those that are indifferent to the righteous government of a nation. The church, with all its faults, stands for the Kingdom of God on earth. God is as jealous for his church to-day as he was for his people so long as they remained his people. To those that fear the church is losing its power, to those that fear it can never cope with earth's heathen millions, God says, "Ye have seen what I did to the Egyptians, and how I bare you on eagles' wings, and brought you unto myself."

God said it to Moses, and God has said it to countless thousands since Moses, "Ye have seen what I did to the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." The Bible and all true church history is filled with instances where God carried his children as on eagles' wings. From the martyr Stephen down to the latest of the Chieftains among us, slain for Christ, God has borne his chosen ones on eagles' wings, so that death had no terrors. The most hid have risen above even the natural shrinking from a bloody death. And not the martyrs only. No one ever responded to God's call to do work too great for him, but he bore him on eagles' wings. When temptation has come in like a flood upon the weak one, so that his feet were almost gone, he has had but to look to God to be borne above its power "on eagles' wings." Sinking in the sufferings of Christ and knowing now, the trusting soul cast to God a yearning look and he bore them "on eagles' wings."

What he has done he will do; for "he is the same, yesterday, to-day, and forever;" and his promise is currency. "When thou passest through the waters, thou shalt not be afraid; thou shalt not be discouraged;" "Ye have seen how I bare you on eagles' wings, and brought you unto myself."

To every one rescued from the thrall of sin God says, "Ye have seen what I did to the Egyptians, and how I bare you on eagles' wings, and brought you unto myself."

Our feet were fast in sin, the chains of evil habits were estrait jacketed. Satan regarded us by our side. Could we escape? Impossible! But God rescued us. Bondage to sin is worse than bondage to Pharaoh; but Christ has emancipated us. "Ye have seen what I did to the Egyptians, and how I bare you on eagles' wings, and brought you unto myself."

"Ye have seen what I did to the Egyptians, and how I bare you on eagles' wings, and brought you unto myself."

What is impossible to man is possible to God.

"On eagles' wings they mount, they soar. Their wings are faith and love, and though the cloudy regions. (They mount to heaven above.)" —The Evangelist.
Children's Page.

BABY'S STORIES.

The baby sits at the window.
With a pen in her dimpled hand,
And she reads the funny crooked lines
As if she understood.
She is "writing a story as same as mamma,"
And she always has a baby觊
If I could read what the baby writes—
What are the stories?

How the oldest doll was naughty and cross
And left her work undone,
And would study her lesson-book,
But wasted her time in fun,
And would not mind her mamma,
But was just as silly as she could be;
How she went to walk one day on the beach,
And was lost near the deep blue sea.

How a baby chicken fell one day—
Into a little pool,
And they put him into the dolly's bed,
And wrapped him in cotton-wool;
And went on a rocking-horse to town
To bring the doctor quick,
With bitter powders and little pills.
For the chicken was very sick.

How there was once a little nest
Up in a tall green tree;
A little straw nest round like a cup,
Just big enough for three—
Three little dainty sparrows
In a cozy little heap,
And the wind rocked the cradle up and down,
And rocked the baby to sleep.

These are the stories the baby writes—
At least I fancy so—
As over and over the blotted page
Her hurried fingers go.
She has no idea when they're done,
And what does she get? you say.
A thousand kisses, a heartful of love—
And that is the best of pay. —Selected.

THE BIRDS OF MARCH.

WHITCOMBE M. HUNT.

Chickadees, woodpeckers, nut-hatchs, brown creepers, juncoes, and others of our winter birds are still with us during the month of March, but our keen interest in them commences to wane when the time comes for the summer residents to begin to arrive.

"Pretty soon, pretty quick," calls the robin in the garden on a bright March morning, and, sure enough, "pretty soon" the prophecy is fulfilled, and familiar notes are heard in the green meadows and from the bare trees.

The bluebird, with the earth tinge on his breast and a sky tinge on his back," as John Burroughs so aptly puts it, greets us early in the month, and the song sparrows are not far behind. To a casual observer they are not much unlike the English sparrows in appearance, but the song sparrow has a streak of black and brown on his whitish breast and sides, his wings are shorter, and his tail longer than those of his English cousin. The principal difference between them, however, is one of spirit, and this is expressed in their notes. Instead of the noisy, scolding chatter of the English sparrow, the song sparrow utters his free, joyous soul in a song so sweet and cheery that it makes one ashamed of any but courageous thoughts and high hopes to hear it—a little song, just one high, clear note, three times repeated, and followed by a sort of cadenza.

Early in March, also, come the purple grackles, or crow blackbirds. What a sight and a breeze they make as large flocks arrive together, and clamor and creak (I know of no more musical words with which to indicate their calls) in flapping companies among the tall trees, or walk proudly about the lawns, their twelve inches long, a little longer than the robin, which measures ten inches. They are glossy black all over, but their backs shine with iridescent colors in the sun. The red-winged blackbirds appear at about the same time. They are not so large as the crow blackbirds. The general color is black, but on the "shoulders" are glancing emblems of scarlet, edged with gold. They take up their abodes in boggy meadows, nesting in low bushes, and there we find them in large numbers, and hear the oft-repeated "konk-a-rellen" that answers for their song.

Soon after the tenth of the month, a near relative of these blackbirds appears—the meadow-lark. The meadow-lark is about the length of the robin. The upper parts are brown, mottled with black; the breast bright yellow, with a conspicuous black crescent on it; there are yellow stripes over the eye and through the crown. He is most easily identified, however, by the white of the outer tail feathers, which in very noticeable when he flies. Like their relatives, the blackbirds, the meadow-larks are walkers, and one may often see them walking in the bare March fields. If he flies, he will show a dapping of wings, a sudden sailing flight, and off goes your bird to alight on a fence-post, very likely, with a nasal call, "Peent." This is not at all like the song, which is a high, clear whistle, unusually sweet. Some one has designated it, "If you can't see me," which is very good English for it.

A comfortable, homekeeping little bird makes his appearance, usually, by the middle of the month—the phoebe, one of the fly-catchers. The phoebe is a smaller bird than the lark, and the robin, about the length of the bluebird—seven inches. He is of a soft sooty brown color; the head—darker than the back, the under part white, purest on the throat, the sides of the breast slightly streaked with brownish-gray. Like the other fly-catchers, the phoebe perches in an erect position, and raises a slight crest as he sits quietly on a fence-rail, or a dry twig, and watches for his luncheon to fly by. Under a beam or rafter he builds a nest of moss or mud, lined with grass and hair. He is devoted to his mate, has a contented, trustful spirit that makes him a welcome neighbor near our homes. We grow fond of his simple song as we learn to respect his homely worth. Mr. Chapman, in his "Hand-book,"—an invaluable aid to bird students, by the way—says of the phoebe's song, "a humble, monotonous 'Peent—Peent—phoebe—pewit—phoebe'—a hopelessly tuneless performance, but who that has heard it in early spring, when the pussy-willow seems almost pure to pour with soft blossoms, will not affirm that phoebe touches chords dumb to more ambitious sounds.

During the last ten days of the month you may have the fortune, if you take a walk along a quiet road late in the afternoon, to catch a glimpse of a rather dimly-marked and pale-colored sparrow, that will fly ahead of you from one low bush to another, showing, as it alights, a straggling tuft of feathers on the tip of his tail. You may see him at any time of day, but if your hour is late afternoon he will probably treat you to a delightful song, sweet and loud and clear—a really soul-stirring performance. This is the vesper sparrow, the bird that answers for long bill. He perches quietly on a limb overhead, flies from point to point along the shore. As he skims aloft, he catches the glint of a fish, then, with swiftly-beating wings, poises a moment, then darts beneath the surface, to rise in an instant with his prey in his bill, and, uttering a merry glee, off flies with his prize. He is rather a handsome fellow, as his blue and white flashes in the sun, and worth at least a slight acquaintance.

One may feel that he has had a fair sight of the commonest birds of the month, though there are still others to catch glimpses of, if he sees, during March, these that have been referred to, and by the end of the month he will be quite ready to welcome the new comers that milder April will usher in.—S. S. Times.

RAGS AND TAGS AND VELVET GOWNS.

MARY MARSHALL PARKS.

"'N there was a new boy at school yesterday, 'n he had great patches on his knees; 'n when we chose up the boys didn't choose him; 'n his face got red, oh, as red as fire; 'n he walked away 'n stood lookin' off over the water at the ships. Served him right, I say."

Ted had been rattling on in this fashion for at least fifteen minutes; and mamma, referred to the end of our club paper, hardly heard a word; but this last caught her attention, and she looked over the top of the book with a little start.

"Perhaps he was watching for his ship to come in," said she, quietly.

The grief could have seen the rest of her face, he would have done some thinking before he said any more.

"His ship! 'Tain't likely a boy like him would have a ship,—is it now? Course he can't help the patches, p'rhaps," said Ted, condescendingly, "but he oughtn't to come to choose up."

"Yes. I used to play with him every day. Patches and bare brown feet, and a hat with no brim."

"With a nice boy?" asked Ted, doubtfully.

"I think, taking everything into consideration, he was the nicest boy ever knew," said mamma, with an emphatic little nod. "And I ought to know, for I went to school with him for years, and flew from point to point along the shore. As he skims aloft, he catches the glint of a fish, then, with swiftly-beating wings, poises a moment, then darts beneath the surface, to rise in an instant with his prey in his bill, and, uttering a merry glee, off flies with his prize. He is rather a handsome fellow, as his blue and white flashes in the sun, and worth at least a slight acquaintance."

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Mamma's eyebrows went up in a fashion that would have alarmed Ted if he had happened to look at her, but he was stroking the spotted knees of his own velvet trousers.

"I used to know a boy who wore patches."

"You, mamma?" cried Ted.

"Yes. I used to play with him every day. Patches and bare brown feet, and a hat with no brim."

"With a nice boy?" asked Ted, doubtfully.

"I think, taking everything into consideration, he was the nicest boy ever knew," said mamma, with an emphatic little nod. "And I ought to know, for I went to school with him for years, and flew from point to point along the shore. As he skims aloft, he catches the glint of a fish, then, with swiftly-beating wings, poises a moment, then darts beneath the surface, to rise in an instant with his prey in his bill, and, uttering a merry glee, off flies with his prize. He is rather a handsome fellow, as his blue and white flashes in the sun, and worth at least a slight acquaintance."

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Mamma; "but it has since. He owns a big factory now."

"W-w-hat's his name?" sputtered Ted.

"John Hartley Livingston."

"What does he do?"

"He's a tailor."

Mamma nodded. "All boys who wear patches—and bare brown feet—don't become rich men; but I fear they are more apt to become something worth while than boys who wear—velvet suits, because they are used to battles and dirt, and disagreeable things. Men who amount to something have a great deal of hard, disagreeable work to do."

"This is my best suit, anyway," cried Ted, twisting in his chair. "I don't always wear velvet, but it came at last because I used it to cut and stick it out."

Mamma went back to her book, and Ted stole away and lay down on a fluffy white rug with his feet on the seat of the sofa—a favorite position of his when he wanted to think.

Monday night he came home greatly excited and stood before his mother with his feet crossed.

"The boys chose again, 'n I chose the patched boy, 'n they wouldn't let him play, 'n we went off 'n played mumblety-peg by ourselves," he cried, the words fairly tumbling over each other. Then he uncrossed his feet and swung under the one forward. There was a jangled hole in the knee of his trousers. "N I want that patched," he cried, with a defiant ring in his voice. "If you please, mamma," he added, in gentler tones.

"Very well," said mamma, soberly, but her mouth was smiling behind the book.

"The boys have all come 'round, mamma," Ted announced, cheerfully, a week later.

"Harry Winston came 'round to-day. He held out two days longer 'n any of the rest, 'n he did hate to give in, but he got tired of walkin' 'round all by himself."—S. S. Times.

TEACHING TEMPERANCE TO THE CHILDREN.

JULIA H. FOWLER.

Searching the Scriptures for temperance lesson material does not necessarily mean the selection of texts containing such words as "wine," "strong drink," "drunkard," "woe," etc. Our object in selecting any isolated temperance texts would be to teach by precept, to teach affirmatively, self-denial, self-mastery, self-control. For precepts and memory texts we would use passages containing such thoughts as "Let us therefore cast off the works of darkness" (Rom. 13: 12), "Ye are the temple of God" (1 Cor. 3: 16, 17),—the texts with 1 Corinthians 6: 19; Ephesians 6: 10-17. When we are assured that the children know the meaning of the words "temptation" and "resistance," we add to our collection of precepts and memory verses Matthew 6: 11; 26: 41; Rom. 15: 13.

The stories of Bible heroes which are introduced into our regular Bible lessons—John the Baptist, Daniel, and others—are used as illustrations of the temperance precepts and principles which we wish to teach. We teach by precept and example—and something more. Our line upon line, precept upon precept, our use, even of illustrative examples, is small part of our temperance work. We are to train the body to temperate habits. We are to train the mind to controlled thought. We are to train the will to resist morbid cravings. We are to awaken the soul to a desire for spiritual life.

We are dealing with new, untried souls, to whom temptation must come sooner or later. Although these children may never have tasted the forbidden thing, they may be already acquiring habits which produce a craving for stimulants. As a safeguard against these habits, which weaken the power of resistance, may we equip our children with trained bodies, wholesome imaginations, trained wills.

The experienced primary teacher, even with slight knowledge of family antecedents and environment, is able to classify her children according to their tendency to physical and spiritual possibilities. It is quite certain that temptation will not come to all these children with equal force, or that they have equal powers of resistance. To our neurotic children, it may be those whom we consider our geniuses, temptation will come with greatest force and with less power of resistance. It is probable that these will continually be on their guard, consequently will not dread the sermon of the preacher half so much as he does the personal interview of a warm-hearted Christian with an unconverted soul. The heavy artillery of our prepared and elaborated sermons does not alarm him. An army fighting with heavy artillery is not very dreadful. The fighting is done at long range. There is a deal of noise, a vast amount of smoke, fabulous quantities of ammunition expended, but very little execution. It is when the charge is made upon the flank or the center that the battle is won.

Much of our fighting with the enemy is at long range. Much of our artillery is heavy, some of it very heavy. The noise reverberates among the hills and the smoke is dense, but the execution is not what we would like. The Word of God is said to be sharper than a two-edged sword, piercing to the dividing asunder of soul and spirit. But one cannot fight with a sword at long range. He must come close enough to the one he wishes to pierce to see his eye and feel the warm breath of his mouth. If a whole congregation of Christians should go out some day, each one to see an unsaved soul and try to bring him to God, hell's foundations would quiver before twenty-four hours.—Advocate.
THE SABBATH RECORDER.

[Vol. LVIII. No. 11.

Young People's Work.

Lizzie C. Randolph, Editor, Alfred, N. Y.

Complete Model Letter Writer.

In addition to several other long-felt wants, this department proposes to fill this need. The art of Christian correspondence is a most important one. Send in your requests. Here are two samples to begin with. Whether they are real or imaginary, whether written by the editor, received by him or borrowed for the occasion from the study-table of a friend, is of little consequence.

From One Pastor to Another.

Dear Brother Youngblood:

I think you have nine of our young church members in your community. I will better to write to you about them, if it does not help you to help them. There are four young ladies who are all active workers. They can be relied on in Sabbath-school and prayer-meetings, and are first rate singers, and have a good spirit. These are Amy Johnson, teacher; Josie Hills, second reader; Anna and Jessie Green, students. With Violet Banks it is her first year away from home. She is a clean Christian, but very retiring. George Bright-face is a hard worker, is clean, a fair singer, reliable. Is not as active (in prayer-meeting) as I would have him, but is in one of the shops. He is a worker, clean, has a sweet voice; but is too reticent. James Davis and Eugene Steadygoer you already know well.

All these young people have the confidence, love and prayers of the Bethel church. We miss them back, or out into the world, as pure and noble as we send them to you, aye, stronger and purer. May God help you to do it. Anything we can do to help, let us know.

Fraternally yours,

EDWARD HOLDFAST.

From a Father to a Pastor.

Dear Brother Crookstaff:

I wish you would look up our son David, and tell him how glad you would be to have him interest himself in the work of the church while he is in college. He boards with Ezra Weeks. We are very anxious to have him get started right, especially in the choice of intimates. If we know he is interested in church work, we rest in the thought that he is doing right. Of course we know you have an interest in all the young people, but I want David to know you and like you and follow your advice. There is everything for a young man in the fact that he has someone to advise with when he is away from mother and father.

Fraternally,

WILLIAM REDMOND.

Light in Life's Windows.

"I don't know anything about him," said the mistress of the house, "but I would trust him with uncounted gold." So I watched for the young fellow with a good deal of interest, as he climbed out of his wagon and came in at the back door. He was erect, on his mettle, and perfectly unconscious of any scrutiny. It probably never entered his head that he was in any wise remarkable. He was just a plain farmer lad of good Sabbatarian stock. But I understood what the mistress meant as soon as I looked into his face. Honesty, purity, guilelessness were written there. Talk about the face being a mask behind which the soul hides? That may be true of the passing experiences and fleeting thoughts. But the great, permanent tendencies of life, the motives, ambitions, the currents of aspiration, leave their imprint on the soul. He who thinks pure thoughts, if he would have a pure face. Cultivate a beautiful soul and the beauty will shine through. Some of life's windows along the well-worn highway are aglow with light, and every weary traveler who passes within the reach of its gleam feels a sense of a new power whose passing glance reinforces all the noble resolutions of soul.

AN AFTERNOON WITH THE ENDEAVORERS.

At the late Quarterly Meeting of the churches of Southern Wisconsin and Chicago, held at Albion, Wis., Sunday afternoon was set apart for the Young People's Society of Christian Endeavor.

The President and Vice-President of the Local Union being absent, Rev. S. H. Bub- cock took charge of the meeting. The following program was carried into effect: Solo, "A Shamed of Jesus," by Miss Lillian Coon, of Milton Junction; Verbal reports from each of the Endeavor Societies represented. These reports were all interesting and showed an earnest desire for the advancement of the cause of Christ. Solo, "Rock of Ages," by Mr. Benjamin Johnson, of Milton. We were especially favored by having Rev. M. B. Kelly, of Chicago, with us, and a very impressive and helpful address was given by him. After this came a song by the Ladies Quartet of Albion. Mr. Wm. H. Crandall, of Walworth, then took charge of the consecration meeting, for an afternoon with the Endeavorers would not be complete without a consecration meeting. Nearly all of those present had something to tell of their experiences in serving Christ and of what he in his love had done for them.

None present, I think, could help being impressed by the expressed desires of the Endeavorers to learn God's will and to do it gladly, and by their assertions that there is no happiness or joy so great as the found in doing what God would have them do.

G. E. B.

PURPOSE.

(Extracts from a sermon by Dr. P. S. Henson, of Brooklyn, N. Y.)

Opportunity counts for something, but it is a purpose with a purpose that sees and seizes the opportunity, and is the creator rather than the creation of his circumstances. Education is a thing, and any young man is a fool who in such an age as ours neglects to avail himself of the splendid equipment which may so easily be his. But education is not everything. How many college graduates are only gendelet losars—too gendelet to soil their dainty hands with any sort of honest work—that are only flotsam and jetsam on the surface of society, while many young men comparatively illiterate and ill-equipped,—but impelled by persistent and heroic purposes, do immeasurably distance them.

Patience, pluck, persistence, these are the things that win. Say what you will of the young man with gleaming teeth who has fought his way to the Presidency of the foremost nation on the globe, there is not a young man in America with a spark of generous ambition in his bosom who does not respond to his appeal for the leading of a purposeful and strenuous life.

A foolish thing it is for a man to curse his fate and blame his "unlucky stars," or gnash his teeth and shake his fist behind the back of the democrat, who has the power to arrange the laws of the land, and, like Samson, in his blind fury, seek to tear down the pillars on which rests the whole fabric of society. Possibly there may be something the matter with society, but in all probability there is something the matter with him. He raves because he doesn't get on in the world. He complains that his life is only that of a poor tired horse in a treadmill with nothing to look forward but the same intolerable grind until death shall give him a release. There is something the matter, he indigantly cries; and we agree with him, for since he has been intolerably tramping in that treadmill hundreds have passed him, and thousands of others probably will, while he will grind and groan and live out where he is. Doubtless there are degenerates and incompetents who are lacking in ability to bring things to pass, but most men have facilities enough to win victories if only their faculties were brought into the field under the marshalship of a single central and imperative purpose.

* * * * *

A great thing is it to have an aim in life, but he aims too low who aims below the stars. But what a thing it is to have an aim above the stars! Such was Daniel's. His eyes was fixed upon the highest goal of being, and so beginning with his earliest youth and persevering to his latest breath he "purposed that he would not defile himself." A kindred spirit was that of the great apostle of the Gentiles who says in writing to Timothy, his son in the gospel: "Thou hast known my doctrine, manner of life, purpose." Just what that purpose was and how it worked he tells us when he writes: "This one thing I do, forgetting those things which are behind and reaching forth to those that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And no man can be a Christian without entering into sympathy with that heroic spirit. For mark you, Christianity is not something just let down from heaven, like the sheet which Peter saw in a vision. It is not a something with which the inert soul is mysteriously dowered. I grant that the grace of salvation is the gift of God, but no man ever yet was saved against his will or without his will being roused to supreme activity. The apostle of Christ teaches and passes by the Prodigal Son when he said, "I will arise and go to my father." If there is anything on earth that requires heroic purpose, it is to humble one's self by the acknowledgment of wrongdoing. And many a man prefers to die with his teeth shut and take his chances of being damned rather than make such penitent confession. And hence the eagerness with which the proud, the rich, the fashionable fall in with such a pseudo system of religion as the Science of Religion. The false confessions is obligingly dispensed with. To bow the knee and humbly cry, "Pecavi," is the hardest thing that ever mortal undertook, and it requires the courage of a hero to do it. And to right about face in all life's plans and pleasures and pursuits is not by any means an easy task.
Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6:10. "But to do good and to communicate forget not; for with such sacrifices God is pleased."—Heb. 13:15.

NORTH LOUR, NE.—Last Sabbath nine of our young people put on Christ through the ordinance of baptism. It was a beautiful Sabbath-day and an impressive scene as nearly two hundred people stood on the banks of Mira Creek to witness the ordinance. Our mind is impressed with the solemn thoughts that were in the minds of the young people as near occasion when the Saviour was baptized in the Jordan. While we could not see the visible presence of the Holy Spirit descending upon these young people, yet we trust they will always have the Holy Spirit's presence to lean on when they have time to gather and to sell their fruit as soon as gathered, and it would give employment to those of our own people who are now in a measure dependent upon their daily labor for support.

They tell me the first-day people will not hire Baptist Preachers to call for a baptism; they would avoid it. There would be no trouble to raise all the means needed right there in Gentry if it could be controlled by First-day capital. To help this enterprise would not be a gift, but a mutual benefit to all concerned. I think they would be better Christians and live as a community if they could get along without their own Gentry people; if it could be brought up to $6,000 the contractors would give time on the balance. If any of our people having means would like to invest in a paying enterprise, please address R. J. Maxxam or C. C. Van Horn at Gentry, or go and look over the situation.

RELIGION'S LOW VITALITY.

The Religious Crisis in America was the topic chosen for his sermon yesterday by Dr. George C. Lorimer, pastor of the Madison Avenue Baptist church. He said in part:

"There is such a thing as a religious crisis in America. The evangelization that has been accomplished is the result only of the idea. Religion, especially evangelical religion, is to-day of very low vitality. The attendance at church service is shamefully small. At the evening services this is painfully apparent. We are attacked by secular writers. Gentry, as many know, is in the northwestern county of the state of Arkansas in the Ozark region, range, high and healthy, good water, plenty of rain-fall as a general thing, and fine climate. It is not what would be called a country of the country many people make winter wheat, corn, clover, rye, timothy and potatoes do well there. The chief industry at present is fruit-growing, although the Southerners have never given it much attention, but have lived in a 'from hand to mouth' sort of way, creating only present needs.

Since the Kansas City & Southern Railroad was completed, about six years ago, it has opened that section to the markets of the world. Northern people are fast locating there, and it is evident that all that country need is enterprise. It is evidently a fine location for our people who desire to live in a Southern climate. Land as yet is reasonably cheap, although it has nearly doubled in the last three years. It ranges anywhere from ten to one hundred dollars per acre according to improvements. There are farms there for fifteen to thirty dollars per acre fairly well improved. The cheap lands are timbered, and if rightly handled the timber will pay for the land. The timber is usually cut into wood, burning the brush, and the land is ready for the plow. The fruit trees are set now, and between the rows of strawberry plants are put out. The berries make a paying crop until the trees show the ground. Trees properly cared for begin bearing at four or five years old, but not at so much profit until eight or ten years old. If the crop is to be considered, there must be selling shares enough to insure the building of the plant certain portions of the society would be very much helped in getting started in homes of their own; and right here I would say, if there are any persons in the denomination that would like to invest here, it would pay them good interest, and at the same time be of great benefit to others, they ought to investigate the matter immediately, for a plant, is soon to go in there, either by our or by First-day people. It will not only be a good investment for share-holders, but a benefit to the community. It will now have to sell their fruit as soon as gathered, and it would give employment to those of our own people who are now in a measure dependent upon their daily labor for support.

On my way home from the East in February I had the pleasure of visiting our people at Gentry, Ark., and as many friends have been there, it is good to hear from such friends.

GENTRY, ARKANSAS. G. W. LANFREED.

RELIGION'S LOW VITALITY.

(O. Lorimer as reported by the New York Times, March 10, 1902.)

THE SABBATH RECORDER.

March 17, 1902.

Life-time hymns.

The publishers of the Hymn book announce that they have been unavoidably delayed in finishing the new edition, so that they were unable to ship on March 1, as stated in a former notice. They promise to ship very soon, and we bespeak the patience of our friends who have sent in their orders.

The committee would again urge those who have not already sent in their orders to do so promptly. Do not forget to send the money with the orders to D. E. Titworth. Plainfield, N. J., and do not use any shipping directions. Prices are as follows:

In quantities 25 cents each.

Single Copies...50

Individual names in gilt on cover...15 cents.

In behalf of the Committee.

D. E. Titworth, Chairman.

People need from us nothing so much as good in doctrine and they are trying, life is hard for most and needs inspiration.—J. R. Miller.
Sabbath School.

Edited by REV. H. C. Warren, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS. 1902.

First Quarter.


LESSON XIII.—Review

For Sabbath-day, May 9, 1896.

GOLDEN TEXT.—Therefore let all the house of Israel know assuredly, that God is among you, that ye have cru­ cified the Son of God in carnal mind. Acts 2:23.

NOTES.

The eleven lessons of this quarter from the Book of Acts may be chosen in two groups, the first containing four lessons, and the second seven. The first group sets forth the preaching of the Gospel in the name of the risen Saviour, with little opposition; the second group pictures the continuance of the work with success still, but in spite of opposition.

Lessons that contain the commission of our Lord to his disciples: ‘And ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth.’ The commission serves as an outline for the author of this book. The disciples waited in Jerusalem as they were commanded, and received the promised power in Lesson II. The coming of the Holy Spirit was with notable external signs, but the reality of his presence was shown most clearly in the disposition and character of the followers of Christ. The three hundreds, kept together upon the day of Pentecost were not moved entirely by the speaking with tongues. The healing of the lame man at the gate of the temple served as another argument for Peter to preach the Gospel.

Lesson V. which, it is to be noted, follows close upon Lesson IV., there is seen the beginning of opposi­tion. The man who was very devout, taken to investi­gate the teaching of the apostles, simply because they are drawing crowds together. In Lesson VI. we are told of a much more serious trouble than persecu­tion, namely, that some within the company of believers are not true. The persecution is renewed in Lesson VII., and the disciples rejoice that they are counted worthy to suffer for the name of the Lord. The first martyr is commended to give the observers a taste for violence, and persecution is continued with great zeal. In Lessons X. and XI. we hear something of the work of Phillip, one of those sent out from Jerusalem. The Gospel proclaimed in Samaria and in Judea outside of Jerusalem. The way is prepared for carrying the Gospel unto the uttermost part of the earth. The Ethiopian eunuch is never heard of again, but we can scarcely doubt that he proclaimed the Good News in his distant land.

WHERE ARE THE NINE?

In the striking sermon by Dr. John Clark Hill, a part of which we publish this week, he repeats the statement often made and never contradicted, because impossible of contradiction, that “fully nine out of every ten in a church do almost nothing that involves personal effort, personal sacrifice in securing the great spiritual purpose of the church.”

The observation of every church member confirms the statement, with a few notable exceptions, happily we believe increasing, but still few. Every church is looking for devoted members, altogether overworked members, to whom the pastor goes in every emergency, upon whom everyone calls when some special effort is to be made, and who are invariably invited and urged to take the lead in every interdeno­ minational or purely social movement for the benefit of others. The others are occupied with their farm or their merchandise, their home or their social circle, with anything and everything except the work of the church and the kingdom.

Meanwhile, it is impossible to say that the business of church and kingdom is as well attended to by the overworked men and women who are active in it, as would be the case if they were not overworked. Every one knows this to be the case. There are stitches dropped, lines left out, not because these good people are negligent, but because they are not omniscient. No one blames them, for human perfection implies blamelessness for doing nothing. They cannot do more except at the expense of doing less well. Yet more work must be done. A living church must develop its activities; it cannot be alive without growth in public service, and membership. The pastor’s heart is sad, and his faithful helpers mourn with him, because they see new possibilities of usefulness opening, new lines of work de­ mandied, and these faithful ones simply can’t undertake one new thing.

Except in the degree. Why not try this experiment? It is a poor general who, in the day of battle, utilizes only his officers and permits the common soldiers to go on a picnic. It is a poor business manager who does the work of the office himself and lets his clerks merely record, or a poor foreman who does not see to it that every last em­ ployee does his full share of work. In other words, the highest service which those in high places can perform is to get all possible ser­ vice out of those under their charge; the best organ­ izer of the church is the man who knows how to keep everybody at work.

It is not enough to sigh over the nine; the thing is to arouse them to a sense of their privilege in being co-workers with God and with his servants. It is by no means wise to pick up and carry the burdens they lightly let fall—the part of wisdom is to see to it that they themselves gather them up. It is hardly fair to treat them as incorrigibles and let them go their own way. They are not incorrigible, though they are thoughtless and very selfish. We believe that if some portion of the expenses by pastors and efficient workers in the church were devoted to the reformation of “the nine,” the ef­ ficiency of the churches would be very greatly increased. Many of these would gladly be useful, but they think they do not know how. It would be quite worth while to teach them, even at the sacrifice of some other work, and even if there were not much hope that they would ever prove more than a little helpful. For the efficiency of a church cannot, after all, be measured by what individuals do; its degree is in which the whole body is interested and for which it works as a unit. The strongest power of church activity is the sense of solidarity:—The Evangelist.

How’s This.

We offer One Hundred Dollars Reward for any case of Cataract blindness at half-charge. F. J. CHERRY & CO., Proprietors, Toledo, Ohio.

We, the undersigned manufacturers of Music, have for the last 15 years, and believe him perfectly honorable in all transactions, and am under no obligation made by their firm. Wholesale Druggists, Toledo, Ohio. WALDING, KINNAM & MARVIN. Wholesale Druggists, Toledo, Ohio.

Hall’s Castoria Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75 cents. Sold by all Druggists. Testimo­ nials free.

Hall’s family Pills are the best.

Popular Science.

BY H. H. BAKER.

Organs.

Within the first hundred years after Jehovah had created Adam and Eve, their posterity had so increased in numbers, in knowledge, and in the arts and sciences that iron and brass appear to have been well-known; also the mechanical arts. Musical instruments and other musical instruments were manufactured, and even organs, by Mr. Jubal, a son of Lamech, who evidently was the inventor of organs at that early day. Who will say that these men were not specially endowed with these per­ sonalities, and that the musical talent was not scientifically wrought out by Jehovah to its perfection, and given to Mr. Jubal complete?

We are told that the oldest historical rec­ ord in the world is the Book of Job. In that we find these words; ‘They take the timbrel and harp, and rejoice at the sound of the or­ gan. My heart is.set on their mourning and my organ into the voice of them that weep.’

In the days of King David, organs were in use, also a great variety of stringed instru­ ments; please read the last Psalm and note how there was no word of disagreement, or of opposition. Our invention of the organ is the result of the work of certain recognized musicians, and not yet regained, although great improvement has been made by aid of the spirit of inspiration.

There is a piece of sculpture on the Obelisk of Theodosius, at Constantinople, made in the fourth century, which represents an in­ strument, having eight pipes standing in a row; the wind to these was furnished by a sort of blacksmith bellows, worked by two men.

A work on the construction of organs was written by a monk in the eleventh century, but he made no mention of key-board or manuals. The first key-board is said to have been introduced into an organ in the Cathed­ ral at Magdeburg, about the close of the eleventh century. In the seventeenth century a drawing of this organ was made, which represented it as having sixteen keys and a complete octave with naturals and sharp keys (semitones) arranged somewhat as the mod­ ern key-board; but the authenticity of this drawing is questioned.

Not until later years has the organ been brought nearer its present state of utility. As late as 1870 there was an organ in the church in Heiligenblut in the Tyrol, which had two manuals (one with white naturals and black semitones, and the other with black naturals and white semitones). This organ had a world-wide reputation, notwithstanding the stops were moved to the right and left by iron levers.

From that date to the present, organs have become so common that to trace their improvement would seem needless, yet we well remember the improvement by Messrs. Mason & Hamilton made quite a stir among the long­ musicians. We were personally acquainted with Mr. Carhart at the time he invented the reed which caused the Mason & Hamblin im-
one more up-to-date affair. In 1863 Brigham Young, the great Mormon, wished to have built an organ that would compare with his big tabernacle in Salt Lake, Utah. He gave his attention to the work; his first move was to get some resonant pine for the great pipes, some of which would require as much as 500 feet of lumber. The right kind was found, but it was over 30 miles away to the south. Nothing daunted, beset teams and hauled hundreds of loads of lumber for the organ, taking about two months for a team to make a round trip. The making of the organ all had to be done by hand; even the glue had to be made on the spot, and the leather tanned for making the big bellows. Of course it was slow progress, and ten years were spent before the organ sent forth its wonderful sounds throughout the great auditorium of the tabernacle.

Improvements from time to time have been added as circumstances seemed to require. About a year ago they decided to add to their organ the latest improvements. They have thoroughly overhauled the instrument, taking out and repairing the old pipes, and have added over four thousand new ones, making the organ more responsive. The repeating power of each key now is 725 times to the minute, and any combination of tone can be disposed of, and finely various, tones like violin or tones of the clarinet, eight varieties of flute tones, four piccolo stops, four trumpets, tuba trombone, saxophone, clarion, and the "vox humana," human tones that deceive trained musicians. This organ, so far as our knowledge extends, is the greatest organ in the world. It has 108 stops and accessories, making five complete organs. The pipes are of all musical lengths, having a range from an inch to 32 feet. In full force of sound the bellows displaces 5,000 cubic feet of air per minute.

If the devil had not introduced into the world that disobedience by which all our sorrow and tears are produced, then God’s Sabbath would have been observed continuously, and his praises which sounded forth on the organ that Judah made, in the days of Adam, would never have been lost, but on every returning Sabbath would have been more and more melodious as time advanced.

True Science in the Worshiping of the Son of God.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove and lighting upon him; and to a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." -Mark 1:9-11

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved. For there is none other name under heaven given among men whereby we must be saved." -Acts 4:12-13

"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased, and this voice which came from heaven we heard, when we were with him in the holy mount." -Matthew 3:17

"Buy the truth and sell it not." -James 5:1

DEATHS.

WATTS—Nellie Watts, daughter of Benjamin and Eliza Clement, was born at Wetton, Iowa, Nov. 8, 1860, and died at Murray, Wis., March 1, 1902, in the 33rd year of her age.

She was one of a family of fourteen children, and here is the first death in the family among the children in forty years. She was baptized by Eld. J. G. Crandall, and became a member of the Seventh-day Baptist church at North Loup, Neb., in 1885. She was married to Elt Watts in 1889. Funeral services were conducted in the Seventh-day Baptist church at North Loup, by the writer, Text. 55: 6.

STILLMAN—At the Homeopathic Hospital in Chicago, on Thursday, March 5, 1902, Mrs. Lodger Stillman, in the 65th year of her age.

Mrs. Stillman was a daughter of the late Rev. Russell G. Burdick, and mother of the Revs. Geo. W. and Clayton A. Burdick. She was born inPersona, Cattaraugus Co., N. Y., was baptized, when fourteen years of age, by her father, then pastor of the church of Lectraan, N. Y.; came to Utica, N. Y., seventeen years old, and has since lived in Trenton, Minn., Cartwright and Milton, Wis. She has been a faithful, devoted worker in the church and community where she lived all through life. In the earlier years she was a teacher of rare ability and devotion. In 1865, while living in Minnesota, she was married to Mr. R. H. Stillman, who with one son and one daughter mourns their great loss. - L. A. P.

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Literature Mailed Free on Application.

PRAYER.

PRAYER draws one out toward God. It en­nobles and dignifies life. It purifies, intensifies and concentrates purpose. It steadies a man for action, and holds him up in action. It clarifies judgment. It clears vision. It goes forth toward the unseen, not testing—without looking ahead. The sound of it rings through the chambers of his soul. It brings him close to his child. He is touched with the feeling of his child’s infirmities. The child’s fight therefore becomes his fight. He becomes inevitably an auxiliary force to the child, and a mighty one. He will not be overtaken. He will not do— he cannot be a true father, and do—everything that the child asks; but he does something and, if not that, a better thing. If he does not, he is either a stick, or he is im­perfect.

But God is not less than man. God, too, is neither a stick nor impotent. “Instant in prayer,” accordingly, says Paul. And again, “Pray without ceasing.” And the great Victorian poet makes his Arthur enjoin:

"Wherefore, let thy voice rise like a fountain for me night and day.

—The Evangelist.

Literary Notes.

"WONDERLAND" for 1902 is a pamphlet of more than a hundred pages, filled with descriptions and beautiful illustrations of the great Northwest which borders up on and is tributary to the Northern Pacific Railway. Whether considered as a picture book or as a source of valuable information, "Wonderland" will command attention. Address Northern Pacific Railroad, St. Paul, Minn.

Special Notices.

'MILL YARD Seventh-day Baptist Church, London. Address of Church Secretary, 46 Valmar Road, Danemark Hill, London, S. E.

SABBATHEEPRERS in Utica, N. Y., meet the third Sabbath in each month at 3 o’clock P. M. at Dr. B. C. Maxson, 22 Grant St. Other Sabbaths, the Bible-class alternates with the various Sabbath keepers in the city. All are cordially invited.

SEVENTH-DAY BAPTISTS in Syracuse and others who ’may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o’clock, with some one of the resident Sabbath-keepers.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 3 o’clock P. M. Strangers are most cordially welcomed. Pastor’s address, Rev. M. B. Kelly, 223 Jackson Park Terrace.

SEVENTH-DAY BAPTIST SERVICES are held regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue, conducted by Rev. S. S. Powell, whose address is 11 Sycamore Street. All Sabbath-keepers and others, visiting the city, are cordially invited to these services.

The Seventh-day Baptist Church of Herouville, N. Y., holds regular services in their new church, corner West George Street and Preston Avenue. Preaching at 2:30 P. M. Sabbath-school at 3:30. Prayer-meeting the preceding evening. An invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.

I. L. CORTELL, Pastor.

29 Ransom St.

WANTED!

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