A WINTER SUNSET.

LOIS CHAPMAN.

Gently winter's sun is sinking Over the hills not far away, And the sunset glows again Glories the passing day.

Every snow drift on the mountains, Scintillates with radiant light, While the valleys, bathed in color, Glow as of gold at night.

Bright and brighter grows the sunset, Till one feels it is the gold, Pearl and opal, ruby, topaz, Spoken of by prophet old.

And the thought comes softly stealing— Surely this is like the sheen Of the Father's many mansions, Which no mortal eye hath seen.

Slowly drop the evening shadows On the valley and the hill, Soon the vision glorious passes, But this peace abides still.

—The Evangelist.

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How to strengthen denominational life, this is a serious question which demands constant consideration. Recalling the thought expressed in an editorial last week, it must be recognized that the SABBATH RECORDER stands in vital relation with denominational life. Its duty to instruct, inspire to action, and warn against dangers is unmistakable. It does not mean to fail by not attempting to do these things. We are conscious, however, that its power is limited because not more than one-half of those who are Seventh-day Baptists read its pages. Whatever it may say is valueless to such persons. On the other hand, we know that those who do read it— and especially those who read it carefully—are among the most intelligent and devoted members of the denomination. Working through them, the RECORDER ought to bear no small part in shaping the influences which control denominational life. It is because the RECORDER realizes this fact that it seeks to present the broadest and best conceptions of denominational duty and work. If any week passes in which it does not say something touching these interests, it is with the hope that things already said will have full time to sink into the hearts of its readers and bear fruit. If in seeking the best results for denominational life it at any time repeats what has been said before there is no excuse for apology. "Line upon line, and precept upon precept" is the one method by which men are taught and induced to act. The appearance and reappearance of certain great truths on the pages of the Bible are illustrations of this Divine method. The sermons of Christ vary in many things as to methods, but he gave repeated emphasis to a few fundamental truths and prominent duties. In seeking to strengthen denominational life, the RECORDER desires to lay before its readers the opinions and suggestions of those most interested quite as much as it does to express the opinions of the Editor. The symptoms of decay are already sufficiently acute to justify words far more earnest than these.

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The Preacher's Duty.

The pastors are closely allied with The growth or decay of denominational life. The pastor has the advantage of the newspaper in that he has the power of personality and direct appeal is under all changing circumstances. His audience is smaller than the audience of the newspaper, but he comes into more intimate relation with the every-day life of his hearers. The paper is in some degree impersonal; the pastor is, and ought to be, intensely personal in his relations and work. In many unconscious ways the pastor molds the opinion of his church. He is almost the only religious teacher with whom they have to do. From the pulpit, through the prayer-meeting, through his work in the Sabbath-school, and by his relations to the Christian Endeavor Society he is in constant touch with the varying phases of church life. In the practical questions which arise in the matter of Sabbath-observance, and of loyalty to the Sabbath on the part of his young people, he holds a controlling place. This controlling power is still greater in cases of appeals made to his church by the various denominational societies. His enthusiasm, or lack of enthusiasm, his commendation or neglect of any form of denominational work go far to determine the attitude of his church toward it. Deeper as to importance, and still more vital, is the favorable or unfavorable effect of his attitude upon the inner life of his people. The pastor is unavoidably a leader and counselor, and hence, in most cases, is a large determining factor in matters connected with his church. It would not be just to hold him responsible, however, for the indifference or neglect of his people when they fail to heed his counsels or respond to his appeals. Nevertheless, the fact remains that the pastor, together with a "few leading members," usually determines the attitude of his church as to growth or decay in things denominational. This is not said by way of complaint; but we believe that no pastor can overestimate the importance of his position in shaping the result of his attitude on every question touching denominational growth or decay.

Under this head the great majority of church members are involved, both men and women.

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Parental Influence.

In considering the relation which parents hold to denominational growth or decay, both immediate and far-reaching results come to hand. Home-life determines in general, if not absolutely, children, and hence the character of coming generations. All education in childhood needs to be sharply cut and definite, that it may be helpful and lasting. Children will be interested in that which the home exalts, and in those things which their parents have attention to. They will be correspondingly indifferent to those things which are not pressed upon their attention, and for which their parents have little regard. If parents, unwise or weakly—such unwisdom is the essence of weakness—complain of the difficulties that attend Sabbathkeeping and the upbuilding of our denominational interests, their children will be quick
to follow in the same path. The world draws children in that direction, and, without 
double care on the part of parents, the influence of the world will be that of the strongest 
and best representatives of our work. There is abundant evidence that those whom we 
speak of as "lone Sabbath-keepers" are among the most loyal and devoted members of 
the denomination. This is notably true of some young men who have left home and 
are working at Sabbath school. Two or three years since, when the denominational 
amazoned for a special 
Thanksgiving offering of money, the quickest 
response was the plan of a young man who has since become a college graduate. 


Some of the answers received by Dr. Harlan are given below:

No man is worthy of the man who uses liquor. He shall not use tobacco or sacredness of any kind. He shall neither play cards nor use tobacco. He shall be a college graduate.

The enthusiasm with which Prince Henry, representing the German Emperor, is being received in the United States has more than or- 

The United States has more than ordi- 
nary significance for the United States who are of German birth, and who speak both languages, are many, and their influence and position are quite commensurate with their numbers. German-Americans are an important factor in our business, social, 
and political circles. For the last few years more or less cross currents of influence have appeared touching business and political relations with Germany. While these tempo- 

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n
to America on the occasion of launching that
yacht, that the launching and naming of that
yacht should be done by Miss Roosevelt,
dughter of the late President of the United
States, and that the mission of the Prince
in Europe to represent Germany in the larger sense,
indicates that deeper feeling of union and sym-
pathy which ought to exist between our na-
ton and the German Empire. As slight
things may make or unmake harmony be-
tween individuals and neighbors, compar-
atively slight but representative occurrences have
much to do with harmony and peace between
nations. That harmony, peace, and
co-operation in all things that are highest and
best must result in an increase between
Germany and the United States, every true
American will hope.

Under this head a business firm
advertises by adding a single
paragraph at the close of the mat-
ter below. There is such sound,
common sense in it, such good
advice, and such inspiration in its high effort
that we reproduce it here:

As we understand the New York Journal, the young
men of this country are about done for. A few fellows
have all the money and are busy engaged in destroying
opportunity and squandering it, to say nothing of
ripping up the foundations of our government.

And Richard Croker says young men have no chance.
Other pages and other individuals are feeling very
sorry for young men.

But we say to young men, don’t be babied; don’t be
deceived by enterprising pulpits and advertising papers.
If there is any ripping up of government foundations in
your vicinity, jump on the ripper. If you are not get-
ing your share of the world’s wealth, wake up.
Don’t hang on, don’t mourn, don’t kick.

Push!

Stop looking back; stop depriving the will of wealth,
and attend strictly to getting as much of it as you can
—that is if you want to become rich.
The fellows with money, don’t keep it laid away in old
stockings—not many of them anyway. It’s in circu-
lation somewhere.

And so young men, have intelligence, have wit. Keep
your hands out of your pockets, be continually in it.
and your share of this circulating wealth cannot be kept
from you.

If you are engaged in manufacturing, manufacture; it
is law, it costs.
If you are a “common laborer,” labor with intelli-
gence, accumulate, knowledge, climb higher and strike
out.
Do things!

The Recorder believes that these same facts ought to be recognized and applied in
spiritual life. We have little sympathy for
that type of Christianity (?) which is always
mourning over the difficulties of serving God.
The average Christian needs to “wake up,” to
the boundless opportunities and possibili-
ties which await the Christian who is ready to
act with earnestness and devotion. Christ
did not tell a falsehood when he said, “My
yoke is easy and my burden is light.” In
spiritual as in business matters one must keep
his “hands out of his pockets,” forget how
to “whine,” and be always learning anew
how to “labor with intelligence,” and to
“climb higher.” These words have double
application to Seventh-day Baptists. Climbing
is an hundredfold better than whining.

Who is Responsible?

There was a lack of logical sequence
on the Editorial pages of the last
Recorder, Feb. 24. He says that L. C. Ran-
dolph might be held responsible for all that
was said on the two editorial pages last week.

We therefore hasten to explain that Mr. Ran-
dolph should be held responsible for the last
item only, the one to which his name was at-
tached. Happening upon an old number of the
Recorder we found that item as an ed-
torial paragraph contributed by Mr. Ran-
dolph some years ago, and, thinking it perti-
nant to the occasion, we reproduced it, but
failed to make the proper explanation—both
busy people and indulging people sometimes
fail in that way. Therefore this explanation,
without which the well known accuracy of the
Scientific Editor cannot be satisfied, and the
conscience of the writer cannot be wholly at
rest so long as it is possible for Brother Ran-
dolph to be held responsible for things he
never said.

CARD-PLAYING AT HOME.

In themselves cards are harmless. The
danger is in the passion which is awakened
by the playing of cards. Playing cards for
money is the supreme source of amuse-
ment may be all right, but the danger
is in the result which may follow. If the pas-
sion for card-playing is awakened, and be-
comes fastened upon an individual, he will
forego home, family, business, and suffer the
loss of all things for the excitement of being
at the card table.

Dr. J. G. Holland once said: “I have all
my days had a card-playing community open
to my observation, and I am yet unable to
believe that that which is the universal resort
of the starved in soul and intellect, which has
never in any way linked to itself tender, ele-
vating, or beautiful associations—the ten-
dency of which is to unduly absorb the atten-
tion from more weighty matters—can recom-
mand itself to the favor of Christ’s disciples.
The presence of culture and genius may em-
bellish, but can never dignify it.

“I have this moment ringing in my ear
the dying injunction of my father’s early
friend: ‘Keep your son from cards. Over-
then I have murdered time and lost heaven.
and marred his life. And my son from cards
in the home circle. What must a good
angel think of a mother at the prayer-meet-
in this world?’, “—Lutheran Observer.

FORBEARANCE.

In order to be satisfied even with the best
people we need to be content with little and
to bear a great deal. Even the most perfect
people have many imperfections; we ourselves
have as great defects. False faults combined
with this make mutual toleration a difficul-
ty matter; but we can only “fulfill the law of
Christ” by bearing one another’s burdens.”
There must be a mutual loving forbearance.
Frequent silence, habitual recollection,
prayer, self-effacement, giving up all critical
prejudices, selfishness, and the idle imagina-
tions of a jealous, fastidious self-love—all
these will go far to maintain peace and
union. How many troubles would be
avoided by this simplicity! Happy is he
who neither listens to himself nor to the idle
talk of others. Be content to lead a simple
life where God has placed you. Be obedient,
be your daily crosses—you need them,
and God gives them to you only out of pure
mercy.—Penelon.

INTERPRETATION OF HIGHLAND CLAN NAMES.

This will interest those among our readers
who are Scotch or who have Scotch blood,
and may not be uninteresting to others. It
is from The Liverpool Post:

The following table gives the meaning
of the names of the principal Highland clans in
Scotland:

M’Intosh, the son of the First.
M’Donald, the son of Brown Eyes.
M’Dugall, the son of Black Eyes.
M’O’nechy or Duncan, the son of Brown
M’Gregor, the son of a Greek man.
M’Caithbert, the son of the Arch-Druid.
M’Kay, the son of the Prophet.
M’Taggart, the son of the Priest.
M’Cleod, the son of the Wounder.
M’Lean, the son of the Lion.
M’Kenzie, the son of the Friendly One.
M’Intyre, the son of the Carpenter.
Campbell, Crooked Mouth.
Cameron, Crooked Nose.
Stewart, High Stay or Support.
EDUCATION SOCIETY.
Quarterly Meeting of Executive Board.

The Regular Quarterly Meeting of the Executive Board of the Alfred Theological Seminary Education Society was held at the College Office, Alfred, N.Y., on Feb. 28, 1902, at 1:50 P.M.

There were present the following members:

The meeting was called to order by the President, E. M. Tomlinson, and prayer was offered by the Rev. Stephen Burdick.

In the absence of T. M. Davis, Recording Secretary, W. C. Whitford was elected Secretary pro tem.

The following tribute to the memory of the members of our Board deceased since our last meeting was adopted:

Two members of the Board, Lorenzo D. Collins and William C. Burdick, having been removed by death since our last meeting, we deem it fitting to place upon our records an expression of the loss that we have sustained and our hope that the faithful and efficient service these brethren have rendered.

Mr. Collins was a Vice-President of the Society from the time of his first election in 1891 until death severed his connection with it, Jan. 29, 1902. He attended the meetings of the Board with great regularity until failing health made it impossible. Though not a man of many words, he was always ready to assist by his counsel and by the faithful performance of all duties devolving upon him.

Only a few days after the death of Mr. Collins occurred the death of Mr. William C. Burdick, on Jan. 28, 1902. Mr. Burdick was officially connected with the Board from 1891 until the end of his life. He was elected Treasurer of the Society in 1891, and held this office until 1888. From 1888 he served as one of the Directors. During the more than twenty years of service rendered to the Board, his interest in the work of the Society and in the purposes for which it was founded. His many years of experience as a brain child of theological students

The presence of brethren at our meetings will be greatly missed, but the memory of their wise counsels and faithful labors will remain with us as an inspiration and a help.

The Treasurer presented his Quarterly Report, which was adopted and ordered published in the SABBATH RECORDER.

It was voted that a committee of three, consisting of E. M. Tomlinson, A. B. Kenyon and E. E. Hamilton, be appointed to investigate and recommend the final and endowment funds of the Educational Society.

It was voted that our Treasurer pay to the Treasurer of Alfred University:

(a) $300.00 for the maintenance of the Theological Seminary.

(b) $450.00 for the General Fund of Alfred University.

The Committee on Permanent Endowment of the Theological Seminary presented a report by letter, signed by C. C. Chipman, chairman, and Orva B. Rogers, secretary. This report was read and in part adopted.

This problem of anarchy is dark and intricate, but it ought to be within the compass of democratic government—although no one

It was voted that we ask the Rev. E. A. McLaurin, Superintendent of the Alfred Theological Seminary, to represent the Education Society at the meetings of the South-Eastern, Eastern, Central, Western and North-Western Associations; and that we also ask the Presidents of Salem College, Alfred University and Milton College to act with Dr. Main as representatives of the Society at the South-Eastern, Western and North-Western Associations respectively.

It was voted that the recommendation of the Committee on Permanent Endowment of the Theological Seminary in regard to sending out the theological students during the coming summer vacation to aid in securing funds for the Seminary be referred to a committee consisting of Prof. W. C. Whitford and Rev. J. B. Clarke for consideration and report.

It was voted that the matter of providing certificates of life membership be referred to the Treasurer with power.

After the reading and approval of the minutes, the meeting adjourned.

W. C. WHITFORD, Secretary pro tem.

Treasurer's Report.

For Maintenance of Theological Seminary:
First S. D. B. Church, Alfred, N.Y. $123.60
Second S. D. B. Church, Adams 46.00
N. Y. 41.00

First S. D. B. Church, Berlin, N. Y. 16.00

First S. D. B. Church, Churchtown, N. Y. 30.00

First S. D. B. Church, Churchtown, N. Y. 12.00

First S. D. B. Church, Churchtown, N. Y. 10.00

Second S. D. B. Church, Brookfield, N. Y. 39.00

First S. D. B. Church, Churchtown, N. Y. 4.00

Mr. and Mrs. N. M. Mills, $45.00

William Barnes, 2.00 8.55

S. D. B. Church, Hopkinton, R. I. 6.00

Second S. D. B. Church, Westerly, R. I. 14.10

First S. D. B. Church, Milton, R. I. 4.95

First S. D. B. Church, New York City:
C. C. Chipman, 3.00 12.00
Rev. J. B. I.4

S. D. B. Church, Churchtown, N. Y. 5.00

William L. Clarke, Ashaway, R.I. 12.00

Mary Bennett, Westerly, R.I. 1.00

Mrs. Alden W. Miller, Westerly, R.I. 10.00

Rev. and Mrs. W. D. Burdick, Niles, N.Y. 5.00

Fred B. Gorton, Newton, Mass. 4.00

Paul F. Lyon, Gorny, Pa. 1.00 332.30

Expenses of Recording Mortgage, etc.

Total. 1,728.93

Alfred University:
Account of Theological Library $30.00
Theological Library General Fund 30.00 30.00
Total $30.00

Interest on Bonds and Mortgages 600.00

Total 600.00

Accrued Interest on Bonds and Mortgages 450.00

Total 450.00

Expenses of Recording Mortgage, etc. 40.00

Total 40.00

Expense of Depositing Mortgage, etc. 0.00

Total 0.00

Repayment of Bonds and Mortgages

Total 0.00

Theological Endowment Fund:
First S. D. B. Church, Alfred, N.Y. 450.00

Kenyon, Life Membership, $35.00

Ira F. Kenyon, 35.00 85.00

Dr. Balance 14.50

Balance reserved Nov. 24, 1901, for Bonds and Mortgages 2,020.00

Purchases on Bonds and Mortgages 3,285.00

Total 5,305.00

PRINCIPAL ACCOUNT.

Balance on hand Nov. 24, 1901. 14.50

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Purchases on Bonds and Mortgages 3,285.00

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Theological Endowment Fund:
First S. D. B. Church, Alfred, N.Y.

Kenyon, Life Membership.

Ira F. Kenyon.

Total 5,305.00
and purpose. Perhaps, after all, there is no such thorough-going distinction between words and actions as many persons imagine. There are times when words are actions—the most important, one might say. When Peter was confronted with the maid servant's charge that he belonged to the following of Jesus his words were an action of the most decisive kind. It required a higher type of courage; it was a more superb manifestation of loyalty to say "Yes" to that charge than it was to draw his sword and attack a fellowman, as he had done two hours before. There is some danger that we may hide real cowardice behind the maxims “actions speak louder than words.” Often actions do not speak at all, and deep down where the experience lies we have no adequate mode of manifestation except through words. Almost invariably the real test of a man’s courage and fidelity is that of words. A young man lately said that he had been seeking to live a Christian life, but no one knew it, until one day in company with his mates a slurring reference was made to the deity of Christ. He said: “That was my opportunity. I knew that God gave it to me, and was testing me, and I thank him that he gave me the courage to say with trembling lips: I, who was a doubter, that I was his follower, my companions, and friends, that I believed that Jesus was the Son of God, and that only the Son of God could do what he had done for me.” If we do not mistake, one of the great needs of the religious life of our time is more outspokenness on the subject of religion. We do not mean outspokenness merely in the church and in prayer-meeting, but in the familiar, everyday intercourse of men with each other. There are thousands of Christian men who would find it the greatest cross to speak a sincere, genuine, manly word for Jesus Christ to their friends and neighbors. They would rather give any amount of money to good causes, and they do try to live a Christian life, but the test of words taxes all their resources of loyalty and heroism.

And there is a large realm of Christian experience that is not confined to persons through the medium of deeds. A true Christian has views of Christ’s nature and relation to men; he entertains hopes, enjoys conclusions, and is quickened by inspirations, which he can convey to others only through words. We need not only mutual help and encouragement to meager dimensions when we disparage the life-giving power of words. —The Watchman.

NO EASY ROAD.

Certainly the conditions of discipleship in the Bible are neither easy nor pleasant. But Christ urged men to it on the ground, and not in spite of, that fact. He exhorted men to enter the straight gate because it was straight, and to shut the broad and easy road because it was so; to choose the narrow, rugged, steep and unfrequented path because the opposite one was plain, popular and pleasant. He says we ought to be religious because there are difficulties and sacrifices connected with it, and we ought to be warned against the irreligious life by its very immunities and comforts.

All things are easily commenced. Sin has a right of way in this world which is patent to all. —Gravitation is all on the side of downwardness. It is easy to be bad, it is whistling along the grain, cutting along the line of cleavage; it is pushing a thing that is already going down hill.

So, let me say to you, be suspicious of easy roads. The conditions of success in any line of human endeavor are a banana gate and a hard road. All kingdoms which it is worth your while to try to enter suffer violence, and it is the violent which take it by force. No eminence is attained in any department without effort and self-discipline. You pronounce a dooming you young man when you say he takes life easily.

How did Robert Louis Stevenson become such a master of English prose? By writing some of his pieces nine times over. Look at a page of Tennyson’s manuscript. You will find that somewhere appearing as a germ of a thought there has been no adequate mode of manifestation except through words. Almost invariably the real test of a man’s courage and fidelity is that of words. A young man lately said that he had been seeking to live a Christian life, but no one knew it, until one day in company with his mates a slurring reference was made to the deity of Christ. He said: “That was my opportunity. I knew that God gave it to me, and was testing me, and I thank him that he gave me the courage to say with trembling lips: I, who was a doubter, that I was his follower, my companions, and friends, that I believed that Jesus was the Son of God, and that only the Son of God could do what he had done for me.” If we do not mistake, one of the great needs of the religious life of our time is more outspokenness on the subject of religion. We do not mean outspokenness merely in the church and in prayer-meeting, but in the familiar, everyday intercourse of men with each other. There are thousands of Christian men who would find it the greatest cross to speak a sincere, genuine, manly word for Jesus Christ to their friends and neighbors. They would rather give any amount of money to good causes, and they do try to live a Christian life, but the test of words taxes all their resources of loyalty and heroism.

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THE POWER OF WORDS.

The remark is often made that a characteristic of the religion of our time is that it sets a higher value on actions than on words, and is very little given to talking about itself. It makes much of the power of example, and comparatively little of the power of speech. Some speakers enlarge upon this peculiarity of the religion with so many words that one is irresistibly reminded of the criticism of Carlyle that he preached the supreme virtue of silence in twenty-fourout volumes.

But are we justified in disparaging the power of words? Will the" word at the purchase appear to place a very high value on them. We are to confess Christ before men. And this confession is not simply to be one of action in dumb show. It is to be vocal. An inspired apostle ventured to write: “If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” Rom. 10: 9, 10.

The truth, indeed, is that action is not self-interpreting; and to lose most of its power, as example when words do not accompany it. We need to utilize the two channels of expression in order to manifest the inner life

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But are we justified in disparaging the power of words? Will the word at the purchase appear to place a very high value on them. We are to confess Christ before men. And this confession is not simply to be one of action in dumb show. It is to be vocal. An inspired apostle ventured to write: “If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” Rom. 10: 9, 10.

The truth, indeed, is that action is not self-interpreting; and to lose most of its power, as example when words do not accompany it. We need to utilize the two channels of expression in order to manifest the inner life

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THE SATURDAY RECORD.
Missions.

By O. U. Warford, Cor. Secretary, Weslyter, R. I.

Can our pastors, missionary pastors and our churches tell us why it is that so little money is coming into the treasuries of the two Societies for their general work? If they can we would be pleased to have them. We suppose they are trying to keep up the monthly and weekly pledges for the work of these Societies. The Missionary Society was in debt at our late Conference $2,200. Now its debt is $4,200, having to hire $2,000 more to meet its obligations. The prospect is that it will have to hire another $1,000 to meet the obligations of the present quarter, unless the money comes in better than it has into its treasury. Why this apathy, indifference and withholding? It is boasted that we never had better times in our country, financially, than we are now having. If that be true, it cannot then be the lack of money. Our people must share in this prosperity which is in our land. Have they lost interest in our work as a denomination? If so, why? Must they have some new denominational project in order to be interested and give their money? Shall the general and the regular work of the denomination, so important to the maintenance of the life and growth of our people, lack the means for its support and enlargement? We sometimes think that times of great financial prosperity are the times of great depression in the Lord's work. All denominations are to-day experiencing diminution in their funds and depression in their lines of benevolent work. It appears that men are anxious to make money, get rich; hence put all the funds, all their surplus income, into business in these prosperous times, that the future work is to do a revival later on. We ought to have a revival in the church, and souls converted, all along through the year; but it seems we have to make a long siege, and the people are expecting special efforts before it makes money, the funds decrease for the general work, and the people are expecting special efforts before it can do a revival. We have had cottage prayer-meetings, to be held every evening. As the people are quite busy with their work yet, our attendance is small. I hope to see the day when our people will compare the general and special work, and say that it shall not make money, the funds decrease for the general work, and the people are expecting special efforts before it can do a revival.

From D. W. Leath.

I am getting along as well as usual, with a more hopeful prospect of late in my church. Individually, I praise God for great blessings on my heart. We have had rather a slack interest on the part of some in attending public worship, but we hope there will be a change for the better. We have started cottage prayer-meetings, to be held every evening. As the people are quite busy with their work yet, our attendance is small. I hope to see the day when our people will compare the general work with the special work, and say that it shall not make money, the funds decrease for the general work, and the people are expecting special efforts before it can do a revival.

FROM GEORGE W. LEWIS.

The last quarter with the Verona churches was somewhat abridged by our removal to Dodge Centre, having accepted a call to serve the last quarter. It was with great hesitancy, and after much prayerful study, that we left the Central Association, and especially the Verona churches, as relations between pastor and people were very pleasant, and, we trust, not without some profit to all involved. But the nature of the field, and certain conditions in our county, included that a change to a single church, and that in a village, was very desirable, if not a physical necessity.

We trust, however, that the good people of the Verona churches, let pastorless may secure a better adapted leader in the near future. Being the central point in the Association, in many respects it is an important field. Though recent deaths and removals to other localities have somewhat depleted the churches, yet there are some remainders for us to work among. But a leader in spiritual work is a much needed factor, and would also be greatly appreciated in society matters.

One item of special interest transpiring during the quarter was the reception into full membership in the First Verona church of our brother George W. Betson, who had been keeping the Sabbath some months; he was formerly a member of the Methodist Episcopal church. This step will greatly encourage the church and increase her working force.

May the Great Head of the church watch over these good people in the years to come in the prayer of their former pastor.

Bosco Center, Minn.

SOMETHING TO LIVE BY.

Tolstoi has written a beautiful little story on "What Men Live By," It relates how an angel was sent down to learn what men live by. The angel was found by a poor Russian cobbler and brought to his little hut, where he and his wife lived in most extreme poverty. They had hardly enough food for the next meal, but they shared it with the stranger. They gave so scanty clothes enough to keep themselves warm, but they put part of their own scanty clothes on the new comer, and the cobbler taught him how to mend and make shoes. He stayed three years in the poor hut, and in this time he discovered the great secret of human life that men really live, not by the abundance of good things which they have, but by love and sympathy and their faith in God. Every time the angel got a new insight into what men live by, a silver lighted up his face, and when the full truth broke upon him, he saw what makes life, the light from his face filled the whole house, and the poor peasants realized for the first time that they had been entertaining a heavenly visitor.

It was the Heavenly Visitor to our world who has forever made it clear what men live by. He showed that gaining the whole world did not of itself increase life. One may tear down his barns or his factories and build greater, and increase his output or his power to any degree, and still have his life as thin and empty as ever. One may delve into all the intellectual problems of the age and increase his knowledge never so widely and still miss the simple secret of life—what men live by. "You search the Scriptures," he said to the learned men of his day, and they testify of the earth, yet you miss just that eternal life which you are so anxiously seeking, because you will not learn from me what men really live by.

A young man, in the flower and vigor of his life, running to him to find out what he fails to illustrate the power of God in
his own life, and to show that he is living by
something which feeds and fosters the deepest
life within him, and ministers at the same
time to the life of those about him? A religion
that a man can live by is one that heals his
heart and puts peace in his soul; one that
makes him feel in harmony with God and full
of love to everybody; one that makes him
rich in love, joy, peace, faith, hope, courage,
and able to live as having nothing, yet pos-
sessing all things."—American Friend.

SOURCE OF CHRISTIAN SONGS.

Christianity is glad-tidings of great joy to
all people. It is a light shining in the dark-
ness. The prophets, looking forward to the
coming of the Messiah, break forth in songs of
marvelous praise. Isaiah, anticipating the
advent of Christ, voiced the wonderful
joy of his heart in the inspiring words:
"Arise, shine; for thy light is come, and
the glory of the Lord is risen upon thee." When
Christ was born, the angels sang of peace on
the earth, good will toward men. "A mighty
Host with songs of victory, come to the
Messiah, break forth in gladness in the
advent of the Most High."—Psalm 98.

Christianity spread rapidly in the first ages
because of this dominant note of joy arising
from the hearts of men, irrespective of con-
ditions or circumstances. Men were happy,
not because they had improved their social
state or been advanced in position, or had
received material gifts, but because they had
come into communion and fellowship with
God. What to them were the galling, bitter,
earthly disappointments? Were they not
heirs, who were soon to come into a great
inheritance? Had they not already received
in a measure this inheritance? Christ did
his work for the joy set before him. Paul
labored and suffered, counting it a joy to
work in such a cause. The Christian plow-
man sang at his task of turning the furrow;
the weaver, the tailors in all occupations
enjoyed the toilsome work. It was found hope.
The custom of daily meetings shows how interested
they were in this new religion.

There is now used in the daily service of
the Greek church one of the early Christian even-
hymns, which is said to date from the first
Christian church. It is an old and beautiful
hymn now known. It reads as follows and
shows the state of feeling:

<Hall, Jesus Christ, hail, gladdening light,
Of the Incarnation, Father's glory bright!
Blessed be all saints beneath the sky,
And of the heavenly company.

Now, while the sun is setting,
Be the light the guide of life,
To Father, Son and Spirit
Whose kingdom now is given.

Worthy, Thou, while time shall endure,
To be hymned by voices pure;
Seed of the promise forever.
Thee the world shall praise forever.

In the early ages we mark the growth of
a religious influence, in the sixth century
Christianity seems to have taken root and
set forms of worship, and the early spontaneous
joy was lost. Up to the twelfth century this
state of affairs continued, and we have a
hard, gloomy type of Christianity. Then the
spring of joy began to make its way to the
surface, one man moved, and they have had little or
no diminution of its volume and power since then.
Every period of Christian reform and re-
</region>
Woman's Work.

Mrs. Henry M. Masson, Editor, Plainfield, N. J.

BE GLAD.
If your skies were grey, They'll be bright to-morrow.
There will come an end at last Of hurt and sorrow.
Past the shadow and the night Shines the sun forever.
There waits a golden height To reward our endeavor.

Of griefing and of pain.
For the gone ones forego, Shining over sorrow's rain
Is a bow of promise.
God's gift, the tender smiles
Through the clouds of sadness;
In the sunshine afterwards
There is joy and gladness.

In the house, when toil is done, Hope can see a silver star
Over the morning glisten.
Past the Future's open gate
Brighter days are gleaming.
Death and parting, wrong and hate,
Then comes the future.

Though disasters line the way
That awaits before me,
In the province of Today.
There is sunshine over me;
Our path through a fair To-Be
Is my spirit winging;
While a voice of melody
Through my heart is ringing.

MISSE STONE RELEASED.

After a captivity covering a period of almost six months, Miss Stone and her companion, Mrs. Tsikla, are at liberty. Of the trials and hardships these women have endured, of the hope deferred that maketh the heart sick, but little conception do Miss Stone was captured by brigands on the Bulgarian frontier on September 3, and during this time must have suffered much from exposure to inclement weather in the mountains, and the hard journeys caused by the rapid movements and sudden changes of the captives.

A ransom of about $100,000 was demanded by the brigands for the release of Miss Stone. This sum, at first, the Missionary Society thought it unwise to attempt to pay, as it might seem to put a premium on such operations and might be but the beginning of other captures. After considering the matter for nearly a month, it was decided to issue a call to the Christian churches of America for funds to pay the ransom and to secure the release of the captive. During the first three or four days, over fifty thousand dollars were received, but after that the money came in very slowly. A delegation visited President Roosevelt, who took a personal interest in the matter, and one of his first acts as President was to direct the State Department to do all in its power toward Miss Stone's release.

Repeated attempts were made to negotiate with the bandits, but it was several weeks before they could even be located, and everything must be done with the greatest caution.

For a while the brigands refused to accept anything but the full amount asked for; but at length, when they were convinced that there was no more forthcoming, they agreed to accept what they could get, and about ten days after the ransom was paid. The sum has been variously estimated, but it is thought that between seventy and eighty thousand dollars was the amount paid. An interval of a week or ten days between the payment of the ransom and the release of the captives was insisted upon by the brigands. This is a time of great anxiety, many believing that the money once paid, the missionaries would be put to death, and it was with great joy that a message was received at the Missionary Rooms in Boston, dated at Salonica, Feb. 20, 1902, containing the word, "Safely." A later message indicates that Miss Stone and her companion had arrived in the early morning at a little town on the Macedonian frontier and were on their way to Salonica. They were well and in good spirits.

For six months the Christian world has been anxious about this woman and interested in her welfare. Reports of the death of one or both of the captives have been circulated from time to time, and hope and fear have quickly changed in our hearts. All feel that a personal friend has been in great danger, and her release is a cause for deep thanksgiving.

Miss Stone went to Bulgaria as a missionary in the service of the Congregational Board about six months ago, and during that time has had charge of the Bible-women in her field. In the performance of her duty she was wont to make long and wearisome journeys to all parts of all Bulgaria and Macedonia, where she was well-known and deeply-loved, and it was on one of these journeys that she was made a captive.

Previous to her work on the mission field she had been on the staff of the Congregationalists in Boston, and near there at her home in Cleveland the aged mother and three brothers are still living. She has been subject to a lung complaint which was attended with the onset of pulmonary during this time of anxiety.

The capture of Miss Stone is said to have been for political reasons, and she was selected not because she was Miss Stone, but because she was an American. The brigands were greatly in need of money, and America seemed to them the country from which they could get the most and obtain it the most readily.

Secretary Eddy (who is now in this country) has been untried in his efforts to secure the release of the two women in the giving of every reason to think that they were well treated during their captivity, and reports to the contrary were made by the brigands for the purpose of hastening the payment of the ransom and increasing the amount.

MILTON JUNCTION SOCIETY.

The Ladies Benevolent Society of the Milton Junction, Wis., Seventh-day Baptist church have read the request of our Editor in a recent Recorder, and cheerfully respond. They would be glad to see communications from all the Societies. It would be of great interest to know if any of our various denominational Boards, to assist the needy in our community and to add to the beauty and convenience of our house of worship.

During the first half of last year ten-cent suppers were given near once a month. These brought the people together for pleasant social evenings and added a considerable sum to the treasury. In the early autumn an escalloped chicken supper was served which proved to be quite a success, both socially and financially, netting the Society over seventeen dollars.

The Work Committee purchase cloth and from it cut aprons of different styles for women and children. These garments are made up in the Society and offered for sale at the spencers. It is known that these garments are always kept on hand by the Society, so if one wishes to purchase an apron she knows where to find it. They find a ready sale and furnish a regular income.

In January of each year the Farmer's Guild holds an institute in this town that continues for three days. This year our Society was asked to furnish dinners, which they did, and realized a net gain of over fifty-three dollars.

A missionary magazine has been subscribed for this year from which selections are read at the meetings. It is to be circulated among the members for further reading and study.

LIVING BY THE DAY.
W. WAYLAND HOYT, D. D.

Pondering this lately, I saw fresh value in it. I saw this, among other values—that receiving each day as a separate and special gift of God will wholeness remind us of our dependence upon Him. For six months, Miss Stone was directed by the Missionary Board about twenty-five years ago, and God, whether we think of it or not. It is a good thing to think of it. When we think of things in bulk, we are not so likely to recognize the giver of them as when we think of things piecemeal. Do you remember, when you were a little child at home, the routine of the home-provision,—breakfast, dinner, supper, schooling, bed, clothing, shelter, fire, light, as the home-provision all came to you in routine and matter-of-course way,—do you remember that as you provided for in this fashion you were not so likely to think of father and mother as the ones from whom it came? But when you wanted some special thing,—a new toy, a book, an article of clothing out of the ordinary,—and you were obliged to go to father and mother for that special thing, do you not remember how, as it was given you, you felt, in peculiar way, your dependence on father and mother?

Just take the days thoughtlessly in bulk, and you will not be likely to much recognize God as the giver of them. But take each day, as it really is, as a special gift from God's gracious hand, and such separating and piecemeal thought of the days will necessarily breed in you a feeling of thankful dependence upon the God who gives, day by day, the days. And thus receiving and estimating each day as under the sight of and for the glory of the Giver.—C. E. World.

Here is a little gem clipped from a small boy's essay on parents: "Parents are things which boys have to look after them. Most girls also have parents. Parents consist of pas and mas. Pas talk a good deal about what they are going to do, but mostly it's the mas that make you mind. —Chicago Age.

We cannot always be sure when we are most unworthy that God is nearest you now, so it is the multiplication which God gives the seed which makes up the harvest. You have less to do with being successful than with being faithful. Your main comfort is that in your labor you are not alone; for God, the eternal One, who guides the marches of the stars, is with you.—Spurgeon.
A current of electricity will keep to the wire or other conductor provided for it, and this is the basis for the telegraph, which for nearly sixty years has been of such commercial importance. Generally the earth has been made a part of the circuit, and it has been held that a continuous conductor was essential for the doing of any electrical work. The so-called circuit meant a continuous conductor provided with a source of electricity, such as a battery, a dynamo or any other generator.

When the earth was made a part of this circuit it was usually found out that the current spread in a surprising way in every direction, but it ultimately arrived, by very circuitous routes, to the further terminal in the earth. This fact was made the basis for telegraphing across a river without carrying a wire across, by stretching a wire along one bank and letting its ends dip into the river. If a battery and telegraph key were provided, the current of electricity could at once be made to pass through the whole water between the ends of the wire. A similar wire on the opposite bank, with its ends dipping into the water and having a galvanometer or a telephone included in that circuit, would have part of the current go through it, and signals may thus be sent from the first to the second circuit. Such a method has been employed in England, where the distance between the two circuits was two or three miles. In one sense this may be called wireless telegraphy, because the wire is provided between two places, but more wire is needed for the method than would be needed if it were directly connected. For that reason it can hardly be considered a wireless method.

The system of wireless telegraphy about which we have lately heard so much is radically different from the one just described. In place of the battery circuit, having both ends in the earth, there is provided what is called an induction coil, or transformer, having two coils of wire concentric with each other, but so arranged that when current is made to pass through one of the coils, the magnetic lines of force cut those of the other and thereby cause a current to be produced in it. This current may be very much as the snapping of a whip sets up air waves of sound, and, like them, are distributed through space.

These spark discharges are known to be visible in air, but it is possible to take place millions of times a second. These waves in the ether travel in it with the speed of light, 186,000 miles in a second, and most bodies are transparent to them as glass is to light. Walls of wood or stone offer no more hindrance to their passage than they do to the action of a magnet upon a piece of iron. Here then is a method of setting up electrical disturbances in space, distributing the energy in every direction like light from a spark; and the amount of energy depends upon how much current and resistance can be got into the wire that ends in the air.

With the large coils made now-a-days, it is impossible to discharge a horse-power in this way. Now ether waves suffer but little from friction and length of distance, so that they go as well-nigh limited. One reported in the seas may travel on and on. To the moon, to Mars, to Sirius and the North Star. The distance to the latter is so great that its light requires forty-seven years to reach us, but these waves we are sent up are of the same nature as light and travel with the same speed. Here, then, we possess a means for signaling applicable to the whole visible universe, and limited only by the delicacy of the apparatus suitable for receiving the signals.

What have we for receivers for these ether waves? There is first needed a conductor connecting the earth and its overhead space, so the electrical currents in the earth and the ether waves in space may together react upon each other. In this way an ether wave would go and a pre- wave into the earth is the condition. The surging waves in the ether that pass it produce electric currents down and up it, as many such as there are waves per second from the induction coil. All that is needed now is some device to be electromagnetically affected by such vibratory currents. At first a static telephone was employed, and this is serviceable easily to distances greater than a mile. For longer distances a substitute has been found in what is called a coherer and its adjuncts of the primary and secondary circuits. The coherer is a small glass tube, two or three inches long, having wires thrust into each end, yet not to quite touch in the middle of the tube. Between the ends of the wire a few fillings of nickel are held. When these wires are charged by the battery and sounder no current passes, as the filings act as a non-conductor, but when the ether wave current reaches them they become arranged and coherent to form a conductor. The battery current now passes and works the sounder, a tap upon the tube destroys the cohesion, the current stops, awaiting the arrival of other waves to disturb the filings again. The mechanism of the tube and the taper is automatic, so one listens to the familiar sound of the Morse sounder when the receiver receives the signals from the transmitting station.

This method of signaling has been extended lately to a reach of about seventeen hundred miles, the distance from Land’s End in England to Newfoundland. The transmitting coil used was larger and consequently more energetic than those before used. Only the letter “a” was sent and identified. This letter signal consists of three dots; it was not heard continuously, though it was continuously sent, but was heard often enough to make it quite plain in the darkness. If the induction coil be made still larger there is no doubt that the method can be employed in the place of cables for telegraphing across the ocean.

At present no means has been discovered to give direction to the beams of waves so as to send to a single place, and any one with a delicate receiver within the range of the waves may now receive the signals. It is hoped some way will be devised to assure secrecy, yet without difficulty. The usefulness of the system is very great, and doubtless all vessels, light-houses and coast lines will be provided with a method of communication and a means for warfare and darkness, and there is every reason for the belief that improvements will be made to extend the usefulness of wireless telegraphy. The Congregational Church of Christ’s Island.

MINISTERIAL CONFERENCE AT ALBION, WISCONSIN.

Again the Ministerial Conference and Quarterly Meeting of the churches of Southern Wisconsin and Chicago, which met with the church at Albion, has come and gone. It was a season of refreshing from the presence of the Lord. The program, as announced in the Recorder, was carried out, except the item for Sabbath morning. On account of sickness in his family, Brother G. J. Crandall, of Milton Junction, was unable to attend, and Mrs. Townsend kindly consented to fill the vacancy. Someone feared that the topic, ‘The Duty of Our Denominational Boards,” would be so uninteresting to the general hearer that the results would not be so helpful as hoped for from our Quarterly Meetings. But each speaker took up the subject, and we are persuaded that the spiritual uplift, as well as a better understanding of our relation to the various departments of our work, and the obligation we are under to support those whom we have called to lead in the work, was abundantly realized.

The attendance from first to last was unusually good.

On First-day, at the morning service, two of our young men of the Albion church were formally set apart to the office of deacon.

The following program, arranged by a council of the delegates from the churches, was carried out, except the one for the first day of the conference:

Sermon by M. B. Kelly; prayer and laying on of hands, led by L. A. Platts; charge to the candidates, S. L. Maxson; charge to the church, E. D. Van Horn; welcome to the Brotherhood of Deacons, L. T. Rogers; close with prayer and benediction.

This was a most impressive service; and after the benediction several of the members of the church, of their own accord, came forward and warmly greeted these young men in their new relations to the work of the Master. Tears of joy and thanksgiving freely flowed, and hearts were made glad because the Holy Spirit was present with the Father’s blessing.

The afternoon of First-day was given to the Young People’s Society, a report of which no doubt will be furnished to the Young People’s Department of the Recorder.

Beginning with Thursday evening, Feb. 27, Mrs. Townsend is to assist us in some extra meetings, and we bespeak the earnest prayers of the membership of the churches and the church and the people of Albion, that there may be a gracious outpouring of Divine grace upon our work and us.

The weather in this vicinity continues remarkably fine. No severe storms, but little snow, or rain, and a temperature, though hovering about and sometimes below the zero mark, yet so generally even and steady as to be not only endurable but quite pleasant. Perhaps those who are anxious to find a more genial elime would not be altogether disappointed if they should come this way, as better than go to more sour and indifferent climate. “Come and see.”

S. H. B.

February 25, 1902.


Young People's Work.

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

A Gospel Calendar.

This week we are beginning to empty that pigeon-hole which has become so crowded with good things during the past few weeks. One of these good things is a letter of Christmas greeting to his pastor from one of those loyal Sabbath-keepers who is doing more good than most of the whole church. He is a successful "civil and consulting engineer"; but he evidently regards the preaching of the Gospel as his main business. He enclosed a calendar upon which the most diligent search fails to find any advertisement except for the Gospel. Every page in addition to the calendar for the month, is crowded with good suggestions such as these:

"I know not whether there may partings be,—The tendering of earthly ties which are so sweet, But this I know—that for breaking hearts is found at Jesus' feet."

"Time is—thou hast—employ the portion small; Time future hast—may never be;
Time present—is the only time for thee."

"Work as if there was no such thing as prayer; Pray as if there were no such thing as work."

"He is richest whose wants are least."

"No question is ever settled until it is settled right."

from Jonathan Goodwill.

The following letter has some good Y. P. S. C. E. suggestions. What do you think of them? Our friend Jonathan has a quaint way of putting things that sometimes makes you laugh; but that will not hurt you any.

Dear Friend,—I believe that you owe us a letter; so I write to try to get one. I read the "Drums from a Doctor's Bottle," by Dr. Church in the Recorders, and thought them on the back, "paragonically speaking." As I understand him, he means stop when you are through. Do not gorge him with indigestible dessert, which spoils the mind. With education of the mind must go the moral and spiritual training of the home and the church. The moral and spiritual training of the home and the church is largely deeper study of the Bible, so that our people may be in the fullest sense the people of the Bible, and might prove a good standard, not merely to itself, but to every civilized tongue can be described with the certainty of all understanding you when you read.

We did all we could Thanksgiving day and some days following toward getting the Turkish question. You have no idea how much good it does you see your articles in the Recordes. It is like getting letters from home.

It was a bitter disappointment to us that we could not go to Kansas. We had planned to go and set much store by it.

A Merry Christmas and a happy New Year.

Yours hopefully,

JONATHAN GOODWILL.

We hope that Jonathan will write often; also that Melkitate and all the rest of the friends will take down their quill pens from the shelf and drop us a line. A few drops from that doctor's bottle might prove a good "anecdote," as a fellow once called it, for the virus poison of the world.

Roosevelt on the Bible.

When he was Vice-President, Mr. Roosevelt gave an address before the Long Island Bible Society from which the following extracts are taken. The ringing, utterance which he placed before the eyes of every young man in America. Roosevelt being the young man's President, and being held as an ideal by so many, his words will have great weight.

Every thinking man, when he thinks, realizes what a very large number of people tend, to forget that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally impossible for us to figure to ourselves what that life would be if these teachings were removed. We would lose almost all the moral law which is not a mere public and private morals; all the standards toward which we, with more or less of resolution, strive to raise ourselves, and handed us in the fullest sense the people of the Bible, and might prove a good standard, not merely to itself, but to every civilized tongue can be described with the certainty of all understanding you when you read.

These are not the words of a theorist writing amid his theological treatises, nor of a dreamer in his hermit's cave. They come from the public man in the world to-day, the man to whom, more than to any other official, the world looks for pure ideals of public service and for unsurpassing fidelity to them.

Lincoln—and, patient, kindly—Lincoln, who, after bearing upon his weary shoulders for four years a greater burden than that borne by any other man of the nineteenth century, laid down his life for the people whom living he had served, built up his own edifice of ideals, reading upon his early study of the Bible. He had mastered it absolutely; mastered it as he bore. He mastered only once or twice by the names, notably Shakespear, and he mastered it so that he became almost a "man of one book," who knew that book and who instinctively put into practice that public faith taught thereon; and he left his life as part of the crowning work of the century that has just closed.

O, young people, you have just been celebrating the birthday of this man who looms up greater and greater as we look back across the years; one of those few great men who have stood at the parting of the ways in the life of a race as a nation, and saved the day for righteousness. And here we have the secret of that great character pointed out by his successor.

We must cultivate the mind; but it is not enough only to cultivate the mind. With education of the mind must go the spiritual teaching which will make us turn the trained intellect to good account.

It is an admirable thing, a most necessary thing, to have a sound body. It is an even better thing to have a sound mind, but infinitely better than either is it to have that, for the lack of which neither sound mind nor sound body can alone, character. Character is in the long run the decisive factor in the life of individuals and of nations alike.

It is a good thing to be clever, to be able and smart, but it is a better thing to have the qualities that find their expression in the Golden Rule. It is a good and necessary thing to be intelligent; it is a better thing to be straight and decent and fearless.

You may read through the Bible from cover to cover and nowhere will you find a line that can be construed into an apology for the man of brains who sins against the light. On the contrary, in the Bible, taking that as a guide, you will find that because much has been given to you much will be expected from you.

So I plead, not merely for training of the mind, but for moral and spiritual training of the home and the church; the moral and spiritual training that have all ways been found in, and that have ever accompanied the study of the Bible which is always the every civilized tongue can be described with the certainty of all understanding you when you read.

Let your buffoons and critics cast their mud that the.y can't do what they would like. When he was Vice-President, Mr. Roosevelt tried C. E. Society with its moral and spiritual training of the home and the church. The moral and spiritual training of the home and the church is largely deeper study of the Bible, so that our people may be in the fullest sense the people of the Bible, and might prove a good standard, not merely to itself, but to every civilized tongue can be described with the certainty of all understanding you when you read.

The Bible is a beautiful book, but really it is my choice, for the few words which are written in it, I might devote to music Ipend on my books.

A party of young girls were embroiderying, when one of them brought in a guest.

"I don't embroidery, so I shall have to read to you or talk," said the newcomer.

"Don't embroidery," cried one of the girls.

"Why, what in the world do you do with yourself?"

The girl had found so many other things to do in the world that she was at a loss for a moment. "Why, I don't have time to em- broider,—I read."

"Read! Dear me! I never read more than two books a year. I don't have time to read."

For people of comparative leisure to assert that they cannot do what they would like because they have absurd; the more so when we read, in Sir Walter Besant's "East London," that even the poorpeople of that section, who must work hard for a bare livelihood, have at command for their own use, in holidays and evenings, one book of the whole year. To some all time is given, to all some time is given, to choose what shall be done in it.—Youth's Companion.

CIRCUMSTANCES are beyond the control of man; but his conduct is in his own power.—Disraeli.
**Children's Page.**

**FROM DRESSES TO PANTS.**

*I.*

**HELEN SCHOLLMEYER EVANS.**

The little brown head has lost every curl,

And the little kiss dresses are gone.

"I don't want to look like a girl," said Tommy, "Momma, please put my soldier pants on."

With smiles all about the round happy face,

He had a heart running over with joy.

He tried on his first little soldier suit.

And the mamma said, "I'm a great big boy."

This little Boy Blue could hardly keep still

While we buttoned his jacket.

He twisted turned, this way and that,

From his head clear down to his feet.

He has now his hare with a merry shout.

To the children out at their play,

We laughed as we watched him skipping about.

On that happy day, as he rode up the lane,

"O see! shiny buttons I've got on my coat,

And my trousers have three pockets, too.

There's one for my marbles and one for my top,

And one for my own hand new."

Then we called him back to the house again,

And he climbed on his own mamma's knee.

"Oh, mamma dear, I'm so happy to-day,

Do you think you're as happy as me?"

His mamma smiled at her own precious boy,

For two were all alone.

"If you're such a big boy, I'd like to know

Where, oh, where, has my sweet baby gone?"

He was the mite of a boy was

In a checkered handkerchief."

No questions could ruffle his joy,

He said, with a snap in his bright blue eye,

"Grewed to a boy, mamma, grewed to a boy!"

TOMMY'S TWO-LEGGED RABBIT.

**CHARLES MC IVYAIN.**

If childhood's days are the happiest of our lives, Dame Proverb in her wisdom seems to have settled, there is certainly much pleasure left for later years in laughing at them.

It was long ago that Tommy and I were boys together on the old farm; yet through all these years I have never failed to have a good laugh at the thought of Tommy and his two-legged rabbit.

It Tommy's name was ever Thomas, it is not so remembered by any living body. He to be the allotment

Two legs were distinctly visible, but there

ever-important tri-weekly mail,

the rockers of a cradle have of turning any wonder-standin' on a tree with but two legs

away. As a last resort, Tommy was put lay

sioners,

stay on the horse was by

were as

the mite of a boy was

wise, in a checkered handkerchief. . feathers told me

If

It was

We

Where. oh, where, has my sweet baby gone?

He

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thechild.ren out at their play,

On

the,ir

his

called him back to the house

again,

in a crossroads where

new.

On his first

Tom~y," I said, laugh-

ing.

"Who ever saw a rabbit sitting on a tree?"

"Sure it is a rabbit," he whispered. "There

it is, sittin' on the branch. I saw him move. It's a two-legged rabbit."

See his ears! Bang away at him before he runs. There he is, on the wee dogwood for-

ninst you. Och, you're blind as a dead fish! Can't you see him? He's as plain as the pep-

per box on the table.

Tommy was pointing with all the directness

certainly of the crossroad signboards he
declared Old Barney's ability to read. Sure enough, there was something, looking in the deep shadow marvellously like a rabbit, perched on a limb many feet from the ground. Two legs were distinctly visible, but there was not a trace of the other two, well known to be the allotment of an ordinary rabbit. The pair of pricked ears were undeniable.

"Bang him! Shoot him!" said Tommy, with suppressed eagerness. "Sure he's a wunder—standin' on a tree with but two legs under him." I raised my gun, propped my self worldwide like a sawbuck, firm in the belief that a gun was part mule and would kick it off a chance, and then fired.

Whatever it was fell to the ground and lay struggling among the fallen leaves. Tommy bounded over it prickyly, Swede fence and pondeed over the aureate. Then such a yell arose as would have started the Indians from their burial mound close by, had they not been safely there for foresee years and more.

"Ow, you witch, hit go! Lit go, I say,—lit go, ye two-legged baste! Murder! Murder! He's killin' my fine gun he had! He's not a rabbit; he got pinchers on his toes. Ow, murder! loose him! Shoot him again! He's killin' my finger."

I rushed to Tommy's rescue. There he was tossing the leaves, rolling over and over, swinging, twisting, bellowing, with something dark hanging around his head, and then, shaken off. I dared not shoot. Dropping my gun I grabbed the object. The touch of feathers told me that it was a bird of some sort. I tried to tear it loose, but Tommy only yelled the louder.

"Take him by the leg that's bitin' me. Gonje him with your fist. The baste—wid teeth on it's toes! Ow!" he screamed.

Nothing would loosen Tommy's enemey from him. As he yelled and hallowed I led him to

the light in the margin of the wood-land. Then I unclasped from his finger the hooked death-grip of a great horned owl.

We carried him home in triumph, Tommy sobbing all the while between his bursts of glee. As we closed the house Tommy trotted up to my side, and, looking up at me, whispered anxiously:

"Sure, I know you won't blather to any-

body that I said it was a two-legged rabbit, will you?"

And this is the first time I have "blather-

ered."—Independent.

**SING IT.**

When this Editor was a little girl her mother told her a story which showed that singing was a help to the stammering tongue; that a stammering person could sing promptly though he might not be able to speak promptly. A writer in the *Western Christian Advocate* tells a pretty story of how singing may be made to cure a worse fault than stammering. This is the story:

When I was a little boy I used to play with my brother and sister under the window where mother sat knitting. They were taken out, but the moment we got angry she always seemed to know, and her voice would come through the window, saying: "Sing it, children, sing it!"

Once, I remember, we were playing marbles, and shouted out to my brother:

"You cheated!"

"I didn't!"

"You did!"

"Sing it, children! sing it!"

We were silent. We couldn't sing it. We began to feel ashamed.

Then came the sweet voice, the sweetest but one I ever heard, singing to the tune of "O, how I love Jesus!" the words:

"O Willie, you cheated!"

"O Willie, you cheated!"

"O Willie, you cheated!"

I didn't cheat you!"

It sounded so ridiculous we all burst out

laughing.

You cannot sing when you are angry; you cannot sing when you are mean; you cannot sing when you are wicked. In other words, you cannot sing unless you feel in some degree faith, or hope, or charity.—Selected.

A LITTLE BOY who had been blowing bubs-

bles all the morning, timing of play and sud-

denly growing serious, said: "Read me that story about heaven; it's so glorious."

"I will," said the mother; "but first tell me, did you take the soap out of the water?"

"Oh, yeth; I'm pretty sure I did."

The mother read the description of the beautiful city, the streets of gold, the gates of pearl. He listened with delight; but when she came to the words, "No one can enter there who loveth or maketh a lie," bounding up, he said:

"I gueth I'll go and thee about that thop!"—Northwestern Monthly.

The feminine instinct begins young. The little girl who wore her new cloak for the first time in an east wind was not thinking of the east wind. Her mother, however, was; and she suggested that people who allowed their cloaks to blow over their heads sometimes caught cold. "Oh, no, mother," observed her daughter complacently, "you don't catch cold when it's such a pretty lining!"—London Chronicle.
INDIVIDUALISM AND ITS LIMITATIONS

The parable of the wedding feast teaches many helpful and beautiful lessons. Probably one of the forms that impresses most people in the fact that Jesus went to the feast at all. And this fact should never be overlooked, for it shows that he was no recluse. He lived in the midst of the world, among joy and sorrow and crime. He was as much interested in weddings as in funerals. It is said that he wept, but that there is no mention that he ever smiled. This indicates to some that he was solemn; it convinces me that he was a cheerful man; for it is the exceptional things that are recorded in biographies, not those which make up the daily routine of events.

This parable suggests another lesson, viz.: that our richest blessings come to us late in our lives. We have more mindfulness early, but more happiness later, more gladness early but more peace later, more anticipation early but more hope later.

This is the thought which we will emphasize to-day. The good wine at the end of the feast is our illustration. About the soul-growth. Millionaires, philanthropists, and those without money, spiritual paupers, and those without money, receive, perhaps, the same benefits. The hours into a wedding feast are past, but not the lessons.

These are a few of the lessons suggested by this parable. The best at the last is a symbol of our lives. Those who follow Jesus, whether they be rich or not, reach the best wine at the end of the feast. The hours of the good man's day grow more beautiful until at evening-time the horizon is bright with happiness, with vision, with the rest of God which passeth all understanding.

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CHILD'S DIFFICULTY WITH VERBS.

It has been truthfully said that children learn more during their first six years of life than during the eight years spent in the ward schools. During this period the child shows remarkable proficiency in learning the mother tongue, and appears to learn two languages as easily as one. He will learn a foreign language, if thrown among foreigners, better during these first six years than he can in a complete course in school. This is proved by the truth that the child, even if he speak poor English, while their parents cannot speak English at all.

The strenuous effort of these little ones to acquire a medium for the expression of their ideas is as well as their desire to speak correctly. It is one of the first stages in the preparation of the child for English in the first stages of progress. The child, in answering for the words "bene", "worse" and "best", an alarming degree, and had been corrected, until the mother had lost all patience, and at last told the child that in the future she would not answer questions not properly framed, thinking this plan would make the child more careful in the selection of words.

The other day the mother was sitting crocheting a jacket for the baby, and Lucile stood near, wondering what her mamma was doing. Finally her curiosity became so strong that she said: "Mamma, what is that going to be?"

The mother, busy counting stitches, failed to hear the question, and continued her count without answering. The child, thinking she had answered, and made another horrible blunder, thought a while, and at last said: "Mamma, what is that going to be?"

This the mother heard, and simultaneously recalled the first question of the child. Wondering what would come next, she maintained silence, and the little one stood in perplexity, first on one foot, then on the other. After some weighty thinking, she said: "Mamma, what are that going to be?"

No answer, and another period of silence, then: "Mamma, what am I going to be?"

Still no answer, and tears filled the blue eyes and the red lips became pursed with perplexity. The eyes filled and ran over, and still the mother sat unmoved, with a mischievous smile lurking in her eyes, waiting for further results, and determined to make up for all this anguish by a bountiful supply of hugs and kisses.

In one supreme effort, as though realizing that this was her last chance, Lucile burst into a mighty sob and, breaking the bonds of self-restraint with which she had bound herself, screamed out:

"Mamma! What was that going to be?"

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A PERNICIOUS FALLACY.

Theologians of the liberal school assert that Christ and the New Testament writers did not always state the real facts about certain things, but accommodated themselves to the beliefs of the people of their times. Thus Paul, from the University of Chicago, in the Biblical World says: "Christ and the New Testament writers, though knowing the real facts, accommodated themselves to the point of view of their times and accepted the traditional interpretation, not wishing to arouse opposition over a matter of comparatively slight importance, and thereby detract from the great truths they wished to teach."

This is a very pernicious fallacy. It is equal to saying that Christ, when he knew that some of the hearers were entertaining a false conception concerning a matter of considerable importance, refused to correct that conception, thus preferring to let them remain in ignorance of the actual truth. This is a grave reproof upon the part of the divine teacher, to say nothing of him as the divine Son of God.

We have a right to expect more of a merely human teacher, who has the reputation for being honest and faithful to his pupils. Such is the spirit which will make the child more careful in the selection of words.
rects it and puts the truth in its places. Now, all through Christ's ministry He steadily and patiently sought to clear the minds of his hearers of error of all kinds. In his Sermon on the Mount we see that he corrected many false ideas and beliefs; and it was because of this fact that many Jews were stirred hotly against him. Then, too, Christ spake of "Jonah, the prophet." He did not speak thus because his hearers believed that there was such a man; but because there was a real Jonah, whose story is told in the Book of the Lord.
Let not one accuse Christ of sacrificing the truth for any reason whatever!

PREHISTORIC REMAINS.

Extensive remains of prehistoric lake dwellings exist in the bed of the River Save, near Dolina, in Northern Bosnia, which fall in no way behind the better known remains in Switzerland. The excavations made during the year 1877 have surpassed all expectations in regard to the wealth of material obtained for the Bosnian Museum at Sarajevo. Four dwelling houses built on piles—three of which are well preserved, while one has been buried—have been laid bare, as well as the various objects found in connection with them, containing a number of fine bronze and urns. Numerous products of the potter's art, utensils of stoneware and iron, ornaments of bronze, silver, gold and amber, seeds and bones compose the chief discoveries made so far. The results of these researches have a special value, in that they have determined the architectural construction of the pile dwellings with an accuracy which has seldom been attainable.

One of the most valuable discoveries is a boat five metres long, hollowed out of the trunk of an oak. This was found lying nine metres below the platform of a pile dwelling. It was dug out of the earth after six days, and was so successfully carried out that the boat was brought unjured to the Sarajevo Museum. The pile dwellings of Dolina belong to two different periods, and were in existence during the Bronze and Iron ages throughout the first millennium before Christ. They were probably destroyed by a sudden inundation in the third century before Christ. — London Standard.

MAKING OUR OWN PORTRAITS.

M. V. H. KNOX, D. D.

"As a man thinketh, so is he." His thinking touches the whole being. Even the face is shaped and given expression by what a man thinks, plans, and carries out. We say that the thinker bears the mark of his appetite and its indulgence in his reddened, blotched face. The deverer only has ability, by brainy impudence, to look honest people deeply in the eyes. The hard student can be picked in among men. Thought is a sculptor. The sharp chisel cuts deep or in light touches, but is evermore fashioning. Not in the face only does one’s thinking find expression, but in the whole physical bearing. In step, in speech, in attitude, in business, a man’s thinking finds expression.

But these things are only the outward expression of what is going on within one’s invisible self, the spirit. For, beholding our Saviour as in a mirror, we are changed by the same at our own image, till we grow from one attainment of glory to another. Our communion with God, our gazing upon his excellencies, fashion our being’s growth and our spiritual life. Because we are free we make our spiritual portraits truly as God has made them and to the spiritual expression. For we can even become partakers of the Divine nature, when, as heaven has designed, we use the great and precious promises given us, heaven’s offer to them, and its grace to the present age, to be moulded into the Master’s image is the ideal. We put on the Lord Jesus Christ, the new man which, after God, is created in righteousness and the truth of holiness. To aid our efforts we have the Bible, conscience, the providences and joys of daily life, the teachings of man’s evolution, the lessons of nature, the guidance of social enlightenment. We shape our being. We are the arbitors of our own destiny. The new name will be the result that our spirits, so impres­sible, carefully watch what is about to happen. In the end he shall appear we shall be like him, correspond to the image of the Son, so that he will become the firstborn among many brethren who bear his lineaments. Thus we shall be known in heaven. The judgment day will have out our portraits made in this time of probation, and as we have made them they will be eternal.—Christian Advocate.

GOD’S PROVIDENTIAL CARE.

To our Heavenly Father, and to the angels whom he sends forth as ministers of his bene­fits, it is beyond doubt apparent, as to us it far too little is, what a close connection there is between providence and grace. How much the interest of our souls may be involved and must be involved, in even the interests and transactions of ordinary life, we perhaps do not reflect as often as we should. That question, "We shall not die a whit a man if he gain the whole world and lose his own soul?" is something more than a text for sermons. It is a practical matter, meeting us every day that we live. The world and the soul—these are the two interests; not, indeed, incompati­ble with each other, but so related in the present state of things as that in gaining the one the other may be lost. Must we not suppose that a matter which God has caused to be pressed upon our attention with such solemn emphasis is of vast account to him? Should we not anticipate that he deals with us in respect to any worldly interest would have respect always, ultimately and above all, to the soul? Everything, besides, small or great, which to his perfect view is seen to bear upon the soul’s interest, will gain its due consequence just from that fact.

So it is that, looking down upon us from amidst the glory and blessedness of that heaven to which he would lead us up, the whole scene of our lives is judged of, by him, with reference to that other life; and infinite motives urge him. The doctrine of Providence is found in the myriad ways and instances in which the life now must affect the life hereafter. He may see my heart cold and hard toward himself, giving all its affec­tions to present things, and he may see it necessary to break it with worldly sorrow that he may heal it with heavenly hope. If I am already his child, he may see me a thousand things which need correction and discipline, by the thousand methods which life and the Divine Genealogy press upon me, so that I might know why he deals with me thus, or thus, it may be only necessary for me to look into my own heart and see.—From Sermons by Justin A. Smith.

HOW ABBIE GREEN WAS REWARDED.

At a dinner given by the Delaware Valley Express to the State House, the following Lincoln incident was related. The author of the story was the venerable Ben­ajah G. Jayne, who, during the most of the Civil War, was the personal assistant of Edwin M. Stanton, the famous War Secretary.

One day Mr. Lincoln sent for Jayne to come to the White House. "My boy," said he, "there is a letter I would like to have you look at." Jayne picked up the letter, and found it was from General Dix. It conveyed the information that several Federal prison­ers had escaped from Libby Prison with the aid of Abbie Green, a woman famous during the war. The letter also said that as the fact of Abbie’s assistance was well known, she had been ordered to flee from Richmond, and even then it appeared on her way to Washington on the flag-of-truce boat.

"Now, my boy," said the President, "I don’t know what I should say to any rascal who would steal that letter and have a bill passed through Congress to grant him ten thousand dollars to the relief of Abbie Green." Mr. Jayne "stole the letter," and the next day both branches of Congress passed the bill to grant ten thousand dollars to Abbie Green. The following morning Honest Abbie was sent for Jayne again. "I told you I didn’t know what I should say," he said, with a twinkle in his eye, "to the rascal who would steal that letter and have Congress act on it. Now, I’ve made up my mind what to say. You go down to No. Street, Abbie Green, take her down to Chase, at the Treasury, and don’t you let her go until she gets that money."}

CHILDREN SHOULD BE TAUGHT TO BE THRIFTY.

A savings bank account is a great incentive to thrift in children. If one is begun for the baby, even with a very small sum, and added to through childhood and youth with a certain proportion of the money that otherwise would be spent carelessly and thoughtlessly by the child, there will be a very respectable amount on the credit side of the ledger when the depositor is eighteen years old. The habit of self-denial is not the least of the substantial benefits that follow a wise economy of money.— Ladies Home Journal.

LIFE-TIME HYMNS.

The Committee earnestly urges those churches which have decided to buy Life-Time Hyms to send their orders, with the money and shipping directions, to the undersigned as soon as possible.

Please take notice that the price of 25 cents is only when ordered in lots, and single copies to be mailed will cost 35 cents.

On behalf of the Committee,
D. E. Titsworth, Chairman.

There is time enough for every thing in the course of the day if you do but one thing at once.—Lord Chesterton.
Sabbath School.
CONDUCTED BY SABBATE-SCHOOL BOARD.
Edited by REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature at Alfred University.

INTERNATIONAL LESSONS, 1902.

FIRST QUARTER.


LESSON XI.-THE ETHIOPIAN CONVERTED.

For Sabbath-Day, March 15, 1902.

GOLDEN TEXT.—With the inward eye beholdeth righteousness; and with the mouth confusion is made unutterable. —Rom. 8: 19.

INTRODUCTION.

The true character of Simon Magus is shown by the incident recorded between last week's lesson and this. He was, without following the guiding of on hands of the apostles, and thought that these mar­velous endowments came through some magical power which the apostles possessed. Accordingly he offered them that they should impart to him this power. His great error lay in his unbounded selfishness. He could not understand the love of God and his gracious favor; he could not comprehend the love that the apostles bore to their fellowmen and their readiness to impart the divine gifts with no compensation. God forbid that we should mingle selfish and worldly mo­tives with the service of our Master. The name of this celebrated Samaritan is preserved in the English word "apostate," which is used to designate the false church officers. It is a disgrace to buy or sell an office in the civil government. What shall we say of purchasing an office in the church?

Our present lesson is another example of the work of Philip, and shows how the gospel was extended far beyond the confines of the little congregation at Jeru­sa­lem. The Ethiopian was probably a proselyte and not distinctly connected with any Jewish community. His acceptance by Philip as a follower of Christ marks another step in expansion of the idea that the Good News was for the Jews only.

TIME.—Uncertain, apparently soon after last week's event.

PLACE.—Upon the road from Jerusalem to Gaza. (See Acts 8: 27-39.)

Philip: the evangelist, and the Ethiopian eunuch.

OUTLINE:

1. Philip Teaches the Ethiopian. v 29-35.
2. Philip Baptizes the Ethiopian. v. 36-39.

NOTES.

20. And the angel of the Lord spake unto Philip. This is not to be explained of a mere dream, but of the actual direction of an angel to Philip. It is possible that this angel appeared to Philip at Jerusalem; but more likely in Samaria. Toward the south, this noun with another preposition is rendered "about noon" in chapter 22: 6, and possibly should be re­ndered "at noon" here. An argument in favor of this view is that the direction is not essential since the particular road is mentioned, and that the time would be very important in order that Philip might know when to start. To the way. Perhaps, better, on or along the way. Which is desert. Literally, the same is desert. There is still a dispute among scholars as to the exact road referred to, the town or the road. It seems more probable that the reference is to the town. Even if the town had been partially rebuilt and inhabited, the old desert name may have clung to it. In any case, we are to think of a "barren desert" as meaning not a barren, sandy waste, but an uninhabited region.

27. And he arose and went. He obeyed immediately and promptly. "A man of action." Some have sup­posed that he was a Jew residing in Ethiopia, but more likely he was a native Ethiopian and a proselyte to Judaism. The country is not over sea-coast, but to the country called Abyssinia, adjoining Egypt on the south. Candace. This is not a definite proper name, but a title belonging to several queens, as the word Pharaoh named many successive kings of Egypt. Who had the charge of all her treasure. He was evidently a man of important rank, but of great ability. And he came to Jerusalem for to worship. Very likely he had been attending some feast.

29. Then the spirit said unto Philip, We may not know just how the Spirit spoke to Philip. It is prob­able that the message came to him as an inward prompting of the Holy Spirit that which comes to the servants of God in this age.

And Philip ran thither. He eagerly obeyed the voice of God and was eager to be able to tell that noble-­man on foot could easily keep up with a chariot. And heard him read. It is said that it is customary in the East to pronounce the words aloud, even when one is reading for himself alone. Understandest thou what thou readest? Thus does Philip by a tactful question pave the way for an opportunity to preach the Gospel. The interrogative particle by which the question is introduced suggests that it is a matter of perplexity to Philip. We might paraphrase, I wonder if the words which your lips pronounce enter into your thoughts.

31. How can I except some man should guide me? This question with which the Ethiopian replies sug­gests that he does not understand, as he said, of God. Nor of the interpretation. If chalred Philip, etc. Much better, as in the American Revision, he bought Philip.

32. The place of the scripture. Better, the contents of the verse. Philip says to the Ethiopian, "He saith of Jehovah's kingdom and of the performance thereof." Philip had no resistance even by word.

In his humiliation his judgment was taken away, etc. It is useful to note here that the idea of the Divine judge is expressed the first time, the last, and the sinner himself is predicted for others.

34. Of whom speaketh the prophet this? etc. This passage refers primarily to the suffering people of Israel in captivity personified as a suffering prophet of Jehovah. It was generally recognized by the Jews as a Messianic prophecy. The Ethiopian was evidently unfamiliar with the usual interpretations and had never read the verse. The quotation is from the Septua­narian Version—a Greek translation made about 280 B.C.—and not from the original text. The translation is not very accurate; it gives the general sense of the passage rather than the precise meaning.

35. Then Philip opened his mouth. This expression is used to introduce something especially new. Compare Matt. 5: 2. And began at the same scripture. He showed how this passage refers to Jesus Christ, and went on to declare the Good News that came to all men through this man. For in his humiliation was his judgment taken away. Here in this verse does not occur in the best manuscripts. It was probably inserted by some later copyist to supply the sense of the Ethiopian who knows nothing of the text as now here expressed stated in the narrative.

Aid and they both went down into the water, etc. From this passage is accompanied by that in the follow­ing verse "out of the water," there can be no rea­sonable doubt but that the baptism was by immersion. It is fully admitted by many scholars who for themselves prefer the explanation noted in the New Testament is always immersion.

The Spirit of the Lord came upon Philip. This points to the departure of Philip from Ethiopia to be regarded miraculous or not. Our author evi­dently means to tell us that the same divine power that brought Philip into Ethiopia went back with him again; but it is unlikely that the Ethiopian recognized any miraculous element in Philip's leaving of him.

And he went on his way, etc. The ancient Ashdod. Passing through he preached in all the cities, etc. Very likely Lydda and Joppa mentioned in chapter 9 were included in this journey.

Conclusion.

Sabbath School.

BY E. E. BAKER.

Popular Science.

Various Scientific Estimates.

The temperature of our sun has long been a subject of speculation among astronomers, and various theories agreeing that it is a molten mass, not-withstanding at times spots, as they are called, are seen on its surface, as though a world as large as this, tumbling into it, was floating there until melting, it disappears.

Various theories have appeared as to com­paction and its supply and duration, also as to its effects upon us and the nature of our world. The heat comes from the sun in connection with its rays, then why should not the highest mountain tops under the Equator become denuded of the snow and ice, since the rays of light and heat come upon them as directly as upon the valleys below?

Estimates of the solar heat at the sun's sur­face, as given by astronomers, show remark­able discrepancies in judgment:

<table>
<thead>
<tr>
<th>Name</th>
<th>Estimated Degrees Centigrade</th>
</tr>
</thead>
<tbody>
<tr>
<td>Newcomb</td>
<td>5,833,000</td>
</tr>
<tr>
<td>Langley</td>
<td>6,344,940</td>
</tr>
<tr>
<td>Paschen</td>
<td>4,000</td>
</tr>
<tr>
<td>Abney</td>
<td>12,700</td>
</tr>
<tr>
<td>Paschen</td>
<td>5,000</td>
</tr>
<tr>
<td>Violette</td>
<td>1,500</td>
</tr>
</tbody>
</table>

Where such variations appear we have not come to the conclusion that very little reliance can be placed on any one of them as being correct. A Mr. E. Ragovsky has made an estimate on the solar heat at the surface. His conclusions are that the heat stands at 314,000° Centigrade. By the rule "the temperature of the planets is inversely proportional to the square root of their distances from the sun," the planets then would share as follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>Estimated Degrees Centigrade</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mercury</td>
<td>400</td>
</tr>
<tr>
<td>Earth</td>
<td>15</td>
</tr>
<tr>
<td>Mars</td>
<td>15</td>
</tr>
<tr>
<td>Jupiter</td>
<td>2,500</td>
</tr>
<tr>
<td>Saturn</td>
<td>188</td>
</tr>
<tr>
<td>Neptune</td>
<td>500</td>
</tr>
</tbody>
</table>

As a mark of advancement in science, an astrophysicist has stated that neither light nor heat proceeds from the surface of the sun, but that the sun is essentially a black sphere, entirely unlike planets, whereon life may exist, but has its mission as a star or sun among the constellations in furnishing that unknown subtle element which fills immensity, and which, on reaching the atmosphere, bursts forth a blaze of light from oxygen, and of heat from carbon, etc.; we see the light in the direction of the rays from whence they come, and they are supposed to come these millions of miles in the same con­dition in which they reach us.

"God moves in a mysterious way His wonders to perform." "O the depth of the riches both of the wisdom and knowledge of God! how unsearch­able are his judgments, and his ways past finding out!" Rom. 11: 33.

True Science in the Worshiping of the Sun of God.

Then came Jesus from Galilee to Jer­usalem, to be baptized of John, and he was baptized. And Jesus came to be 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 lo, a voice from
MARRIAGES.

HOODY-Moor--At the Seventh-day Baptist parsonage, in Marionville, N. J., Feb. 19, 1902, by her Rev. H. Burdick, Mr. Franklin Bugby and Mrs. Sarah Moor, both of Marionville, N. J.

RUS-COOS--At the residence of Mr. James Coose, Booty, Ark., Feb. 16, 1902, by Elder J. J. Hull, Mr. C. E. New, of Red Fork, and Miss Hally Coose, of Nudy, Ark.

WADDY-Haney.--At the home of the bride's father, Mr. William Haney, in Wolton, Iowa, Feb. 20, 1902, by Rev. George W. Burdick, Mr. Riley Wright, of Mifflintown, Neb., and Miss Jenise L. Haney.

Crandall-Mills.--At the home of the bride, in Belmont, N. Y., on Wednesday, Feb. 19, 1902, by Rev. T. H. Carr, Mr. Morton D. Crandall, of Canistota, and Mrs. Laura M. Mills.

DEATHS.

ANDTR.--At the Baptist Church of Hornellsville, N. Y., holds regular services in their new church, corner West Genesee Street and Public Square.

BAPTIST Church,--of Hornellsville, N. Y., holds regular services in their new church, corner West Genesee Street and Public Square.

COTTRELL-Pastor.---230 Ransom St.

DOLLAR Reward for information leading to the arrest of the person or persons who may be in the city over the Sabbath, to come in and worship with us.

FINCH,--At the home of the bride's father, Mr. William Haney, in Wolton, Iowa, Feb. 20, 1902, by Rev. George W. Burdick, Mr. Riley Wright, of Mifflintown, Neb., and Miss Jenise L. Haney.

HOLMES.--Indica Holmes, daughter of Eben and Alvina Rogers, was born Oct. 1, 1841, and died of meningitis of the heart at her home, near Scio, Feb. 23, 1902.

She was a lineal descendant of John Rogers, the mar-

"BELIEVE on the Lord Jesus Christ and thou shalt be saved."--

"Be not afraid, only believe."--

"And many believed on him there."--

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CONTROLL YOUR THOUGHTS.

Until you have learned to control your thoughts you will never be able to live a godly and righteous life. As a man thinketh in his heart, so is he; and it is because the thoughts that we entertain in the holiness of the soul are such worthless and vain ones that our words and acts often bring so heavy a disgrace on the name we love.

Well might the wise man say, "Keep thy heart with all diligence; for out of it are the mouth." When the heart is right the eye and the mouth and the foot will necessarily obey its promptings; but when the heart is wrong, filled with tides of sin, like the cuttlefish, it will develop itself in the impurity to which it gives vent.

We habitually permit evil-things to have their right way through you, or lodging with you, remember that in God's sight you are here equally guilty with those that indulge in evil acts, because you are withholding, not by your fear of him, but by your desire to maintain your position among men.---F. B. Mayer.
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Sabbath-School Under the Leadership of Dr.

Soclet.y-Quarterly Meeting

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Paragraphs: 

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