

# THE SABBATH RECORDER.

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

VOLUME 57. No. 12.

MARCH 25, 1901.

WHOLE No. 2926.

## CONTENTS.

### EDITORIALS.

Paragraphs.....	178
Seek for That Which is Highest.....	178
In Memoriam of P. A. Burdick.....	179
Milton College Lecture Course.....	179
News of the Week.....	180
"Conscience . . . But the Others.".....	180
From Rev. S. H. Babcock.....	180
Another Word About the Hymn Book.....	181
She Wanted to be Queen.....	181
Conference; When?.....	181
Show Me the Way—Poetry.....	181
Apostrophe to Water.....	181

### MISSIONS.

Paragraph.....	182
From Rev. D. H. Dayis.....	182
The Outlook for the Twentieth Century.....	183
Semi-Annual Convention.....	183

### WOMAN'S WORK.

A Psalm of Praise—Poetry.....	184
A Protest Against Vice.....	184
Pan-American Course.....	184

### OUR READING ROOM.

Paragraphs.....	185
Essential Symbolism in the Christian Church.....	185

### YOUNG PEOPLE'S WORK.

Y. W. C. A. Convention, Binghamton, N. Y.....	186
<i>Our Mirror</i> .—President's Letter.....	187
Rock River, Wis.....	187
Consecration Necessary to Successful Teaching.....	187

### CHILDREN'S PAGE.

When Papa Was a Little Boy—Poetry.....	188
Nan's Souvenirs.....	188
My Little Girl—Poetry.....	188
A Manly Boy.....	188
The Little Streets—Poetry.....	188

### POPULAR SCIENCE.

Sulphur.....	189
--------------	-----

### SABBATH-SCHOOL.

Lesson for Sabbath-day, April 6, 1901—The Resurrection of Jesus.....	189
--	-----

MARRIAGES.....	190
----------------	-----

DEATHS.....	190
-------------	-----

LITERARY NOTES.....	190
---------------------	-----

SPECIAL NOTICES.....	190
----------------------	-----

Minutes of Executive Board of the Seventh-day Baptist Education Society.....	191
--	-----

**Y**OU may spend your whole life picking off your old dried leaves and dead branches, but if in the center-springs of your soul you are not subdued to God, your work, although rewarded in this life, as all morality is, will not be accepted in heaven.

I have seen a gardener at work upon a tree which had a worm gnawing into it at the point where the root and the trunk united. The earth hid the worm, and so, when the leaves withered, the owner went and picked them off, and washed the tree with the various things that he had heard recommended for diseased trees.

When the branches began to perish he hewed them off, and he worked and worked all summer at that tree, but it died. Now, had the gardener called for a spade, and removed the earth about the roots, and killed that worm, he might have given himself no farther trouble about the withered leaves, or the dying branches. There would have been no more of them.—*H. W. Beecher.*

\$2.00 A YEAR

PLAINFIELD N J

## The Sabbath Recorder.

A. H. LEWIS, D. D., - - - - - Editor.  
J. P. MOSHER, - - - - - Business Manager.

Entered as Second-Class mail matter at the Plainfield, (N. J.)  
Post-Office, March 12, 1895.

THAT moral instruction is the most direct road to social reform is shown in every effort to lift up those whom we designate as the "masses," and especially those whose surroundings cause us to refer to their condition as "slum life." Not many days since, a woman who is devout in her efforts to save and uplift those who are sunken low in the social scale, and are morally degraded, exclaimed with apparent pain: "Possibly my own lack of consecration is the reason why more of these poor creatures are not saved through my labors." I felt like replying that perhaps their inability to appreciate or understand, in any appreciable degree, the higher truths which she sought to embody in her life and work, was the reason why fruitage of that work did not appear sooner. Nevertheless, her remark touched the keynote of all uplifting—the power of truth and purity. An awakening of moral responsibility on the part of the fallen and debased is an imperative need. Their own co-operation when secured is a powerful factor in elevating those who have fallen from the path of rectitude, or who perhaps have never known aught but vice and dense ignorance. Social reform waits on moral reform, and moral reform waits the incoming of some phase of transforming truth, of Christly thinking and living.

This is finely put in Ralph Conner's "Black Rock." The question of forming a League among the miners and lumbermen of the Selkirk Mountains was being discussed. Some desired to make it a total abstinence league; others who were not willing to sign the pledge thought it quite enough that a league for mutual improvement be organized and a reading-room established, in which various moral and uplifting social influences would be brought to bear. A poor, besotted Englishman, too weak to stand alone, meets that argument in a speech full of pathos and power. He says: "The Manager he says, 'picters and magazines.' He takes his wine and his beer like a gentleman, he does, and he don't have any use for Billy Breen [the name of the speaker]. Billy he's a beast and the manager kicks him about. But suppose Billy wants to stop being a beast and starts trying to be a man again, and when 'e gets good and dry along comes some one and says, 'Ello, Billy, 'ave a smile?' It aint picters and magazines would stop 'im then. Picters and magazines! God 'elp the man who haint nothin' but picters and magazines to help him when 'e has got a devil inside and a devil outside a shovin' and a drawin' of him down to 'ell. . . . And that is where I am going straight, and your blamed league, whisky or no whisky, cannot 'elp me."

OUT of the depths of his experience Billy Breen told the great truth we have written above: that moral uplifting is the beginning of social reform. There must be some Divine power in the heart of the fallen, some Divine help around the life of the depraved, something more than pictures and magazines and the favors which social standing bring, to

lift those who have slipped away from truth and righteousness, or who have never known truth and righteousness, if they are to be reached and saved. This is not a new thought; but we commend it to all who seek in any way to save the weak and help the fallen, or to redeem their fellowmen. Scores of times have we known men to assert that they could walk in the paths of sobriety and righteousness without Divine help; never have we seen the experiment result in anything but failure. With the Divine help, with moral uplifting as the central point, we have seen this wondrous transformation than which nothing is more miraculous. Believe this when you seek to lift another, and believe it equally when you seek to lift yourself, or, better still, when you seek to put yourself where the Divine power and love can lift you.

OUR readers are asked to note the report of Mrs. Maxson in the department for Woman's Work in this issue. Representative women from the Seventh-day Baptist church of New York City were prominent in the calling and conducting of the meeting, and there was a large number of Seventh-day Baptists from New York and Plainfield in attendance. The RECORDER finds pleasure in the fact that Seventh-day Baptist women are thus active in good works. Among the younger workers in the cause of purity in New York, Dr. Anne Langworthy deserves mention.

THROUGH Chas. H. Green, of Alfred, N. Y., we are in receipt of information concerning one or more Sabbath-keeping Hollanders in the Argentine Republic. Mr. Green has received a letter from J. J. Van Yesseldyke, Consulado de los Pejós Bajos; Rosario de Sante Fe, Republica Argentina, South America. This brother seems to be in communication with our brethren in Holland, and a reader of the *Boodschapper*. We trust that our Holland friends will keep in touch with him.

### SEEK FOR THAT WHICH IS HIGHEST.

Now that the century is fairly begun, it is well to continue thinking how best we may serve the Master and promote the kingdom of righteousness, as the months of this year are gliding on. Surely it must be done, if at all, by seeking for ourselves that which is best in life, and seeking Divine help that we may most fully bring to bear upon other lives all that is best within ourselves, and all the blessings we receive from the Father. The following prayer from Whittier seems fitted for the lips of every servant of Christ at this time:

"Our father's God! From out whose hand  
The centuries fall like grains of sand,  
We meet to-day, united, free,  
And loyal to our land and Thee,  
To thank Thee for the era done  
And trust Thee for the opening one.  
For art and labor met in truce,  
For beauty made the bride of use,  
We thank Thee; but withal we crave  
The austere virtues strong to save—  
The honor proof to place or gold,  
The manhood never bought or sold!  
O make Thou us through centuries long,  
In peace secure, in justice strong;  
Around our gift of freedom draw  
The safeguards of our righteous law;  
And, cast in some diviner mold,  
Let the new cycle shaine the old."

There is great comfort in the thought that the centuries fall from the hand of God, one by one, and that his wisdom and love know the beginning and the end of each, and the place which his children aspire to fill with

each succeeding year. While Whittier's prayer involves the whole nation, the thought which runs through the forgoing stanzas is applicable to each life. Note well that line reading, "The austere virtues strong to save." Nothing can save men from falling or nations from decay except these "austere virtues" which grow out of the soil of everlasting truth.

### BE THANKFUL.

We ought to be thankful—we who live to see the opening of this century—for the privilege of taking some part in its duties and being granted a hand in molding its destinies. No one who realizes how great the opportunities are can be unmindful of the blessings which he enjoys in living at such an hour and being afforded such privileges. Do not think of these privileges, mainly, in their bearing upon your own enjoyment, or even your own salvation. The writer deems it one of the greatest blessings of his own life that he has long since put aside all effort to do or to become for the sake of personal salvation. There is likely to be so much of selfishness in the thought of personal salvation alone, that if it be harbored, or made prominent, one's life is hindered from serving the best purposes and doing the most for God and the world. Think of the year and the century as bringing to you privileges and opportunities for helping others, lifting men nearer to God, giving comfort to the sorrowing, and light to those who sit in darkness and shadows. To do these things, and thereby follow in the footsteps of the Master, ought to be the supreme purpose of every Christian life. So the new year and the new century will bring greatest good to him who plans in the larger way to make his life helpful and a blessing to his fellowmen. Let your words repeat all promises of truth as far as possible, in the ears of those around you, that the century may know more of truth through you. Stand as sponsor for all righteousness, whether in social, political or religious matters, so that the century may become more righteous through you. Determine to espouse the cause of right, to do battle for truth and goodness, and to be wise in the accomplishment of God's purposes. Become a medium through which the Master's purposes may be worked out, being in constant touch with God and truth and righteousness, by being in touch with the fountain of all truth and righteousness. Bind your soul to him in bonds of obedient love. Know that thus you will be made partaker of the Divine strength, be imbued with the Divine wisdom, guided by the Divine counsel. Thank God for whatever of good has come to your life in the century just gone, and draw out of your past experiences all those things that will give you an impetus toward better and higher attainments in the present century. As for your failures, "let the dead past bury its dead." As for your hopes, let the living present and the oncoming future give strength to them, ennobling their purpose and laying sure foundations for whatever experiences await you. Bring to your work such consecration that the Divine peace will surround you, giving calmness in each struggle, patience in each trial, and hence success at each onward step.

### WORK RATHER THAN COMPLAINT.

Complain less of evils as mere critics do; but determine that every evil with which you come in contact shall be lessened in some way

by your life, so the century shall bless you, and you will be made a blessing to the century; so the bonds of fellowship which help you in the Christian church, and lead you to stand shoulder to shoulder with those of like precious faith will strengthen with each year, and you will fill a larger and better place among those who are consecrated to the upbuilding of the kingdom of the Master. It is a grander thing than words can tell to live at the opening of the century. Should failure come through neglect on your part, it will be a sadder thing than words can tell to have been offered opportunities and privileges; to have been called by the voice of the Master to higher attainments, and to have failed, thus digging deep the grave of lost opportunities and useless regret.

#### HOPE AND BE STRONG.

The RECORDER will rejoice in proportion as it is able to awaken in your heart hopes, aspirations, determinations and endeavor through each succeeding month of this first year of a century which holds so much of good or ill, success or failure, for the kingdom of Christ and the lives of those who are his followers. Whatever the future years or months may bring, the Divine presence will be in them all, the Divine help will be granted to each child of the kingdom, and the Divine love will overshadow each. If you are beginning the year and the century with deep sorrows coming in upon you, know that the Father will lead you out of them, sooner or later, into the everlasting light. If you are struggling with weaknesses, know that the Divine Helper will grant you overcoming grace. If you are surrounded by temptations, know that He who was "tempted in all points like as we are" waits to lead you through the temptations into the stronger life he has in store for you. If you long to do more for the Master, remember that you are not the best judge of what any consecrated heart is doing, or any devoted life is accomplishing. Do not worry concerning the results of your doing or your being. Do as though all depended upon you, and trust as though all depended upon Him who is infinite in wisdom. Let what will come, if you are true to duties and opportunities, the months and years which you shall live in this century will all bring some harvest of good.

If you are strong, go where the grain is thickest and reap with quick, strong strokes. If you cannot do any more, follow after the reapers and glean a handful; if you cannot do that, you can carry water for the tired workers; and when the summing up of the days and the centuries has come, all the reward of which you are worthy will be given, wherever you have wrought, and however little or much you have done, as the world measures.

#### IN MEMORIAM OF P. A. BURDICK.

A volume in memory of Phineas Adelbert Burdick was published in connection with his Farewell Service July 7, 1893. It is a beautiful book, seven by ten and one-quarter inches, on heavy plate paper, containing an excellent picture of Mr. Burdick, and bound in full white kid. Having some copies yet in hand, Mrs. Burdick proposes to give a copy to the library of any Sabbath-school which will send her a request for it, accompanied by fifteen cents, to cover the expense of wrapping and postage. There are many reasons why every

Sabbath-school in the denomination should avail itself of this offer at once. Mr. Burdick's services as a temperance evangelist were of such a character that the story of his life-work is an inspiration which every child in our Sabbath-schools ought to feel. In making the offer to send this book, Mrs. Burdick confers a favor which will prove a lasting blessing to all those who are wise enough to avail themselves of her offer. The beauty and value of the book finds its counterpart in the beauty and value of Mr. Burdick's life, and we feel sure that superintendents of our Sabbath-schools will hasten to secure for their libraries a copy of this volume. The trifle for paying postage is not worthy to be mentioned, when compared to the cost of the book. Send your orders early to Mrs. Ella C. Burdick, Alfred, N. Y.

#### MILTON COLLEGE LECTURE COURSE.

During the winter term of Milton College, now drawing near its close, a course of free lectures has been given, which has been greatly enjoyed by the students and citizens of Milton. Among the lecturers there have been no eminent men; on the other hand, every one gave his audience their money's worth, which is more, perhaps, than can be said of some whose names are known throughout the country. It will interest some of the RECORDER's readers to see the names of the lecturers, with a brief outline of their several addresses.

The first was given by the Rev. Thomas W. North, pastor of the Methodist church in Milton, upon the subject, "Is the world growing better or worse?" A rapid survey was taken of the achievements made during the century just closed, the progress which has been made in arts, literature, science, religion, government, etc., together with a view of general international relations as compared with those of one hundred years ago, from all of which the most optimistic predictions with reference to the future were made.

The second of the series was given by one who needs no introduction to the readers of the RECORDER, and concerning the merits of whose address I modestly refrain from speaking. Under the title of "Winter Wanderings in the Sunny South," we were taken on an extended trip through the southern portion of Georgia and Florida, sometimes by water, sometimes by rail and sometimes on foot. We were permitted to visit some of the famous cities of the South with their quaint old streets and buildings, and their new and magnificent structures; we were interested in the various forms of Southern life we met, from the stately gentleman of the old-school type down to the veritable "Cracker" and the lazy "nigger;" and we made brief studies of some of the industrial conditions and social problems of that charming country. After enjoying to the full the entire trip, we returned to a sturdier clime with the fragrance of orange blossoms in our garments, and the taste of luscious fruits in our mouths, loving our North-land not less, but our South-land more, never more grateful that our land is one and inseparable.

The next speaker is equally well known by the readers of this paper, and, certainly, I need have no hesitancy in saying that President Whitford is seldom heard in an abler address than in that delivered as the third lecture in this course, on "Some Battles of the Rockies." It was the substance of a very interesting chapter in the history of our Civil

War, which he has prepared for one of the New York magazines. The scene of the campaign in which the battles described were fought is in the lower Rockies south of Pueblo and extending westward into Arizona. The victories won by the federal forces in these engagements saved all Southern Colorado, and Arizona, to Southern California, from being swept into the maelstrom of secession. The material for this history, particularly that which furnishes the scenic effect of the story, was obtained by President Whitford by personal observations made upon the very ground upon which, nearly forty years ago, men of the same country met upon the bloody field of strife, one side seeking to dismember, and the other to preserve in its integrity, that country.

The Rev. A. Lincoln McClellan, pastor of the Congregational church of Milton, gave the fourth lecture of the series on "A Student's Vacation." The student was rather a group of students from Oberlin College in Ohio, spending a summer vacation in New England. The first point to which we were taken was Northfield, Mass., in the famous Moody training school for Christian workers. The spirit, purpose and methods of the work there, for three weeks, was outlined in a most interesting manner, until we almost felt that we had been sitting, ourselves, at the feet of the masterful man whose name will be forever associated with Northfield and its wonderful school. From this modern school of the prophets we accompanied these candidates for the ministry to one of the fashionable summer resorts on Block Island, off the main land of Rhode Island, where they passed the next five or six weeks as table waiters, hoping thus to earn enough to get them back to Oberlin. The awkward mishaps of these inexperienced boys, their fits of homesickness on the Island and seasickness in getting away from it, were all no doubt much more amusing in the rehearsal than in the actual experience.

"The Value of a Man" was the subject of the fifth lecture, which was given by President Albert Salisbury, of the Whitewater Normal School, one of Milton's alumni. The popular question, "How much is a man worth?" usually means how much money has he? But there are higher standards. Even from the commercial point of view, the worth of a man should be estimated not by the amount he possesses, but by the amount of good he does with his possessions. The value of a man may be considered from what he is to himself, to others and to God. His value to himself is enhanced by the increased power of mind and soul he possesses in any direction. The power to know things, and to enjoy things through music, art, etc., increases a man's value to himself. The power and the disposition to add to the comfort, to increase the enjoyment of others increases a man's value to the community; while the purity of his heart and the nobility of his character is the measure of his worth in the sight of God.

The sixth lecture was delivered by Mr. John Lacher, on "The Germans in America." Mr. Lacher is neither a clergyman nor a College professor, but a plain traveling man. He was, however, designed for the Catholic priesthood and received early training to that end. His own choice led him to other callings, and he is now on the road selling shoes. With a taste for historical study, and personal sym-

pathy with the German people, he made a very interesting and instructive evening, tracing the history of the German people in America from the earliest times, and noting the important place the German-American fills in the country to-day.

The last lecture in the course was given by Prof. N. Wardner Williams, of the University of Chicago, upon "Beyreuth." The address was an account of a trip, made by Prof. Williams, a few years ago, to Europe. Graphic descriptions were given of the ocean voyage, and of historic cities visited, ending with the city of Beyreuth, in Bavaria, made famous as the home of the great composer Wagner, and the school of music and scenic art which bears his name. While the address was principally descriptive, historic reference accompanying the descriptions made it instructive as well as entertaining. The account of the Wagnerian art by so appreciative and able a student of that art as Prof. Williams is was a rare treat to lovers of artistic music.

Without any knowledge on the part of any lecturer in the course of what others were doing, the topics chosen gave an abundance of travel—in the South, in New England and in the far West in our own country, and in Europe, with opportunity to study history, industrial and social conditions and problems, and the movements of great peoples, and gave inspirations to high personal endeavor. A competent critic who attended the entire course was heard to say, "There was not a poor thing in it from first to last."

L. A. PLATTS.

MILTON, Wis., March 20, 1901.

#### NEWS OF THE WEEK.

The funeral of ex-President Harrison, to which we referred last week, was attended by an immense number of people, and throughout the nation there have been marked evidences of respect to his memory. The sorrow of the nation, by order of the President, is to be expressed by all national flags being placed at half-mast. Beyond all else the universal tribute of regard and the testimony to the ability of Gen. Harrison's life and work, are the most valuable things connected with his death. To have filled so important a place in the nation's life, and to have been connected with the national interests of the government through a trying period, and then pass away with universal commendation and praise for what he had done, marked Gen. Harrison's life as a success far above that of the average man.

The proposition for peace submitted by Lord Kitchener to General Botha, of the Boer army, has been rejected. As a result, the temper of the English people is expressed in the following sentence, from the *Daily Mail* of London: "Let the war be pressed to the utmost, and let further reinforcements be prepared, for they may be needed; but, above all, let us have no more negotiations."

There has been much excitement during the week at Tien-Tsin, China, over the dispute between the Russians and English concerning a railroad siding. A company of British troops are encamped on one side of the trench, and a company of Russian soldiers on the other, the Russians having orders to fire on any one beginning work. The Russians claim that the trouble started through the unwarranted interference of the British in the affairs of the Russian Concession. At this writing (March 20) there are conflicting reports con-

cerning the settlement of the trouble, and the end does not yet appear. Meanwhile, there is good evidence that Russia is tightening her grasp on Manchuria and other portions of the Empire. It also seems evident in doing this that Russia is breaking her agreement with the other Powers, and that the Anglo-German treaty of last October counts for little or nothing with Russia. Later.—It is reported that the Russian and British forces have been withdrawn from the disputed ground, and the matter under dispute has been reserved for further consideration and amicable adjustment.

Mr. Andrew Carnegie, the multi-millionaire, having retired from active business, has begun the distribution of his wealth by the establishment of libraries. The cities of New York and Pittsburg have been most largely remembered up to the present time. He is reported as saying concerning this matter: "I have only begun, and shall not stop." Such a course on his part must disarm the criticism which people sometimes launch against men of great wealth. Few forms of good are more permanent than the establishment of libraries. The value of a great library cannot be measured at the time of its establishment, nor by its influences at that time. In some respects every great library becomes more valuable with the passing of centuries. Books are the great conservators of history and of truth. Through them men now dead continue to speak and to influence life and character. It is scarcely possible to commend too highly this course on the part of Mr. Carnegie.

It is announced that civil rule in the Philippines will be fully established on July 1, next, and then Judge Taft will be inaugurated as Governor.

#### "CONSCIENCE . . . BUT THE OTHER'S."

(1 Cor. 10: 29.)

Seventh-day Baptist young people have been asked to sign a petition for the closing of the Buffalo Exposition on Sunday, which the petition calls the "Christian" and the "American Sabbath." It is certainly very clear that we cannot sign such a petition; but is there nothing that we can do in the way of a fraternal and self-respecting reply to the request sent us? It seems to me there is something we can wisely do, and for the following reasons:

1. In the eighth and tenth chapters of Paul's first letter to the Corinthians there is a profound discussion of principles relating to the danger and sin of breaking down another's conscience although it is being misdirected by a yet unenlightened moral judgment. Recent converts from heathenism thought it wrong for them to eat meat that had been used in the sacrificial worship of idols, feeling that that would be a participation in idol worship. And the broad-minded and large-hearted apostle said in substance, We know that an idol is nothing; idol worship is, to us, absolutely empty of religion; but all do not have this knowledge. Let us, therefore, do nothing that would destroy or weaken another's sense of religious obligation. We will try to increase his knowledge; but, forevermore, let us not break down his conscience by putting a stumbling block in his way. And Paul wrote to Timothy, of Hymenaeus and Alexander who, having thrust from them conscience, the inward voice

crying thou ought or thou ought not, had made shipwreck concerning the faith.

2. It is, consequently, better for our First-day friends to observe Sunday so long as they think they ought to; that is, until they shall have the knowledge that Sunday-keeping is not Sabbath-keeping. This is necessary for the preservation of their conscience, or sense of moral obligation; and a religious regard for some day is a thousand times better for character and conduct than the keeping of no day.

3. It is far better, as things now are, for the world of unbelievers that Sunday be religiously honored than that it be dishonored. To millions of people Sunday is a leading symbol of religion, in practice or theory. Now we claim to know that this symbol is empty of Sabbath meaning; but all have not this knowledge. And, until they do, the symbol better not be trampled upon.

4. The course proposed below is better for Seventh-day Baptists themselves. We are taught that the spreading Sabbathlessness of the Christian world is making inroads upon our own people, and weakening our regard for the Sabbath-day. Let us then, out of concern for ourselves, not encourage, in any way, the principles of no-Sabbathism.

5. Such an attitude on our part is the wiser one. I hear a devout Roman Catholic muttering her prayers, and see her counting her beads; shall I condemn her outright as being irrational, unscriptural, and non-Christian? Or shall I say, Do this so long as you think you ought to, for the safety and strength of your conscience; but will you not let me try to show you a more excellent way? Paul was all the better Christian and apostle, not for having laid waste the church, but for having *conscientiously* laid it waste, haling men and women, in the belief that he was serving his God; for the qualities that made him a *conscientious* persecutor of Christians were the qualities that, when no longer misguided but enlightened and sanctified, made him willing to die a hundred deaths for Jesus' sake. It is always right and wise to enlighten, but it is always dangerous to break down conscience to the weakening of one's feeling of obligation to do right according to one's knowledge of the truth.

It seems to me, therefore, that it would be right, wise and kind for us to say to those who desire, on religious grounds, to have the Buffalo Exposition closed on the "Christian" and "American Sabbath," something like the following: We believe that the seventh day of the week, or Saturday, is the Sabbath of the Bible and of Christ, the Sabbath for Christians and for America; but in view of the present and wide-spread state of religious knowledge and opinion concerning the Sunday, we think it would be in the interest of morals and religion to close the Exposition on that day.

ARTHUR E. MAIN.

PLAINFIELD, March, 1901.

FROM REV. S. H. BABCOCK.

To the Editor of the SABBATH RECORDER:

I heartily accord with the evident purpose and views expressed in your editorials on the subject of "Pastoral Exchange," and if I could I would be glad to contribute something that would be helpful. The need of a "long pull, a strong pull and a pull all together" in order to accomplish the mission that is ours as a people, was never more strongly emphasized than now; and if by

some such medium as the "Pastoral Exchange" proposes, we could assist each other as to the what, why and how, we might become much more efficient and make more certain and effective the end to be sought.

On Sabbath-day, Feb. 9, I preached a sermon to my people on Ezek. 18: 20—"The soul that sinneth it shall die," and tried to enforce two things, "Personal responsibility for sin," and "Sabbath-breaking the fruitful source of departure from God." The following is an outline of the sermon:

I. Ezekiel could speak with authority for three reasons:

1. He knew from personal observation the cause of Judah's captivity.
2. He suffered with the captives.
3. He was divinely inspired.

Personal responsibility is shown in the Proverb concerning sour grapes. Ezek. 18: 2, 20. Compare with Ex. 20: 5.

The sin of one person, ancestor, generation or people is no excuse for that of another. See verses 26, 27, 28.

The particular sin warned against is shown in Ezek. 20: 12-24; Jer. 17: 21-27. Compare Neh. 13: 15-22.

II. The Sabbath Emphasized; Why? A sign. Ezek. 20: 12; Ex. 31: 13-17. "That they might know that I am the Lord that sanctify them." When men neglect the Sabbath they forget God.

How the Sabbath should be kept is shown in Ex. 20: 8; Isa. 58: 13.

Decision in respect to business should be made from the standpoint of duty to God. Matt. 6: 33.

vs.

Our duty to God from the standpoint of business. A business, right in itself, becomes sinful whenever it prevents service due to God.

The least labor on Sabbath for all concerned. Deut. 5: 14; Rom. 14: 15, 19. This principle applies to our own pleasure as opposed to God's. Isa. 58: 13. Compare verse 14.

Which day is the Sabbath? "My holy day." "The Sabbath of the Lord thy God." Ex. 20: 10.

vs.

"American," "Christian Sabbath." This question never would arise if the Bible alone were taken as the guide. Illustration: The individual baptism. The Bible is not difficult to understand when free from tradition. Isa. 34: 16.

Personal character determines personal destiny.

The Sabbath, remembered and observed, is fundamental to union with God.

ALBION, Wis., Feb. 28, 1901.

#### ANOTHER WORD ABOUT THE HYMN BOOK.

I have gone through Life-Time Hymns again and again with increasing satisfaction.

There are about thirty hymns of the sort more commonly used in prayer-meeting, but they are eminently appropriate also in a Sabbath morning service, and will be used by the average congregation quite as often as the others.

There are about thirty songs especially adapted to the children, a most excellent feature to the mind of a pastor who wishes to interest his children in the morning service and train them to regular attendance. There should be occasional special services

for the children, in which such songs will be a great help.

There are a number of hymns which the average congregation will not take to at the start. They are like some people whom you learn gradually to know and to love, and they become the tried friends of a life-time. "Angel Voices Ever Singing," "Diadementa," and "Tours" may not impress you the first time, but you will find yourselves coming back to them with ever-increasing relish. There are about two hundred hymns which are favorites; or will soon become so; there are about a hundred more that will, gradually, in the course of years, come to be loved and prized. There are very few hymns in the book that are not worthy of a life-time use.

I have already received a number of inquiries, which show that other churches are intent on solving the same problem. Sample copies are being sent out. If it should come into general use in our denomination, we would have such singing at Associations and Conferences as we have never had before.

A cordial letter is at hand from D. E. Titworth, who, it will be remembered, was appointed a committee on denominational hymn books some time ago. His verdict on Life Time Hymns will be awaited with much interest.

A personal letter from H. R. Palmer says: "In all my experience I have never seen so much and so excellent material in so small a book and at so low a price as Life Time Hymns. We have used it in our church three years, and it seems to be growing better and better."  
LESTER C. RANDOLPH.

#### SHE WANTED TO BE QUEEN.

Richard Whiteing, who has made a study of life in the East End of London, was once talking with a grizzled old woman, when he chanced to refer to the queen.

"O, 'ow I would like to be the queen!" said the ancient beldame.

"Why?" asked Mr. Whiteing.

"It isn't because of her 'orses, because if I were queen I would 'ave a donkey cart with red wheels; and it isn't because of 'er band of musicians on 'orseback which goes ahead of the 'orse Guards, for I'd much rather 'ave a Hitalian with a 'and organ; but just think, if she wakes up at three o'clock in the morning and wants a bite to eat she can touch a bell and 'ave beef and boiled cabbage right away."

And there are a lot of us wearing ourselves out trying to become kings and queens, when, as a matter of fact, all we require to make life truly happy is just a little more beef and cabbage.—*Good Cheer.*

#### CONFERENCE; WHEN?

The last session of the Conference adjourned to meet on the 28th of August, 1901. The President and the Executive Committee have proceeded on the natural assumption that the session would occur on the time appointed.

It has seemed to some that the date is too late in August to be convenient for many of the people who will wish to attend. The Tract Society has taken action requesting the Executive Committee to change the date of meeting to the 21st of August.

The President of the Conference wishes hereby to ask the members of the Executive Committee, and any others, to express to him at once their wishes regarding this matter.

EARL P. SAUNDERS.

#### SHOW ME THE WAY.

BY ANNE HOLBERTON.

Oh, Lord, wilt thou show me the way  
For means in thy blest work to share?  
My soul sinks in shadow to-day  
That I've only a word and a prayer  
To meet the demands of the hour,  
For help that thy laborers need;  
God grant through thy infinite power  
The blessing for which I would plead!

Vouchsafe-me the strength to perform  
Any service I gladly would do,  
Whose recompense, duly assigned,  
This desire of my heart should pursue.  
Mere words seem so futile and vain  
That to write them I often forbear;  
And yet, while one talent remain,  
It is meet to improve it with care.

Then still I must cherish a hope,  
And in trust will I earnestly pray,  
That though all uncertain I grope  
Farther on, thou wilt lighten the way.  
And daily performing my best,  
With the might of my heart and my hand,  
Live in faith that some effort be blest  
With a gift for God's cause at command.

#### APOSTROPHE TO WATER.

The following story was often told by John B. Gough in his temperance lectures. It is too good to be lost sight of.

"On a certain occasion one Paul Denton, a Methodist preacher in Texas, advertised a barbecue with better liquor than is generally furnished. When the people attended, a desperador in the crowd cried out, 'Mr. Paul Denton, your reverence has lied. You promised not only a good barbecue, but better liquor. Where's the liquor?' 'There!' answered the minister in tones of thunder, and pointing his long bony finger at the matchless double spring gurgling up in two strong columns with a sound like a shout of joy from the bosom of the earth. 'There!' he repeated with a look terrible as lightning, while his enemy actually trembled at his feet, 'there is the liquor which God, the Eternal, brews for all his children. Not in the simmering still over smoky fires choked with poisonous gasses and surrounded with the stench of sickening odors and corruption, doth your Heavenly Father prepare the precious essence of life, pure, cold water. But in the glades and grassy dell, where the red deer and the child love to play, there God brews it; and down, low down in the deep valleys, where the fountains murmur and the rills sing; and high up in the mountain tops, where the naked granite glitters like gold in the sun, where storm-clouds brood and the thunder storms crash; and out on the wild, wide sea, where the hurricane howls music and the big waves roar chorus, sweeping the march of God—there he brews it—beverage of life, health-giving water. And everywhere it is a thing of beauty, gleaming in the dew drop, singing in the summer rain, shining in the ice gems, till they seemed turned to living jewels spreading in golden over the setting sun, or in white gauze over the midnight moon; sporting in the cataract, sleeping with the glacier, dancing in the hail shower; folding its bright curtains softly around the wintry world, and weaving the many colored bow, that seraph zone of the air, whose warp is the rain-drops of the earth, and whose woof is the sunbeams of heaven, all checkered over with the celestial flowers of the mystic hand of refraction—that blessed life water, no poisonous bubbles on its brink; its foam brings not murder and madness; no blood stains its liquid glass; pale widows and starving children weep not burning tears in its depths! Speak out, my friends, would you exchange it for the demon drink—alcohol?"

"A shout like the roar of tempest answered, 'NO!'"

## Missions.

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

It is reported that Dwight L. Moody said a little while before his death that we were on the eve of one of the greatest revivals since the middle of the century just past. He desired to be spared to take part in it. It appears that he was not alone in this hope and expectation of a great and universal revival. It has not come, and yet it may come. When it does come, what kind of a revival should it be? It should not be a superficial, sentimental gush and hallelujah revival. "You believe, do you not?" "Yes, I believe." "Just sign this card." "Just give us your hand." "You are saved." "Come into the church." We have had enough of that kind of revivals and conversions. They last just like dew before the warm morning sun. They are not a benefit but a curse to the church, filling it with unregenerate men whose lives are a reproach and a block to true Christianity.

1. It should be a genuine revival which means a real repentance, a real cleansing from sin and a forsaking of it. It should be a genuine regeneration of the man, spirit, soul and body, by the Holy Spirit.

2. It should be a spirit-filled revival. The renewed and revived man should be so in-filled and in-dwelt by the Holy Spirit that his thoughts, affections and will shall be controlled, directed, and molded by the life and power of the Holy Spirit.

3. It should be a revival of righteousness. The Christian church needs to-day, the most of anything, a thorough revival in right, conscientious, spiritual living. What a great lack of real piety in the church! How the church is filled to-day with worldliness, greed, mammon worship, pleasure worship! Mammon is the God of this country. He is sapping the life-blood of the churches. No revival is genuine that does not *change the lives of men, bring them under the will of Christ, and mold them like to him in spirit, purpose and character.*

4. It should be a revival in obedience. The world needs the gospel of love. But it needs the gospel of obedience as much. It needs the gospel of Sinai as well as the gospel of Calvary. The evidence of genuine love of Christ, and true conversion is obedience. "If ye love me, ye will keep my commandments." If a professed Christian does not and will not obey God and his Son, he is not a converted man. This is an age of lawlessness—a running rough-shod over and on law, —civil and divine. Unless the coming revival shall be a revival of righteousness, justice and obedience, the world will be no better, but grow worse. Let us pray for such a revival as above indicated. When it comes it will be a true hallelujah, praise-the-Lord, revival.

FROM REV. D. H. DAVIS.

My Dear Brother Whitford :

For some weeks I have wished to find an opportunity to write, but it has seemed impossible to do so until the present, and in doing so now I am obliged to turn my attention from other things that have occupied my mind.

The interest of the European community of Shanghai for the past few days has centered in the death and funeral services of Queen Victoria. The departure of this noble queen has sent a wave of sorrow around the whole

habitable world. By her just rule and many acts of sympathetic love she has enshrined herself in the hearts of her people, so much so that the lowest as well as the highest of her subjects feel that they have been bereft of a personal friend.

The high regard with which she was held is seen in the universal sorrow that is now felt far and wide, not only in British dominion, but also by every civilized nation in the world.

The secret of her influence and power over the hearts of men is doubtless to be discovered in the fact that she was a Christian woman as well as the Queen of England. Once, in reply to the question what had made England so great, she brought forth the Bible. It was also the Bible that has made Queen Victoria such a great queen and so universally loved by all the world.

Almost everything we see has on it the garb of mourning. For days our newspapers have borne the heavy lines of mourning, and are filled with telegrams and letters of condolence; entertainments previously arranged have been postponed; all joy has given place to sorrow.

A more prosperous reign than that of Queen Victoria has never been known in the world's history, and she has passed from the splendor of her earthly throne to the greater splendor of the throne on high, where she will enjoy the full fruition of her Christian life, not as queen, but as a subject of the King of kings. It is pleasing to contemplate that the glory of a subject in the kingdom of heaven is grander than all the grandeur that could possibly surround a temporal throne.

Many will be the changes that will of necessity follow upon the ascension of the Prince of Wales to the throne. It will require a little effort to think of him as King of England and reigning under the title of Edward VII. A friend remarked to me the other day that it sounded very strange to hear in the prayers said in the Church of England the words, "O God, bless his majesty, Edward VII., king of England, instead of what they had always heard, "God bless Queen Victoria." It will seem strange to hear the national song with the words "God save the King," and so with other changes. It will require a little time for our ears to get accustomed to the change.

A telegram reached us a few days ago telling of the serious illness of President McKinley. We trust that our own beloved land is not to be called upon to mourn the loss of its President.

It has been reported that Li Hung Chang is also ill, but other reports say that this is not true. If a kind Providence would remove a few of the leading officials who are hindering the peace negotiations we might hope to see a little more progress made in this direction. One thing we all believe most thoroughly, which is, that God will in some way make the wrath that has been heaped on the Christian church and mission work in China yet to praise him.

There are evident signs that the tide of influence is beginning to change. In a recent number of the *North China Daily News* there appeared a proclamation from Yui Shin Kai, governor of Shantung, one of the Northern provinces, by which it can be clearly seen that things are becoming more hopeful for mission work in China.

American Baptists and Presbyterians and

English Baptist missionaries in Shantung province addressed a letter to this governor, and in his reply are found these words: "All pledges of Christians to recant, whether given to officials or to persons acting as security for them, all voluntary pledges or promises of whatever kind to the same effect, are null and void, and no further account is to be taken of them. I have moreover instructed my subordinates to put out proclamations for the public information, lest Christians be subject to hindrance and annoyance in the matter. You, reverend gentlemen, have been preaching in China many years and without exception exhort men concerning righteousness. Your church customs are strict and correct, and all your converts may well observe them. In establishing your customs you have been careful to see that the Chinese laws are observed. How then can it be said there is disloyalty? To meet this calumny I have instructed that proclamations be put out. I propose hereafter to have lasting peace. Church interests will then prosper and your idea of preaching I can promote. The present overturning is of a most extraordinary character. It forced you, reverend sirs, by land and water to go long journeys, and subjected you to harm and danger, causing me many qualms of conscience. Everywhere, (in Shantung) it is now quiet and the missionaries of Germany and France and other nations have returned to the interior to preach as formerly. If you, reverend sirs, wish to return to the interior, I would beg you to first give me word, that I may most certainly order the military to carefully protect and escort you."

It was through this governor that Shantung was saved from the terrible fate that visited Shensi last June and July. It is gratifying to see the boldness of this man, and observe how he respects the teachings of Christianity. The one thing of which we may be confident is that Christian truth will yet win its way in this land, and those who are sitting in the prison house of heathenism will be set free, for the mouth of the Lord hath spoken it.

The Chinese say that Yui Shin Kai and the Viceroy of the Yang-ts Valley are the men who have saved China from utter ruin. The events that have recently occurred instead of destroying mission work in China will eventually increase the interest in this work, to an extent hitherto unknown. Instead of missionaries being called home and the work abandoned, the work will be enlarged by the sending forth of a much larger force to do battle for the Lord, and taking the kingdom for the inheritance of Christ. It may be that Divine wisdom saw that it was necessary for the faith of the Christian church to undergo the severe trial that has come during the past year. God has not only been sifting the converts in China, but he has been revealing the faith and faithlessness of the church in Christian lands. This may be one thing that God has seen necessary to accomplish before he could crown their efforts with the fullest success. Again it may also have been necessary that the heathen should have some better proof of the excellencies of the Christian religion before they could accept of Christianity and foster its propagation. May God in his own infinite wisdom work out the redemption of this needy land.

On Sunday, Jan. 27, I performed the mar-

riage of Li-oen-lan, the youngest child and only son of Li Erlow. He took as his wife Sung-s-tung, one of the boarding-school girls. It was a somewhat trying occasion from the fact that we were obliged to wait from 12 o'clock until 7 o'clock in the evening. The delay was caused by the mother of the bride demanding more money before she would allow her daughter to leave home, not an unfrequent occurrence in Chinese families.

The wedding was given by Mrs. Tseu, Li-oen-lan's youngest sister at her home. Mrs. Tseu deserves much credit in that she insisted that the marriage should be Christian. Her brother is not a Christian and has many friends who were much opposed to his being married after the Christian customs, but the persistency of the sister carried the day. I shall not enter into a description of this wedding, as you have had Chinese marriages described to you on various occasions, and a description of one will answer for all with but slight variations.

A measure is now on foot by the native Christians and Shanghai missionaries for radically reforming marriage and funeral customs. And it is a question of very great importance, not only in its religious aspects, but also as it relates to the temporal prosperity of those who are united in marriage. The display of a single wedding day may mean ten, twenty, or thirty years of debt. Dzua-Sing-chung said the other day, speaking in favor of reform, that he himself was still suffering from debts incurred at his own marriage some twelve years ago. If this is true of him, what can be the condition of thousands who are less favored than he. It is not an unfrequent occurrence that the funeral expenses are upon the family before the wedding debts are fully paid. And yet a grand wedding and an extravagant funeral seem to outweigh the question of poverty and debt. We truly hope that reform may soon come, and the Christian church in China be relieved from much vexation of body and spirit that comes from the present customs.

China New Year is now fast approaching. We are to have examinations next week preparatory to vacation. While we are always glad of a little respite from school work, yet we dislike to have the Chinese New Year come because of the temptations it brings to the young Christians. God grant that the testing that comes at these times may only make them stronger in Christian character.

SHANGHAI, China, Jan. 3, 1901.

#### THE OUTLOOK FOR THE TWENTIETH CENTURY.

BY REV. A. F. PIERSON, D. D.

(Concluded from last week.)

II. We need to feel the inadequacy of our present working force and working funds. The laborers are few. Protestant Christendom represents two hundred million members, identified with the reformed churches, yet has less than fifteen thousand missionaries, one-third being unmarried women. With these are laboring a force of about fifty thousand native ministers and helpers, less than one-tenth of whom are ordained. If we liberally estimate the number of the total force at work for Christ abroad at sixty-five thousand, we have one laborer for about twenty-five thousand souls. Surely it would be a small thing for the Church of Christ to supply one missionary for at least every fifty thousand of the unevangelized.

The gifts of the church are sadly, inexcusa-

bly small. The late Dean Vahl, who erred on the side of caution in his estimates, reckoned the total income of missionary societies in 1891 at less than fourteen million dollars. Yet, year by year, embarrassment with debt is the almost universal fact with missionary societies; and as a consequence, the fatal cry of "retrenchment" compels expenses to be cut down, in some cases, one-third. This means nothing less than the stoppage and blockage of all advance and aggressive movements; and, still worse, the actual abandonment of advantages already gained, as if an army of occupation were forced not only to halt, but actually to give up strategic points, occupied after much loss of blood and treasure, and to retreat in the face of a jubilant foe.

#### THE WEALTH OF THE CHURCH.

There can be no apology for any lack of ample gifts to the cause of missions. The church can no longer say, like Peter, "Silver and gold have I none." Of the wealth of the world a very large proportion is in the hands of Christian disciples. One of the most important deaths in 1899 was that of a merchant prince who had for years been prominent, not only in business circles, but in Christian circles also. His wealth was colossal, reckoned by scores of millions of dollars. The death of such a man was the fall of a commercial giant, and huge interests were involved. This man was identified with evangelical enterprises and known as an active Christian. Much interest was naturally concentrated on the provisions of his will. It was found that, out of a total of about seventy million dollars, embraced in his bequests, all but about one out of seventy went to the family, friends and servants, the sum total of benevolent legacies being about one million dollars.

Without judging any man's case, since to his own Master he standeth or falleth, if the published account be trustworthy, it will appear what vast powers were lodged in *one man* wherewith to build up or strengthen the missionary work of the world. One-seventh of this vast sum left to the cause of God would have nearly doubled the amount which that year went to the support of the missionary societies of America, Britain, and Germany. But what an immense uplift would have come to the entire work of Christ at home and abroad, had the terms of this legacy been reversed; had the sixty-nine millions gone to benevolence, and the million been distributed among the heirs! Yet in apostolic days, disciples sold their entire possessions and brought the price and laid it on the altar of service, so that there was no need unmet, and there was "meat in God's house."

We cannot withhold our deep conviction that the principle of the believer's stewardship in property needs to be re-examined in the light of the Word of God. Immense sums in the aggregate, lie, like a dormant power, in the purses even of God's poor. Leaving out of account all the resources and responsibilities of the wealthy, if the little that God's poorer saints possess could be so administered as to economize for his cause what now runs to waste, a great river of beneficence, never dry but always abundant, would overflow with blessing to all mankind. From time to time God gives us the secret biography of some poor saint, like that needle woman of Norwich, Sarah Hosmer, who, out of a

few dollars a week, five times saved enough to put a native convert of Armenia through a theological school and prepare him for the gospel ministry; or like that crippled rheumatic widow of Dr. A. J. Gordon's church in Boston, who, having a small income of twelve hundred dollars, saved two-thirds of it for God, and for herself and her son reserved only the other third! There is no greater reproach to the church of Christ than her low standard of giving. It is a shame that God's cause should ever have to make even an appeal.—*The Missionary Review*.

#### SEMI-ANNUAL CONVENTION.

Report of the Semi-Annual Convention of the Western Association, held with the church at Nile, N. Y., March 1-3, 1901.

The Semi-Annual Convention of the churches of the Western Association, convened with the church at Nile, on Sixth-day afternoon, March 1, 1901. After a general discussion of questions asked by those present, Pastor F. E. Peterson read a paper on "The Holy Spirit and his relation to the preaching of the gospel."

In the evening Henry N. Jordan led in the prayer-meeting, Walter Green conducting the singing.

The theme of the sermon on Sabbath morning, by Pres. B. C. Davis, was "Inspiration as applied to the poetical books of the Bible." Text, Psa. 40:3.

The Sabbath-school met at 2.30 P. M., under the supervision of G. W. Burdick, Superintendent of the Nile Sabbath-school. The lesson was considered topically, F. E. Peterson speaking of "Judas"; J. M. Mosher, "Simon Peter," and I. L. Cottrell, "Jesus."

Immediately following the Sabbath-school, Miss Agnes Rogers led the C. E. prayer-meeting, and Mrs. W. D. Burdick the Junior prayer-meeting.

The papers given at the Christian Endeavor Hour the evening after the Sabbath; and those given at the Layman's Hour and Sabbath-school Hour on Sunday were requested for publication in the SABBATH RECORDER, that they might have a larger hearing than was given them at the Convention.

At 2 o'clock on Sunday, Miss Susie Burdick gave a very interesting address on C. E. work in China.

The Convention closed on Sunday night, with a praise service, at 7 o'clock, after which Pastor D. B. Coon preached from 2 Cor. 5:14. "For the love of Christ constraineth us." Pastor W. L. Burdick then led in a conference-meeting, in which many took part.

Thus closed another good meeting—good in the sermons, papers and addresses given; spiritual and tender in the conference-meetings; and warm in fraternal cheer.

The attendance was not large, due to prevailing sickness and the general desire to stay at home. The pastors and others greatly regret that more from the churches in the Association do not attend these Conventions. You who do not attend are missing some very helpful meetings, and you ought to improve the opportunities for getting better acquainted with your brothers and sisters in other churches.

W. D. BURDICK, Sec.

W. L. BURDICK, Pres.

THANKSGIVING is nothing, if not a glad and reverent lifting of the heart to God in honor and praise for his goodness.—*J. R. Miller*.

## Woman's Work.

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

### A PSALM OF PRAISE.

Psalm 100.—Tune, Old Hundred.

(Sung at the Mass-meeting, March 17, 1901.)

All people that on earth do dwell,  
Sing to the Lord with cheerful voice;  
Him serve with mirth, his praise forth tell,  
Come ye before him and rejoice.

Know that the Lord is God indeed,  
Without our aid, he did us make;  
We are his flock, he doth us feed,  
And for his sheep he doth us take.

O, enter then his gate with joy,  
Within his court his praise proclaim,  
Let thankful songs you tongues employ,  
O, bless and magnify his name.

Because the Lord our God is good,  
His mercy is forever sure,  
His truth at all times firmly stood,  
And shall from age to age endure.

### A PROTEST AGAINST VICE.

A mass-meeting to protest against protected vice was held in Carnegie Hall on Sunday, March 17. The call for this meeting came from the various organizations of women in New York. Fifty societies were represented on the platform, and the two thousand that gathered to fill one of the largest halls in New York City showed that it was an event of peculiar significance. It showed that vice is prevalent and that the women have had their eyes opened to its existence. The meeting was held to advance no religious or political issue, but in the interest of humanity and in obedience to the command, "Love the Lord thy God with all thy heart, mind and strength, and thy neighbor as thyself."

Mrs. Ella A. Boole, State President of the Woman's Christian Temperance Union, of New York, and Permanent Chairman of the Executive Committee of this assembly, called the meeting to order.

After singing of "America" by the congregation, Rev. Phebe A. Hanaford read the Scripture lesson in a very impressive manner. The portion selected was the Ten Commandments. The people then united in the Lord's Prayer.

Mrs. Boole, in her address, gave the reasons for the calling of such a meeting. She said the principal object of the meeting was to arouse the women of New York to the dangers of the existing conditions. That evil exists and is generally protected, has been known, but perhaps not so well known as at the present time. The social evil, policy shops, gambling places, dance halls, all exist and flourish in New York, with an unusual vigor, because protected by the very men whose business it is to check these evils. The safety of our homes demands the purity of men as well as women. "We ask for the closing of the side-doors of saloons, and denounce sweat-shops and an unfair rate of wages. We rejoice in Settlement work, Mission Halls and Rescue Missions. We demand a revival of Law and Order, urge the punishment of every official guilty of protecting vice and seek for greater safe-guards of youth."

Mrs. Boole then introduced Mrs. Charles Russel Lowell as Chairman of the day.

Mrs. Gabella Charles Davis, Secretary of the International Society of King's Daughters, a woman whose life has been devoted to the cause of children, spoke of the necessity for protecting children from the vice which is so prevalent on every hand. It is found in the better parts of the city as well as the poorer and among the rich as well as the poor. Evil has been endured in the past be-

cause the law has not been fully known and has never been carried out. We must beware of the policy-shops that lurk behind the candy-stores and the stationery shops, ready to beguile our little ones out of their pennies and teach them the beginning of gambling. Children are defrauded of their birth-right as children; boys of four sell papers on the streets, children of tender years are employed in shop and factory. The tenement houses, crowded beyond comprehension, is a menace to the young lives, morally no less than physically. The parks and recreation piers are unsafe for children to visit alone. Men and women of bad character here lie in wait to lure away the unprotected children to lives of vice. The greatest care should be used in the oversight of the literature that is in the hands of your children. Every mother should make it her business to know what her boy and girl is reading.

Mrs. Carrie Chapman Catt, President of the National Woman's Suffrage Association, spoke on the "Degradation of Women in New York." She said, "It is the duty of women to help their fallen sisters. The public conscience needs arousing, and when men and women live up to what conscience dictates, the world will have advanced far toward better and purer living. What we need is not so much a change of politics as a change of conscience." In closing she said, "Pray, not for these unfortunate women, not for the officials, not for the police, but for yourselves."

Rev. R. Heber Newton, in a short speech, suggested that a committee of fifteen of the wisest and bravest of New York women be appointed to confer with the Committee of Fifteen appointed by the Chamber of Congress, to aid in the purification of New York. Let them together help to right this evil, to arouse the hearts and consciences of women to help suppress wickedness, to protest against every form of protected vice and to demand a saner and more rational order of things.

John S. Crosby aroused great applause by declaring that men had no more right to deny woman a voice in the government than to deny her any other right. Women should have a voice in political affairs; in great crises we need the whole nation, both men and women. Any movement to license vice is wholly wrong. For the best citizenship we must have Free Press, Free Thought and Free Speech.

Mr. Jacob Riis, whom Mr. Roosevelt calls "the most useful citizen of New York," spoke for the children of the East Side. He thought that the reason so much iniquity went unpunished was not that the rank and file of the police force, but the higher officials, failed in the performance of duty. "From the throng of people gathered to day for such a purpose, I see the dawn of a brighter day."

At the close of the meeting, which lasted nearly three hours, it was announced that a permanent committee would probably be formed to carry out the work, and other meetings would be held to bring the matter further before the public.

The following resolutions were adopted by a rising vote:

WHEREAS, A moral emergency has arisen in the City of New York, due to the fact that vice is artificially fostered by the very officers of the law whose sworn duty it is to repress it; therefore be it

Resolved, That although it is naturally repugnant to us as women to step into the arena of public discussion

and to engage in the struggle against an evil, the very existence of which is an affront to all our better instincts, nevertheless, alarmed at the moral peril of the young, we are constrained to break silence at this time and to make our voices heard in solemn protest and appeal.

Resolved, That we protest, not only against the illegal licensing of vice by official blackmail, but also against the imposition of fines as a punishment for vicious conduct, because this is, in reality, legal licensing. Under both systems offenders are authorized to repeat their offences again and again upon the payment of a money compensation, and we maintain that both systems are an outrage against morality.

Resolved, That we will use every effort to arouse parents to a realization of the enormous increase in the temptations and dangers which are forced upon their children by the present conditions; and exhort them not only to guard their own sons and daughters more carefully, but to awake from their indifference, and as citizens demand that such conditions be changed.

Resolved, That we, women of New York, express our profound indignation against those who have, by their supineness, permitted and encouraged the growth and continuance of these evils, and we unite in protest and appeal to all men, irrespective of party, to use their prerogative to destroy the evils, and to insist upon the enforcement of law; and finally,

Resolved, That we urge upon the Committee of Fifteen the most vigorous, fearless and far reaching prosecution of their task, in order that they may uncover the ultimate source of the evils and disclose the remedy, and we pledge to them, and to all men who shall assist them in this arduous undertaking, the heartfelt thanks of the women of New York.

The whole arrangement and conduct of the meeting was such as to merit the hearty approval of the many men and more women who made up the audience. The speeches were all good, but we are constrained to say we were proud of the women. It is of peculiar significance that the cry, "louder," was heard only when the men were speaking.

### PAN-AMERICAN COURSE.

An important special feature of the general program for the 28th Annual Assembly at Chautauqua next summer is the Pan-American Exposition Course. This will consist of a series of lectures by directors of different departments of the Pan-American Exposition, as follows: The Architectural Plan of the Exposition, the Scope of its Organization and the Field of Exhibits Covered, the Electrical Features of the Exposition, and the Educational Aspects and Significance from the Pan-American Point of View. These lectures will be given during the week of July 6 to July 12, and are designed to acquaint the listeners with the important details and ideas in connection with the great Exposition at Buffalo.

In addition to the lecture course, special instruction in Spanish in connection with the summer schools will be offered to the visitors to the Pan-American.

The Chautauqua summer session opens somewhat later than usual this year, on Wednesday, July 3, and will close on a correspondingly later date, Thursday, August 29. The calendar of special days is as follows: Opening of Season, July 3; Opening of the Summer Schools, July 6; Woman's Day, July 27; C. L. S. C. Rallying Day, August 1; Field Day, August 2; Sunday School Day, August 3; Missionary Institute, August 3, 4 and 5; Old First Night, August 6; Denominational Day, August 7; Children's Day, August 8; Aquatic Day, August 9; Grange Day, August 10; C. L. S. C. Recognition Day, August 14; Summer Schools Close August 16; National Army Day, August 17; Season Closes August 29.

Lectures dealing with a wide range of subjects of vital interest in the fields of literature, pedagogy, history and science will be delivered daily throughout the season by men and women of wide reputation in these particular fields. Addresses will also be delivered from time to time by speakers of national prominence, treating the live questions of the day.



## Our Reading Room.

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

MILTON, WIS.—The people of Wisconsin are having something like an "old-fashioned winter," with an abundance of good sleighing, which has been improved in Milton, by the older as well as the younger people, by sleigh-riding parties into the country, cultivating the social life which is sometimes too lightly esteemed. At the present writing we are in the midst of an effort to remove a small debt from Milton College, and to otherwise increase the power of the institution for noble work.

L. A. P.

MARCH 14, 1901.

MILTON JUNCTION, WIS.—We rejoice in the mercy of God, which endureth forever and is extended to all his creatures. His love is manifest all about us and is over all. Now and then one sees this love and feels the force of it drawing them to obey his commands, and yield themselves to the wise guidance of this tender Heavenly Father. Since our last communication to these columns, three persons have confessed Christ by baptism, and, with two others, a man and his wife, who for many years have been living away from Sabbath-keeping influences and church privileges, have been received into the fellowship of our church. This brother and sister have built a beautiful home in our village, and we are enjoying their faithful labors. May their zeal and love increase with the passing years. Our Young People's Society of Christian Endeavor has been enriched by the addition of ten from the Junior Society. A helpful service was held on the day of their promotion. There has been much sickness this winter here as elsewhere, with many deaths, especially among elderly people. We have lost two members of our congregation who were past fourscore years. Of them it may be truly said they were faithful unto death and will receive a crown of life. They were present at church always unless prevented by feebleness, and up to a short time before their departure they were in their accustomed places. We miss their earnest faces and the real interest expressed in the warm clasp of hands. Our loss is their gain. February was a beautiful winter month. There was nice, clear weather most of the time, and good sleighing which was well improved and greatly enjoyed. March is giving us some wild weather. Yesterday was especially tedious with wind and rain and sleet and snow. This morning we found ourselves in a veritable fairy land; all the trees and shrubs were dressed in glistening silver, presenting a dazzlingly beautiful sight. The sleighing is much improved and will last for a while longer.

E. A. C.

MARCH 11, 1901.

### ESSENTIAL SYMBOLISM IN THE CHRISTIAN CHURCH.

"Are we bound to types and symbols in the Christian church?" "Has not the day of these things passed away with the descent of the Holy Spirit on the day of Pentecost?" Is not the Saviour which these things typify now within the recipient's heart of a full and free salvation?" Is not "Christ the end of the law unto righteousness to every one that believeth?" "Are we not in the dispensation of the Holy Spirit, and as free

as the air we breathe into our lungs, and is this not all we are required to do now simply to live the spirit-filled life?" These are everyday queries, yet it seems not so to me, beloved, but the combined assumption of the No-lawist and of the Quaker.

Symbolism is still essential, though of very minor importance to the reality, and as beautiful in its significance as ever. Christ is not "the end of the law unto righteousness," in the sense of its abrogation in the New Testament; but the "justification," "pardon," or "acquittal" of the law unto righteousness to every one that believeth. God is the same yesterday, to-day and forever; and that which he has not expressly abrogated or countermanded by the giving of something else in its place must be considered eternal or unchangeable until he comes again, or the giving of another revelation.

The Sabbath is in dispute by one party, the elements by another; and the whole Christian church, with the exception of a small minority, is badly mixed up on the subject, and cutting their eye-teeth not so much on the bread, but on each other over this matter in a far from Christian way. Christ, God, rested according to Gen. 2: 3 in harmony with the commandments, which he afterward gave to humanity; both after his creation and his redemption of man. His resurrection simply announced, glorious as it was and never to be forgotten, the victory won. It revealed a life capable of being true to the eternal end. A "second blessing" to the heart of man was a further corroboration by the invincible token given at Pentecost. The Christian has free choice, but is asked of God to rest on the seventh day of the week, commonly called Saturday, from his creation, through his new creation and on until his final redemption, and the Holy Spirit coming upon him and in him is only to enable him to do what Christ would do; for it is no longer he, but God who both willeth and worketh within him. While the things which God has commanded to be done should always be lovingly acquiesced in, we should lose sight of the symbols and participate in and partake of the spiritual reality, which is Christ Jesus revealed as our "Great God and Saviour." We should lose sight of the symbols in "Communion," and take hold of the higher spiritual food, the fact of the atonement and the remission of sin.

We should lose sight of the symbol in water immersion, and breathe in, henceforth, the new life, Christ, life of righteousness and holiness; and so we should lose sight of the symbol of God's rest, the seventh day of and in both dispensations. Matt. 28: 1. Although the first day of the new, and not the day of travel and appearance, and the day God always rested on, and enter into the higher spiritual "rest which remaineth (now) for the children of God," his saints, and feed on that reality, which again is spirit and truth, the very God, for the seven days in the week and the three hundred and sixty-five days in the year. "The Sabbath was made for man," and so were the other symbols, and not man for them.

We feed on the spiritual supper with gladness of heart, and not because it comes on the first of every month. We receive far more than the influence of a morning or evening service in the real spiritual righteousness and holiness of Christ, whom we take in and "put

on." He is henceforth to be received within us all the days of our life. So, too, with the true Sabbath, the Holy Spirit in the heart, the Pentecostal rest, the God in us. These symbols but speak to us in spirit whispers, "It is but feed on Jesus only, and let him do for thee." This, I humbly express to be the meaning of the unfolded Word of God in Old and New Testaments. "God never filled and sanctified anything with his Holy Spirit but man."—Reney. Therefore, this is the true meaning of sanctified, or separated, time, and special ordinance, viz.: Be all the time for Jesus, take Jesus for all, and for all time. These types are but reminders of this, while we are on the earth and Christ is on the mediatorial throne. With this conception, the saint is left ample time and food to grow in the eternal Christward development, evolution and march of the soul.

From the nature of the case, since we see through a glass dimly, at best, and not face to face, the spiritual substance of God, "the ever-existing and all-loving one," Christ has given to all those who bear the blood-marks of his purchased redemption a Trinity in symbol, essential and enduring, prefixed with "Remember," embodied with "Suffer it to be so," and suffixed with "Till I come." Until he comes "in like manner as he ascended into heaven," let us be faithful.

The three symbols are not to be worshiped by saint or sinner, nor by the church, much less in the church; but they are to be regarded and kept in spirit and in letter, strictly, according to the commandments given for their observance, so long as the world shall endure, with the visible church upon its massive shoulders; and man its lord, is of his own self unable to take other than spirit wings to fly heavenward to his God.

The "Seventh-day," "Baptism," and the "Lord's Supper" are essential symbols for the Church Universal of the First Born of this generation, of which Christ is the center and circumference, and the food and substance, that are not abrogated in the Word, have not been done away with, and cannot be omitted. As the day is in our time, so the symbol crystalizes the sacredness of God. As the snow reveals to us whiteness, so the symbol manifests "Holiness." As the tide is in the stream, so his "Life" is in the "Blood." As the beautiful flower leads us on, unknowingly, to enjoy its fragrance, so all these symbols, a trinity, show us but one reality, God, Eternal Love.

Yours in Christ,

THEOPHILUS A. GILL.

### REFERENCE LIBRARIES.

The following list of books is recommended to Pastors and people who have a desire for a thorough and systematic study of the Sabbath question. These books are offered on a cost price basis.

Paganism Surviving in Christianity.....	1 75
A Critical History of Sunday Legislation.....	1 25
A Critical History of the Sabbath and the Sunday in the Christian Church.....	1 25
Biblical Teachings Concerning the Sabbath and the Sunday.....	60
Sabbath Commentary.....	60
Swift Decadence of Sunday; What Next?.....	1 00
The Seventh-day Baptist Hand Book.....	25
Thoughts on Gillfillan.....	60
Proceedings of the Chicago Council.....	60
The Catholicization of Protestantism on the Sabbath Question.....	25
Studies in Sabbath Reform.....	25
Life and Sermons of Jonathan Allen.....	3 00
Total list price.....	\$11 40
Proposed price, f. o. b., Plainfield, N. J.....	8 00

Address: American Sabbath Tract Society,

PLAINFIELD, N. J.

## Young People's Work.

Y. W. C. A. CONVENTION, BINGHAMTON, N. Y.

Read before the Y. M. C. A. and the Y. W. C. A., Alfred, N. Y., Feb. 24, 1901, by Bertha Elizabeth Langworthy, delegate.

No repetition of the words of various speakers can give you any adequate idea of their helpfulness, for it cannot be ascribed to any one session, but to the spirit of them all and to the growing sense of the possibilities and beauty of the life of a Christian young woman. If any young woman doubts the effect of an earnest Christian spirit she would have been carried a long way toward conviction, just to have looked at the faces of the women gathered in the Convention.

The great speaker of the Convention was Dr. J. Douglass Adam, pastor of the Reformed Church on the Heights, Brooklyn. Dr. Adam is a man whose youthful and athletic appearance, while at first surprising, won instant attention to his simple but "instructive, helpful and searching" addresses. The first of these was "The culture of the Inner Life." Text, Luke 10: 42, "And Mary hath chosen that good part which shall not be taken from her." He said, "In our churches we have numbers of people doing glorious work. They exhibit great push and energy, but there is also a great deal of doing without a great deal of waiting. There is too little tarrying in the presence of the Master. Some people say, 'I do not want to think about my own soul. I want to work.' The best way to do that is to see that ones soul is in health. If our bodies are in perfect health we can forget them; but to do this we must exercise, that we may keep in good health. Work is only one means of development of the soul; something precedes that.

Often we find people who are very enthusiastic at a reception, full of sparkle in other things; but ask them to do Christian work, and there is a sign of languor. Why? The inner life is not being looked after. If we have not the culture of the inner life we will have a good deal of aiming at nothing and hitting the same. We may have done a great deal, but forces are scattered, diffused. We may become very un-Christian in Christian work—and the very work of God which should make us better may be marring our own souls.

There is a focal point which, when touched, influences the whole life. This is not intellectual but spiritual. What is it, the faith faculty or faith instinct? We have record that Christ marveled twice: first, at their unbelief; second, at their faith. Faith is the hand stretched out to take what God gives us. Love is intrinsically more valuable but faith is the primary thing. The hand is not so great as the brain, but it is the hand that feeds the brain. Faith is the appropriating faculty, the pitcher. The first great question is where to get our supply; not our expenditure, but our income.

I. Let us consider the hindrances.

One great source of lack of joy is the loss of assurance of the forgiveness of sin. The amount of your faith measures your spiritual life. There are certain things which paralyze the arm of faith.

1. Physical hindrances. Overwork, however good your intention, cripples spiritual life. You have no right to abuse the body in the service of God. Neglect of the body is a great hindrance. Apparent spiritual

eclipse often is not spiritual but physical degeneration. People feel spiritually depressed when it is physical enervation. We have not attached enough importance to the body. If we were more careful as to exercise and diet, we would have better Christians. We have no right to overeat or undereat. Other people have to suffer for our physical condition.

2. Mental hindrances. Lack of concentration in prayer, often a result of lack of concentration at other times. If in taking a walk or riding on the street car we could follow out a line of thought—instead of reading advertisements and other people's newspapers—then tabulate these thoughts when we get home, it would be of great help to us. If our minds do not work normally during twelve hours, they will not the thirteenth. If we lead the strong, strenuous life, we must learn one thing at a time. *First things first.* The thing I am doing now the one and only thing.

3. Moral hindrances. Controversy with God. Putting off the decision of questions is a tremendous influence against growth. Many are in spiritual destitution because of their uncertainty. Unconfessed sin; this means broken communion with God. Sometimes we pray to our own prayers. We make them the current coin for our salvation; no, no. It is his grace alone that saves us.

II. How is the culture of the inner life to be attained?

1. Through Prayer. Prayer is much misunderstood. When we pray, first, 'God bless our work,' it is Colossal egotism. No, first, bless God. Let our hearts go out in adoration. But you say, 'Am I not praising him by my work?' Yes, but he is a person with heart, mind and soul. He wants our love. As the beautiful Geneva Lake reflects the mountains above, so should our prayers reflect Christ.

After adoration comes thanksgiving. A thankful person must be a contented person. Recalling God's mercies deepens your life. You cannot give thanks without being happy. Why are there so few happy Christians? Because there are so few thanksgiving Christians; because we pray so much, God bless our work.

2. Study of the Bible. There are as many ways to study the Bible as to study a garden. One may study a garden as an artist, a botanist, a biologist, or a plain woman to get inspiration, fragrance, color, beauty. So we may study the Bible archaeologically, philologically, historically (it is the temptation of the minister to let intellectual study dominate), or we may go to the Bible for counsel, help, inspiration. It is not what we say to God, but what God says to us that matters. Do not make the Bible a fetish—read a chapter, shut the book and say, 'I've read my chapter,' when you do not know what is in it. We are no better than Mohammedans. We must take time; God takes time—time for the corn to grow, for the oak, centuries for an idea. It takes time to learn music or art. How much more time should we take for the culture of our souls. No man or woman, however busy, should come down in the morning without time spent with God. If women gave as much time to this as they give to cards, art, fiction, they would be a mighty power.

3. Meditate. Why should we make feeling

the criterion of our spiritual lives? Do not think of Christ as with you sometimes, but, 'Lo I am with you always even unto the end of the world.'

III. The Result.

The result of this cultivation is found in repose and tranquility. Why? Because it is only when the inner life is truly related to God that our work counts. Not quantity but quality. Then everything counts and only then does everything react on ourselves. It is the need of our time to know the presence of Christ. It transforms life, defeats trial, sorrow, service, everything."

On Friday evening we listened to a most earnest address by Mr. J. Campbell White, General Y. M. C. A. Secretary, Calcutta, India. His subject was, "My Personal Relation to the World's Redemption." He opened his address by saying that the three thirstiest men he ever saw were in a little sailboat on the Red Sea, "Water, water everywhere and not a drop to drink." So the most godless nation of the world has professedly more gods than any other. Thirty-three million deities are worshiped in India.

Christ saves the world, but he cannot do it alone. The field is the world. The word is the seed. First, we must scatter living witnesses. It is unscriptural for us to pray that God should convert those people; rather pray that he should thrust out laborers into the field. A quarter of a dollar laid on a map six feet square would cover seventeen villages of India. It would take a building ten miles long and six miles wide to hold the people of India. Every sixty seconds twenty people die there. Mr. White impressively held up his watch and marked on the dial, 1, 2, 3, 4, 5, 6, "A death every third count! We cannot change the death rate, but we can do something better; we can prepare them to die. The world is starving for the message. No gospel messenger has ever been sent to any land or tribe, however degraded, which has not been transformed thereby. Do we realize that the fate of millions rests with our decision? No one can form the purpose to do his utmost to wipe out this blackness without that decision having an effect. Read in Kings about the famine. How the four lepers who found the deserted camp with provisions in plenty; without any command, but recognizing their position as to obligation, went to tell the starving city. We have the same position in regard to India, but we have the command to 'go.'"

Mr. White then related the life story of a child widow, of her study to find pardon for the sin which she supposed had caused her widowhood. Pilgrimage, offering of treasure, years of horrible self-inflicted torture until at last, a missionary led her to peace in Christ. The rare beauty of her transformed life and her passion to tell the message to others made more than an interesting story. He asked for our pity, our self-denial, our prayerfulness, and enjoined us to study, send, and go. "How much are we doing to send? Could we not give up a little more as well as give a little more? Let us ask ourselves when we spend five cents, if it is in harmony with our purpose to help save the world. Christ looks at what we give, but still more at what we give up. Let us think of the awful need of humanity, and remember that every one of us has as definite and personal relation to it as had Jesus Christ."

(Concluded next week.)

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

The weak spiritual condition of the churches generally, which Dr. Henson declared, a few weeks since, to be the result of extravagantly liberal ideas, might perhaps be more accurately attributed to the direct, or implied teaching of antinomianism, one of the most common subterfuges resorted to by ministers to escape the plain requirements of the fourth commandment. It is this kind of teaching that is knocking "the props" from under the Christian religion, and is thereby destroying the conditions for bringing about a thorough revival. And while Dr. Henson is doubtless a very excellent Christian minister, and may never have preached no-lawism directly, he nevertheless will have to take his place with those who do, on account of other positions taken by him to defend himself in the observance of Sunday; and he has therefore had no small influence in bringing about the present, deplorable lack of interest in religious matters.

It does not require an astute logician to see that if, as the Scriptures plainly state, "sin is the transgression of the law," if there is no law, there can be no transgression, and hence no sin, and nothing to repent of. It thereby happens that the preacher himself, by his preaching, makes "the preaching of the cross foolishness" to many.

Such short-sighted, inconsistent, illogical preaching not only deadens the consciousness as to religious obligation, but may also prove to be the rock upon which the very faith of many is shattered.

The gospel of Jesus Christ must be preached in its fullness, which means, first of all, that God is a God of love, and that he "is not willing that any should perish, but that all should come to repentance"; and second, that he is also a God of law, which law is his expressed will to man, and must be obeyed; for Christ says, "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." On account of his love for the Father, the true child of God will not regard such obedience as an unpleasant duty, for "This is the love of God, that we keep his commandments, and his commandments are not grievous."

M. B. KELLY.

CHICAGO, Ill., March 18, 1901.

ROCK RIVER, WIS.

At our last election of officers the following were chosen: President, Wade Loofboro; Vice President, Minnie Crandall; Organist, Sebia Loofboro; Treasurer, Willie Balch. Although the attendance at the meetings of the C. E. Society is not large, yet there seems to be a good interest manifested in the meetings and the work. At the beginning of the year a call was extended to E. D. Van Horn to act as pastor during the coming year, which he accepted. He is well liked and is doing much to encourage and help us in the work. The Quarterly Meeting was held at this place, beginning on Friday and closing Sunday. As usual, Friday was devoted to the Ministerial Conference. Sabbath morning the pulpit was filled by Eld. Babcock, of Albion, who preached a very helpful sermon. In the afternoon Eld. Platts preached. Sabbath evening the ordination of Allen Davis, as

deacon, took place, Eld. Platts preaching the ordination sermon. Sunday morning Eld. Crandall preached. The afternoon was devoted to the Y. P. S. C. E. work; after a praise service, led by E. D. Van Horn, a program consisting of songs and papers was presented. The consecration service was led by Jesse Hutchins, of Milton. Although not as largely attended as usual, yet all seemed to receive much good from the different services.

We were somewhat surprised a short time ago by reading in the RECORDER the fact that Mrs. Townsend, of Milton, had spent some time in doing work in the church here. It was not correct. Mrs. Townsend has never attended our services nor have any extra meetings been held or any help been offered but once in four years. Then meetings were held two or three weeks in the most severe winter weather. On the other hand, our pastors have been given from six to eight weeks each year, for a number of years past, in order that weaker churches than ours might be helped; often when their services were needed at home. Yet we hope and trust that during the coming summer the bread we have tried to scatter and the help we have willingly given to other churches will return to us and our church will be greatly helped, strengthened, and built up. Although but few in numbers we all have a deep interest in the work here and want to be the means of doing much good throughout the community.

MAUDE ROSE, *Corresponding Secretary.*

CONSECRATION NECESSARY TO SUCCESSFUL TEACHING.

Paper read by J. M. Mosher at Sabbath-school hour of the Semi-Annual Convention of the Western Association, held at Nile, N. Y., March 1-3, 1901.

When Christ commenced his public ministry, he found the religion of the land at low ebb. The people had gone away from God, in a great degree, and even the ceremonies at the synagogues and the temple were but formal. His mission on earth was to bring men back to a knowledge of the Father. Although at the baptism of Jesus, John pointed him out as the Lamb of God who should take away the sins of the world, and notwithstanding the people were anxiously looking for the Messiah, yet they would not accept Jesus of Nazareth as the one promised, because he did not come in the way they expected. The Scribes and Pharises, and the leading men of the Jewish faith, were well acquainted with the Scriptures in reference to the expected Messiah, yet their ideas were vague and superficial, and even the few followers of Jesus were slow to grasp the real truth of the matter. They thought that the kingdom that Jesus preached was at hand, and the kingdom he established was to be a temporal kingdom. The religion of Jesus seemed to progress slowly. In the course of time, however, Jesus called one after another to be his disciples, until he made choice of the twelve. These men left their several occupations and were constant companions of Jesus, following him wherever he went, and learning each day more and more of him. At last the time came for the departure of Jesus. His last hour with them was nearly come; soon he would be removed out of their sight; but before his departure he gave the eleven (for Judas was not) their commission to preach the gospel, promising to be with them, by his Spirit, even unto the end of the world. They went forth and were successful in winning

souls to Christ. The secret of their success was that they were consecrated to their work and to him who commissioned them to go forth, and who assured them that he would be with them. Peter's success on the day of Pentecost may be attributed to his devotion and consecration to the Master and his work. Paul, after his conversion, was as devoted to Christ as he had been opposed to him before his conversion, hence his success as a preacher. The Christians of to-day are but the fruit of the preaching of these early disciples.

The work of the ordained minister of the gospel, the superintendent of a Sabbath-school, and the teacher of a class in the school, is the same as that of the early apostles, and the great commission given to them is as much for those of to-day as it was for those to whom it was spoken. To be a successful teacher, then, one must consecrate himself to Christ; that is, he must be deeply in love with Christ and his teachings, and he should act and teach as if he believed what he taught was of vital importance. No one can teach what he does not know and feel himself, and we take the ground that no one should be called upon to take a class, either temporarily or permanently, who is not a Christian, unless he has been with Jesus and learned of him. Perhaps all superintendents have had this difficulty to contend with in selecting teachers for classes in their schools; but the utmost care should be exercised in the matter, for it might be a savor of life unto life or death unto death.

The teacher should not only be a consecrated Christian, but he should be acquainted with the Word of God, and especially that part of it which he would teach to others. He should become acquainted with not only the geography of the countries spoken of in the Bible, but he should be acquainted with the character and mode of living of the people of which the Bible treats.

Perhaps a class is made up of those who know nothing of Christ as a Saviour. They have never felt the enormity of their sins, and hence have never felt the need of a Saviour. They must be taught that Christ can forgive sin, and unless they open their hearts and let him in to control their lives, they will be lost. It is perhaps a difficult matter to make them see and feel this truth as you see and feel it. It is necessary, therefore, that the teacher consecrate himself to Christ first. And how is this to be done? We believe in prayer. Let us study the lesson thoroughly before going to the class, asking God to help us to so teach the lesson that some thought may be brought home to each heart, and then let the prayer go up, as the thought is advanced to the individual, "Lord, carry that thought home to that heart, by thy Spirit, that it may be brought to realize that Christ died for him personally."

STATE OF OHIO, CITY OF TOLEDO, } ss.  
LUCAS COUNTY,

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.  
Sold by Druggists, 75c.  
Hall's Family Pills are the best.

## Children's Page.

### WHEN PAPA WAS A LITTLE BOY.

"When papa was a little boy,  
You really couldn't find  
In all the State of Washington  
A child so quick to mind.  
His mother never called but once,  
And he was always there.  
He never made the baby cry,  
Or pulled his sister's hair.

"He never slid down balusters,  
Or made the slightest noise;  
And never in his life was known  
To fight with other boys.  
He always studied hard at school,  
And got his lessons right;  
And chopping wood and milking cows  
Were papa's chief delight.

"He always rose at six o'clock,  
And went to bed at eight,  
And never lay abed till noon,  
And never sat up late.  
He finished Latin, French and Greek  
When he was ten years old,  
And knew the Spanish alphabet  
As soon as he was told.

"He never grumbled when he had  
To do the evening chores,  
And ne'er in all his life forgot  
To shut the stable doors.  
He never, never thought of play  
Until his work was done.  
He labored hard from break of day  
Until the set of sun.

"He never scraped his muddy shoes  
Upon the parlor floor,  
And he never answered back his ma,  
And never banged the door.  
But truly I could never see,"  
Said little Dick Malloy,  
"How he could never do these things  
And really be a boy."

—*Youth's Companion.*

### NAN'S SOUVENIRS.

Nan was going to have a birthday party out at grandma's house. Ten little girls were coming to spend the afternoon and stay to supper.

There was only one thing that troubled Nan, and she went out into the kitchen where Grandma was frosting cakes, the afternoon before the party, to talk about it. The cakes looked so good that Nan never could have stood it if grandma had not baked her tasters, in patty pans, of every single kind of cake.

"Everything is too good for anything," said Nan, leaning her elbows on the table, "except I wish I did have silvenears for the party."

"Goodness me!" said grandma, "what's that?"

"Things for them to take away to 'member my party with, for always," answered Nan. "Silvenears is the best part of a party, I think, grandma."

"Oh, yes, souvenirs; yes, I see. Well, we must see about them, then. Didn't you tell me there were twelve kittens down at the barn?"

"Yessum," said Nan, "and—oh, grandma you said they'd have to go, some of them, anyway, 'cause the farm was getting over-run with cats; but, grandma, you wouldn't say so if you could see them once; they are the sweetest, cunningest, dearest—"

"Yes," said grandma, calmly, "they always are. But why not give them to the party for souvenirs?"

"Oh, grandma, you are the dearest! You always think of the perfectest things! Of course, there'll be one apiece and two for me—and you don't mind the two for me, do you, grandma?"

And of course grandma said she didn't mind.

So the next day, when the ten little guests went away, after having the most charming

time, they each took with them a kitten, in a box with slats fixed so that it could breathe; after they were all gone Nan went down to the barn. When she came back she looked very sober.

"I wouldn't have thought," she remarked, "that I could have felt so lonely without those ten kittens. I hope I'm not getting selfish."

And grandma smiled.

The next day grandma was up stairs, when she heard Nan calling; and then, rushing up the stairs, accompanied by a chorus of mewling, she burst into the room, her cheeks very red and her eyes very bright, with ten boxes piled up in her arms.

"Oh, grandma," she cried, "the party all came back and brought their silvenears! They said their mammas said they were just as much obliged, but they had so many kittens now that they do not really need any more, and say—oh, grandma, don't you think we can keep them now?"

And of course grandma, when she got through laughing, said yes.—*Churchman.*

### MY LITTLE GIRL.

BY SAMUEL MINTON PECK.

My little girl is nested  
Within her tiny bed,  
With amber ringlets crested  
Around her dainty head.  
She lies so calm and stilly,  
She breathes so soft and low,  
She calls to mind a lily  
Half hidden in the snow.  
A weary little mortal  
Has gone to slumberland;  
The lilies at the portal  
Have caught her by the hand.  
She dreams her broken dolly  
Will soon be mended there,  
That looks so melancholy  
Upon the rocking-chair.  
I kiss your wayward tresses,  
My drowsy little queen,  
I know you have careses  
From floating forms unseen.  
O angels, let me keep her  
To kiss away my cares,  
This darling little sleeper  
Who has my love and prayers.

### A MANLY BOY.

It was a crowded railway station, and a raw December day. Every few minutes the street-cars emptied their loads at the door, and gusts of cold wind came in with the crowd. All hurried as they entered. All were laden with bag, basket, box, or bundle. Shivering groups stood about the great round stove in the center of the room. A small boy called "Tillygram and broken needle," which last meant the *Brooklyn Eagle*. Another boy shouted, "Cough candy and lozenges, five cents a paper."

Every five minutes a stream of people flowed out through a door, near which a young man stood and yelled, "Rapid transit for East New York!"

The gate was kept open but a moment, and closed again when enough persons had passed through to fill the two cars upon each train. Those so unfortunate as to be farthest from the door must wait until next time. Among those unfortunate ones was an old Swedish woman, in the heavy shoes and short frock of her native Northland. She had heavy bundles, and, though she had a place so near the door that many pushed against her, could not seem to get out. Her burden was too heavy for her to hold as she stood, and when the rush came and she seized one package from the floor by her side, she dropped the other, and, in trying to get it, some one crowded and pushed her aside. The bundle was in the

way; an impatient foot kicked it beyond her reach, and before she could recover it again the door was shut. The kind old face looked pitifully troubled.

Suddenly, as she bowed her old gray head to lift the abused bundle from the floor, a bright, boyish face came between her and her treasure, and a pair of strong young hands lifted it to her arms. Surprise and delight struggled in the old, wrinkled countenance, and a loud laugh came from two boys whose faces were pressed against the window outside the gate.

"See there, Harry; see Fred, that's what he dashed back for!"

"No; you don't say so? I thought he went for peanuts."

"No, not for peanuts or popcorn, but to pick up an old woman's bundle. Isn't he a goose?"

"Yes; what business has she to be right in the way with her budgets? I gave it a good kick."

"Here comes the train. Shall we wait for him, Harry?" And they pounded the window, and motioned for Fred to come out.

But he shook his head, and nodded toward the little old woman at his side. He had her bundles, and her face had lost its anxious look, and was as placid as the round face of a holiday Dutch doll.

"Come along, Fred. Come along! You'll be left again."

"Never mind, boys; off with you; I'm going to see her through."

And they went. And Harry repeated to Dick, as they seated themselves in the train, "Isn't he a goose?"

"No," was the indignant answer; "he's a man, and I know another fellow who's a goose, and that's me, and Fred makes me ashamed of myself."

"Pooh, you didn't mean anything. You only gave it a push."

"I know it; but I feel as mean as if Fred had caught me picking her pocket."

The train whirled away. The next one came. "Rapid transit for East New York; all aboard!" shouted the man at the door.

The gate was open. There was another rush. In the crowd was an old Swedish woman, but by her side was Fred Monroe. He carried the heavy burden; he put his lithe young figure between her and the press. With the same air he would have shown to his own mother, he "saw her through." And when the gate shut I turned to my book with grateful warmth at my heart that, amid much that is rude, chivalry still lives as the crowning charm of a manly boy.—*Silver Cross.*

### THE LITTLE STREETS.

BY ANNIE HAMILTON DONNELL.

"To-morrow I'll do it," says Bennie;  
"I will by-and-by," says Seth;  
"Not now—pretty soon," says Jennie;  
"In a minute," says little Beth.

O dear little people, remember  
That, true as the stars in the sky,  
The little streets of To-morrow,  
Pretty Soon and By-and-By  
Lead, one and all,  
As straight, they say,  
As the king's highway,  
To the city of Not at All.

MIKE (to the chemist): "The docther said: 'Take wan of these pills three times a day.' I tuk wan of them wanst, but the man doesn't live that kin take wan of thim three times."

## Popular Science.

BY H. H. BAKER.

### Sulphur.

One of the most remarkable minerals yet discovered is sulphur, in commerce sometimes called brimstone. It is found all over the world, and in some parts in enormous quantities in almost a pure state. It enters into almost every created thing, whether animal, vegetable, or mineral; in animals in all tissues; in vegetables, in onions, mustard, and garlic; all these with the hair on your head or on your horse will yield four per cent of sulphur.

It has in itself the elements of generating power to such an extent that the power of a mouse in contrast to that of an elephant would bear no comparison. It will burn where every other flame will smother, even in a sealed tube. It has produced active volcanoes in America, in Europe, in Iceland, in Japan, in Java, Mexico, Peru, and the Phillipine Islands. Its power has made this part of the earth quake, and the people also, in our day.

Sulphur as a mineral is probably more plentiful as a hydrated sulphate of lime called gypsum, and in iron pyrites. It is insoluble in water and burns in the air with a blue flame. It melts at 238° Far. and boils at 824° Far., giving off a dense, red vapor. Between its melting point at 238° and 280° it is most limpid, and when cast in wooden molds it forms the roll brimstone of commerce. It then acts unscientifically, for between 430° and 480°, instead of growing more limpid, it thickens under increasing heat, and is difficult to be poured at all; when poured into water it forms a plastic mass, which can be used for taking impressions as in wax. After standing awhile it becomes exceedingly hard and brittle. From 480° back to 238°, its boiling point, it is liquid again.

Brimstone is one of two metals, so far as we are advised, which set at defiance the law that metals expand by heat, and contract by cold, reversing the order completely; hence an iron rod can be securely fastened in a hole made in a stone by a composition of iron filings, sulphur, and sal-ammonica, mixed and poured around it. The expansion of the sulphur in cooling makes it solid.

The sulphur of commerce is found in all parts of the world, especially in volcanic districts. The largest sulphur mines are found in the provinces of Caltanissetta, Girgenti, Catania, in the Island of Sicily; Latera and Scrofano in the province of Rome, Italy; Ternel, Arcos, and Conil in Spain; Department of Vancluse, France; Cracow in Poland, and Lumburg in Germany; from hot springs in Iceland, and from sulphur springs in New York, Florida and some other states. Mt. Purace in Colombia has a cap, the area of which covers 1,435 square yards; the sulphur from the crater adds to this cap about two feet in thickness every year. A sulphur deposit near Borax Lake in California is estimated to contain 20,000 tons. The rich mines of Sicily yield the enormous amount of 400,000 tons yearly, most of which is manufactured into sulphuric acid and sulphates.

Sulphur is largely used in the manufacture of gun powder, in bleaching, in fumigating, and other purposes in the arts. Mr. Charles Goodyear, born in New Haven, Conn., Dec. 29, 1800, and died at New York, July 1, 1860, in 1834 turned his attention to the manufacture of India rubber. After ten years experimenting, which reduced himself and family to extreme poverty, he discovered that by the use of sulphur he could vulcanize rubber. Look at the rubber industry to-day, its vast uses and benefits. We think that sulphur has in it the prime element of lightning, but the difficulty of keeping the lightning still long enough to secure an analysis prevents positive proof of our opinion.

By flight alone we cannot overcome, but by patience and true humility we become stronger than our enemies.—*Thomas a' Kempis.*

## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by  
REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

### INTERNATIONAL LESSONS, 1901.

SECOND QUARTER.

April 6.	The Resurrection of Jesus.....	Luke 24: 1-12
April 13.	Jesus Appears to Mary.....	John 20: 11-18
April 20.	The Walk to Emmaus.....	Luke 24: 13-35
April 27.	Jesus Appears to the Apostles.....	John 20: 19-29
May 4.	Jesus and Peter.....	John 21: 15-22
May 11.	The Great Commission.....	Matt. 28: 16-20
May 18.	Jesus Ascends Into Heaven.....	Luke 24: 44-53; Acts 1: 1-11
May 25.	The Holy Spirit Given.....	Acts 2: 1-11
June 1.	Jesus our High Priest in Heaven.....	Heb. 9: 11-14; 24-28
June 8.	Jesus Appears to Paul.....	Acts 22: 6-16
June 15.	Jesus Appears to John.....	Rev. 1: 9-20
June 22.	A New Heaven and a New Earth.....	Rev. 21: 1-7; 22-27
June 29.	Review.....	

### LESSON I.—THE RESURRECTION OF JESUS.

For Sabbath-day, April 6, 1901.

LESSON TEXT.—Luke 24: 1-12.

GOLDEN TEXT.—Now is Christ risen from the dead.—1 Cor. 15: 20.

#### INTRODUCTION.

Some critics of the gospel narratives explain the statements in regard to the resurrection of Jesus as a fraud on the part of the early disciples of Christ. But it is preposterous to think that the gospel of brotherly love, truth, and purity, which they preached, is founded upon fraud. Moreover, there was no opportunity for fraud. The Jews had taken such precautions in asking for the guard, and for the sealing of the tomb, that the disciples could not have stolen our Lord's body away even if they had planned to do so. On the other hand if Peter had not been accurate in his words, in regard to the resurrection, as he preached at Pentecost, only seven weeks after the crucifixion, it would have been easy for his opponents to show his error and put him to shame.

Another theory in regard to the resurrection which is presented by rationalistic critics, the tendency theory, is alike groundless. According to this theory the narratives of the appearance of Jesus after his death had their origin in the heated imaginations of the disciples who were expecting that he would arise from the dead. The disciples put together longings, visions, and realities and came to accept as true that which they desired to believe. But this theory is even more absurd (although it does not charge the disciples with dishonesty) than the other. For all the narratives go to show that nothing was farther from the thoughts of the disciples than that their Master should live again. True, he had often spoken of his resurrection; but they had not understood it, as they had not yet learned the lesson that his kingdom was to be a spiritual kingdom.

TIME.—In the early part of April of the year 30; upon the first day of the week.

PLACE.—At the tomb of our Saviour near Jerusalem, and in the city itself.

PERSONS.—The eleven and other disciples of Jesus, particularly the women who went to the tomb; two angels.

#### OUTLINE:

1. The Women Visit the Tomb of Jesus. v. 1-7.
2. The Disciples Disbelieve the Report of the Women. v. 8-11.
3. Peter Visits the Tomb. v. 12.

#### NOTES.

The last clause of the 56th verse of the preceding chapter is made by the Revisers the initial sentence of the paragraph which includes the first eleven verses of our lesson. "The women which had come with him out of Galilee," prepared spices upon the day of his burial. Upon the Sabbath-day they rested; but having thus rested they come now to show their devotion to their dead Master.

1. Upon the first day of the week. Although the word "day" does not occur in the Greek of this passage, and the word translated "week" is the plural form of the word for Sabbath, there can be no doubt but that the rendering of our version is correct. Very early in the morning. John says "While it was yet dark." Compare John 20: 1;

Mark 16: 2. Matthew's form of expression is so dissimilar that some have thought that he refers to an earlier visit to the tomb upon the evening after the Sabbath. The spices which they had prepared. It is possible that they knew nothing of the hundred pounds of myrrh and aloes which Nicodemus had brought; for they had probably been at a distance when the body of Jesus was entombed. And certain others with them. These words are omitted by the best authorities.

2. And they found the stone rolled away from the sepulchre. It seems that the women in their eagerness had started out without thinking of the heavy stone that closed the doorway of the tomb, and in ignorance of the fact that this stone had been sealed by the official seal of the government. But the stone had been rolled away by a power that ignored the Roman seal.

4. As they were much perplexed thereabout. Their very perplexity shows that they were not expecting the resurrection. They were doubtless wondering who had carried the body away. So far as they could tell, it might have been taken by the officers of Pilate, by Joseph and Nicodemus, or by the servants of the chief priests and Pharisees. Two men stood by them in shining garments. These were angels, as we infer certainly from verse 23. They are spoken of as men from their general appearance. Compare Luke 7: 24 where men are called angels—in our versions, messengers.

5. Why seek ye the living among the dead? Thus do the angels begin to reassure the frightened women, and to suggest to them that Jesus is not really dead.

6. Remember how he spake unto you when he was yet in Galilee. Compare Luke 9: 22; Mark 9: 31, and the parallel passages. He spoke of his rising again when he told of his future suffering and death.

7. The Son of man. Jesus frequently spoke of himself by this title. By it he alluded at once to his frail humanity and to his Messianic dignity as suggested by Dan. 7: 13.

8. And they remembered his words. They had heard the words before; but as they had not understood them, they had let them slip easily from their recollection.

9. And told these things unto the eleven and to all the rest. There were already a number of earnest followers of Jesus besides the apostles. Luke speaks of one hundred and twenty in the first chapter of Acts; and Paul speaks of five hundred as having seen the risen Lord at one time.

10. It was Mary Magdalene, etc. Our evangelist here interrupts his narrative to name the more prominent of the women who went early to the tomb. Mary Magdalene is mentioned but once besides in connection with the accounts of the appearance of Jesus upon this day. In Luke 8: 2, we find her among the women who accompanied Jesus and ministered to him from their substance. She is often alluded to in modern times as having been of unchaste character; but there is no proof of this. Joanna is mentioned only by Luke. Compare Luke 8: 3. Mary the mother of James. She is also called "mother of James and Joses," and "wife of Cleopas." Some hold the opinion that she was a sister of Mary the mother of Jesus. Compare John 19: 25. And other women that were with them. Translating accurately we would have the definite article before "other." Many infer from this expression that the women went to the tomb in two separate companies, and that Luke here summarizes their report to the apostles.

11. And their words appeared to them as idle tales. In view of this plain statement of the evangelist we must conclude that the disciples were not expecting the resurrection of Jesus.

12. Then arose Peter, and ran unto the sepulchre. Although the apostles did not believe what the women reported, Peter was moved to go and see what was the condition of the tomb. This verse is probably to be taken as parallel to the fuller account of John 20: 3-10, although it is very difficult to harmonize the narratives of the four evangelists in regard to the occurrence of this morning. Wondering in himself at what was come to pass. Not even after seeing the empty tomb does he believe that Jesus has risen from the dead. Instead of "in himself," it is better to translate "to his home," and to connect this expression with the preceding verb, as in the Revised Version.

## MARRIAGES.

**SAUNDERS—CHESEBRO.**—In Westerly, R. I., Feb. 20, 1901, by Rev. W. L. Swan, Mr. Frank E. Saunders and Miss Alice E. Chesebro, both of Westerly.

**SMART—CRANDALL.**—At the home of the bride, in Milton, Wis., March 14, 1901, by L. A. Platts, D. D., Mr. Arthur H. Smart, of Michigan, S. D., and Mrs. El A. J. Clarke Crandall, M. D., of Milton.

**STILLMAN—MORRIS.**—In Manhattan, Kan., Feb. 7, 1901, by the Rev. Wm. A. Limbarker, Mr. Benjamin S. Stillman, of Nortonville, Kan., and Miss Martha A. Morris, of Manhattan, Kan.

## DEATHS.

NOT upon us or ours the solemn angels  
Have evil wrought.  
The funeral anthem is a glad evangel,  
The good die not.

God calls our loved ones, but we lose not wholly  
What He has given.  
They live on earth in thought and deed as truly  
As in His heaven. —Whittier.

**SHAW.**—George Benjamin Shaw was born May 25, 1844, and died March 2, 1901.

His wife, Florence Vincent Shaw, died eight years ago; their four sons are thus left motherless and fatherless.

F. E. P.

**CARTER.**—At the Presbyterian Hospital, New York City, March 16, 1901, James B. Carter, in the 33d year of his age.

He was the son of Samuel L. and Augusta Cottrell Carter. In August, 1899, he was married to Miss Emma Norton, of New York, who, with an infant daughter, is thus early left alone. Those who feel this sorrow most keenly have the sympathy of an unusually large circle of relatives and friends. Funeral services were conducted at the Chapel of the Hospital by the Pastor of the Seventh-day Baptist church. Burial at Alfred.

G. B. S.

**PIERCE.**—Mrs. Olive Hall Pierce, wife of James Pierce, was born in Alfred, N. Y., August 7, 1818, and died in Milton, Wis., March 7, 1901.

Sister Pierce became a believer in Christ in early life and a member of the First Alfred Seventh-day Baptist church. In 1839, with her parents, she removed to Wisconsin, and in the following winter taught the first school in this part of the country. September 24, 1840, she was married to James Pierce, and when the Milton Seventh-day Baptist church was organized, they became constituent members. They were living at Rock River when that church was organized, and were among the constituent members of that church; and after the Milton Junction church was formed they united there, where she remained faithful unto death. Her life has been long and full of good works, duty has been cheerfully performed, and now, "as a shock of corn fully ripe," she has been gathered into the garner of the Lord. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them."

G. J. C.

**GREENE.**—In Little Genesee, N. Y., on November 17, 1901, Matthew Greene, in the 83d year of his age.

Mr. Greene was a son of Amos and Esther Greene, and was born in Hopkinton City, R. I., on Nov. 17, 1818. At the age of nine years, he came with his parents to Little Genesee, and settled in the wilderness. His father was the first settler on Windfall Creek, upon the place where Matthew lived and died. Matthew was a cabinet maker by trade, and until old age prevented, followed that business. He was the last one of his family to go to the spirit-land. His sisters were Lucy, wife of Wm. Hornblower; Sarah, wife of David Gardiner; Grace, wife of J. F. Hubbard; and his brother, Benjamin F. Greene, late of Little Genesee. His wife, Anna Hornblower Lanphar, died several years ago, leaving him no children. For years he had lived a lonely life.

T. L. G.

**COVEY.**—Phebe Sherburne Covey, the oldest of five children, two sons and three daughters, of Joseph and Rebecca Sherburne, was born in Vermont, August 3, 1829.

Fifty-six years ago she, with her people, came to Walworth County, Wisconsin, where, on Christmas-day, 1853, she was married to Lucian L. Covey. This union was severed 36 years ago by the husband's death. Their home was blessed by an only daughter, May Ella, whose beautiful Christian life was not only the great comfort of the widowed mother, but was also an inspiration to all who knew her until a few years ago, when she was called to her eternal reward. About the year 1850 the deceased made a public profession of religion, was baptized by Eld. O. P. Hull, and became a member of the Walworth Seventh-day Baptist church, where she retained her membership till she came to Chicago to live, in 1880. When the Chicago Seventh-day Baptist

church was organized she was one of the constituent members, and ever since that time has been one of its faithful supporters; always aiding by her contributions, and by her attendance upon the church services, when her health would permit, as she has been very frail for years. Her final brief illness, from heart disease, terminated in her death Feb. 20, 1901. Her decease is mourned by a brother, two sisters, and a large circle of friends. Funeral services were conducted at her residence, 299 Oakley Boulevard, and her body was taken to the family burying place, near Walworth, Wis., and laid beside that of the husband and daughter who had gone before.

M. B. K.

**DE BOER.**—Eelke de Boer, a brother from the Seventh-day Baptist church of Amsterdam, Holland, died in Chicago, Jan. 20, 1901.

He made his appearance among the brethren of the Chicago Seventh-day Baptist church early in the summer of 1890. He could speak scarcely a word of English when he came, but with unusual readiness he began to acquire the language, and very soon could converse with us. His unassuming disposition, conscientious life, and strong Christian character soon won for him a warm place in all of our hearts. By letter from his home church he became a member of the Chicago church, and was very faithful in the discharge of all duties pertaining thereto. During the latter part of December, 1900, he was operated upon in one of the city hospitals for appendicitis, which had apparently gone too far before the operation, and after about four weeks' suffering he passed away, trusting fully in the Lord Jesus, his Saviour. His death, so soon after his arrival in this country, so far away from his family and all relatives, and in the melancholy environment of a hospital, was very pathetic indeed. The memorial service held the following Sabbath, in which Pres. B. C. Davis, of Alfred University, and some of Brother de Boer's Dutch friends participated, made a profound and lasting impression upon all present. The deceased was about 50 years of age, and left a wife and five children to mourn their loss. His body was laid to rest in the beautiful cemetery at Milton, Wis.

M. B. K.

**SPICER.**—Eleanor E., daughter of Dea. Joseph D. and Mrs. Elizabeth F. Spicer, born March 22, 1870, and departed this life at Plainfield, N. J., March 18, 1901.

Since early childhood she has been a great sufferer from some painful form of chronic rheumatism, attended, toward the end, by other and serious complications. Her disease baffled the skill of many of the best physicians; and, although longing to get well, she was a patient, uncomplaining sufferer, and most thoughtful of her devoted mother and of others who rendered loving service. She long ago received Jesus as her Saviour, finding peace in the light of his love; but was not permitted the privilege of confessing him in Christian baptism. She enjoyed friends and books, nature and art; and thought much on things that were true, honorable, just, pure, lovely and of good report. The beautiful casket, splendid flowers, and the bright afternoon, following rain and cloudy skies, seemed like symbols of her undimmed brightness of intellect and purity of heart, and of the glory of her new and higher life. The funeral services, March 21, were conducted by Pastor Main and the former pastor, Dr. A. H. Lewis, assisted by sweet singing. To the sorrowful and the suffering, God our Father still says, Fear not, I am with thee.

A. E. M.

## Literary Notes.

A VIVID light will be thrown on the actual moral status of the police in New York City by Josiah Flint's article to appear in *McClure's* for April, under the title "York, a Dishonest City." The present agitation of this subject attaches particular interest to the contribution, while the manner in which the famous author has gained his materials—by close association with the criminals themselves—will make his conclusions of extraordinary value.

THE WALLACE House, of Somerville, is made the subject of an illustrated article in the April number of the *Delineator*. It shows photographs of the interior and exterior as restored. It demonstrates the valuable work done by patriotic societies in saving from further destruction a house and its contents that were memorable in Revolutionary times.

THE POSITION which the Pierpont Morgan organization holds with reference to the business and political world is discussed by Mr. John Brisben Walker in the April *Cosmopolitan* under the title, "The World's Greatest Revolution." Familiar with the business world and a student of affairs, Mr. Walker has, while approving of the general idea of concentration which makes for good

organization and public economy, drawn a picture of the power now exercised which will be a surprise to the great majority who have not given this subject thoughtful attention.

## The Outcasts: A Tale of the Northwest.

Mr. W. A. Fraser, author of *Mooswa and Others*, has just written for early publication in the *Saturday Evening Post* a short, stirring serial entitled *The Outcasts*. The Outcasts are an old buffalo and a wolf-dog, and the greater part of the story is about the strange comradeship and striking adventures of these companions, and their pilgrimage, in company to the distant plains of deep grass, of which the wolf-dog knew. There are action, and strength of word and phrase in the story, and the touch of the soil and the music and charm and sombreness of the forest. The rush of the frenzied buffalo herd to death is told with splendid dramatic power. The plan of the book is a unique conception, and it is worked out on novel and entertaining lines.

## Special Notices.

## North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B. West & Son, at Milton Junction, Wis.

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

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

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 5455 Monroe Ave.

SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Maxson, 22 Grant St. Preaching by Rev. G. W. Lewis, of Verona Mills. Other Sabbaths, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue, conducted by Rev. S. S. Powell, whose address is 4 Sycamore Street. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist Church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

GEO. B. SHAW, Pastor,  
1293 Union Avenue.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

I. L. COTTRELL, Pastor,  
201 Canisteo St.

## WANTED!

Minutes for the Following Years:

CONFERENCE—1841, 1845, 1846, 1852.  
TRACT SOCIETY—1845, 1846, 1847, 1848,  
1856, 1857.

MISSIONARY SOCIETY—1845, 1846.

PUBLISHING SOCIETY—1851, 1852,  
1854, 1855, 1856, 1857, 1858.

EDUCATION SOCIETY—1856, 1857.

Send to SABBATH RECORDER,  
Plainfield, N. J.

# My Lady's Breakfast is Well Served

when the  
hot-bread,  
hot roll or  
muffin is  
Royal  
Baking  
Powder  
risen.

Stale bread for breakfast is barbarous;  
hot, yeast-risen rolls are dyspeptic.

## ROYAL BAKING POWDER

adds anti-dyspeptic qualities to the food and makes delicious hot-bread, hot biscuit, rolls, muffins or griddle cakes whose fragrance and beauty tempt the laggard morning appetite, and whose wholesome and nutritive qualities afford the highest sustenance for both brain and body.

The "Royal Baker and Pastry Cook"—containing over 800 most practical and valuable cooking receipts—free to every patron. Send postal card with your full address.

There are cheap baking powders, made from alum, but they are exceedingly harmful to health. Their astringent and cauterizing qualities add a dangerous element to food.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

### MINUTES OF EXECUTIVE BOARD OF THE SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

The Executive Board of the Education Society held its regular quarterly meeting at Alfred, N. Y., Sunday, Feb. 24, 1901, at 1.30 P. M.

There were present: President E. M. Tomlinson, Treasurer A. B. Kenyon, Corresponding Secretary W. L. Burdick, Recording Secretary T. M. Davis, and Directors B. C. Davis, E. P. Saunders, Stephen Burdick, W. C. Whitford, E. E. Hamilton.

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

A communication was read from E. P. Saunders, President of the General Conference, requesting a provisional program for the next annual session of the Society, for the use of the Executive Committee of the Conference.

Pres. Tomlinson was appointed a committee to prepare such program.

Communications were read from C. C. Chipman, Chairman of the committee of arrangements for the celebration of the Centennial of the General Conference, concerning program for annual meeting of this Society in 1902. E. M. Tomlinson, B. C. Davis and Wm. Calvin Whitford were appointed a committee to prepare such program.

The following communication from the Executive Committee of the Board of Trustees of Alfred University was read:

To the Executive Board of the Seventh-day Baptist Education Society:

Gentlemen and Brethren:—The Executive Committee

of the Board of Trustees of Alfred University beg to make grateful acknowledgement of the effort now being put forth by your Board to secure increased financial support for the Theological Seminary at Alfred University.

Also this Committee would respectfully report to your Board that it has entered into communication with various clergymen of the denomination with a view to increasing the teaching force of the Theological Seminary. We find that competent and desirable talent can be secured for these positions as soon as your Board can give assurance of the fifteen hundred dollars increase to the income of the department, estimated as necessary, and which you have asked the people of the denomination to provide.

This Committee has voted to call a meeting of the Board of Trustees, to be held on April 3, 1901, and is now prepared to recommend to that Board the calling of two additional professors for the theological work, who shall begin their services with the opening of the next college year, or as soon thereafter as you are able to give us assurance of such income for their support.

Respectfully and fraternally yours,

CHARLES STILLMAN, Sec.

ALFRED, N. Y., Feb. 24, 1901.

The Committee appointed to send pledge cards to pastors for the purpose of raising funds for our Theological Department reported that such cards were sent to all the pastors early in January, together with the following circular letter:

Dear Brother:—In accordance with the vote of the Education Society at its last annual meeting, held in connection with the General Conference, our Executive Board has adopted the plan of soliciting individual and systematic contributions from our people, for the support of our Theological Department. It being impracticable to present the matter through an agent of the Society, we appeal to the pastors to present the needs of our Theological Department, and to aid in securing subscriptions for the maintenance of that Department. In

addition to the funds now available there will be needed at least \$1,500 per year.

To facilitate the raising of this fund, pledge cards have been prepared. A supply of these will be sent to you soon. Will you kindly see that they are distributed and collected?

If agreeable to your congregation, payments on these pledges may be made in connection with your regular church offering, and remittances made quarterly, or at other regular periods, to the Treasurer of the Seventh-day Baptist Education Society, at Alfred, N. Y.

In this connection permit us to suggest the desirability of more of our people identifying themselves with the Education Society by becoming life members.

It will be remembered that a life membership is secured by the contribution of \$25 in not more than two payments.

Besides memberships thus secured by individuals, each church contributing by means of these pledge cards may select one member for each \$25 paid.

Bespeaking the hearty co-operation of yourself and your congregation, we remain,

Yours very sincerely,

E. M. TOMLINSON, Pres., } Com.  
A. B. KENYON, Treas., }

The report was accepted and the Committee was instructed to provide envelopes, wherever desired, for collecting the funds.

The Treasurer presented his quarterly report as follows:

November 21, 1900, to February 21, 1901.

#### REVENUE AND EXPENDITURE ACCOUNT.

DR.	
Balance on hand Nov. 21, 1900.....	\$ 225 74
Interest.....	425 00
Professorship of Biblical Languages.....	6 00
Total.....	\$ 656 74
CR.	
Printing Minutes.....	\$ 69 98
Printing circular letters, cards, postage, etc.....	13 93
Rent of safety deposit box.....	2 00
Alfred University, account General Fund.....	500 00
Balance on hand Feb. 21, 1901.....	70 83
Total.....	\$ 656 74

#### PRINCIPAL ACCOUNT.

DR.	
Balance on hand Nov 21, 1900.....	\$ 97 43
Payments on mortgages.....	700 00
On life Membership, G. H. Lyon.....	10 00
First Hopkinton church.....	1 45
J. Reed Burdick, Executor of the Estate of Phineas C. Burdick, part of bequest for Theological Department.....	350 00
Total.....	\$1,158 88
CR.	
Invested in stocks.....	\$ 30 00
Balance on hand Feb. 21, 1901.....	1,128 88
Total.....	\$1,158 88

Respectfully submitted, A. B. KENYON, Treasurer.

The Board instructed the Secretary to write J. Reed Burdick an expression of their appreciation of his fidelity to the interests of the Society in reference to the bequest of the late Phineas C. Burdick, of whose estate he is executor.

It was voted to request Presidents T. L. Gardiner and B. C. Davis to represent the Education Society at the South-Eastern Association; President B. C. Davis to represent the Society at the Eastern, Central and Western Association, and President W. C. Whitford at the North-Western Association. The Corresponding Secretary was instructed to notify Presidents Whitford and Gardiner and the Executive Committees of the several Associations of these appointments.

A communication was received from the President of the Conference requesting representation of this Society at the meeting to be held on the Tuesday before Conference.

Voted that this Executive Board hereby appoint all its members present at such meeting as representatives of the Society.

The Treasurer was instructed to pay the Secretary, upon order, \$3 for postal cards furnished.

Adjournment.

T. M. DAVIS, Sec.

### WANTED!

A young woman able and willing to do housework; willing to be a "servant" when that is needed; and who, outside of that, would like to be treated as "one of the family." Address, SABBATH RECORDER, Plainfield, N. J.

## ALFRED UNIVERSITY.

### One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1936. The Trustees expect that its Endowment and Property will reach a Million Dollars by that time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription to be made up of many small gifts. The fund is to be kept in trust, and only the interest used by the University. The Trustees issue to each subscriber of one dollar or more a certificate signed by the President and Treasurer of the University, certifying that the person is a contributor to this fund. The names of subscribers are published in this column from week to week, as the subscriptions are received by W. H. Crandall, Treas., Alfred, N. Y.

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

## Salem College.

Situated in the thriving town of SALEM, 14 miles west of Clarksburg, on the B. & O. Ry. This school takes FRONT RANK among West Virginia schools, and its graduates stand among the foremost teachers of the state. SUPERIOR MORAL INFLUENCES prevail. Three College Courses, besides the Regular State Normal Course. Special Teachers' Review Classes each spring term, aside from the regular class work in the College Courses. No better advantages in this respect found in the state. Classes not so large but students can receive all personal attention needed from the instructors. Expenses a marvel in cheapness. Two thousand volumes in Library, all free to students, and plenty of apparatus with no extra charges for the use thereof. STATE CERTIFICATES to graduates on same conditions as those required of students from the State Normal Schools. EIGHT COUNTIES and THREE STATES are represented among the student body.

### SPRING TERM OPENS MARCH 19, 1901.

Send for Illustrated Catalogue to

Theo. L. Gardiner, President,  
SALEM, WEST VIRGINIA.

## Winter Term Milton College.

This Term opens WEDNESDAY, JAN. 2, 1901, and continues twelve weeks, closing Tuesday, March 26, 1901. It is followed by a vacation of one week.

Instruction to both young men and young ladies in the Preparatory studies, as well as in the Collegiate, of the principal courses, as follows: The Ancient Classical, The Modern Classical, and the Scientific. Two teachers added to the Faculty—all the old members being retained.

In the School of Music four courses are taught: Elementary and Chorus Singing, Pianoforte, Voice Culture and Harmony.

Thorough work is done in Bible Study in English, in Oil and China Painting, in a brief Commercial Course, in Elocution, and in Athletics and Military Training.

Club boarding, \$1.40 per week; boarding in private families, \$3 per week, including room rent and use of furniture.

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

If life has not gone well with us, if fortune has left us desolate, if love has grown cold and we sit alone by the embers; if life has become to us a valley of desolation through which weary limbs must drag an unwilling body till the end shall come, let us not radiate such an atmosphere to those around us; let us not take strangers through the catacombs of our life and show the bones of our dead past; let us not pass our cup of sorrow to others, but if we must drink it let us take it as Socrates did his poison hemlock—grandly, heroically, and uncomplainingly.—From "Kingship of Self-Control."

### HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

### DE BOODSCHAPPER.

A 16 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE. Subscription price.....75 cents per year.

PUBLISHED BY  
G. VELTHUYSEN, Haarlem, Holland.

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day) Baptism, Temperance, etc. and is an excellent daper to place in the hands of Hollanders in this country, to call their attention to these important acts.

### OUR SABBATH VISITOR.

Published weekly under the auspices of the Sabbath-school Board at

ALFRED, NEW YORK.

TERMS.

Single copies per year.....\$ 60  
Ten copies or upwards, per copy..... 50

CORRESPONDENCE.

Communications relating to business should be addressed to E. S. Bliss, Business Manager.

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

## The Sabbath Recorder.

PUBLISHED WEEKLY BY THE

AMERICAN SABBATH TRACT SOCIETY

AT

PLAINFIELD, NEW JERSEY.

TERMS OF SUBSCRIPTIONS.

Per year, in advance.....\$2 00  
Papers to foreign countries will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates.

Yearly advertisers may have their advertisements changed quarterly without extra charge.

No advertisements of objectionable character will be admitted.

ADDRESS.

All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

## Premium Yellow Dent Field Corn. RIPENS IN 90 DAYS.

It is particularly recommended for planting in all Nothern states on account of its extreme earliness, great productiveness and absolute purity. Has deep kernels set very compact, with a small red cob; two good-sized ears are frequently found on a single stalk. It has excellent milling qualities and is an enormous yielder; has taken premiums at every fair in which it has been exhibited. Has yielded 100 bushels of shelled corn to the acre. If you want to get a stock of a pure distinct variety of field corn, order some of the PREMIUM YELLOW DENT.

A trial package by mail for 10c. for postage. One bushel \$1.00, sacks 10c. extra; in five-bushel lots, sacks free. Address

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

## Seventh-day Baptist Bureau

of Employment and Correspondence.

T. M. DAVIS, President.  
L. K. BURDICK, Vice-President.

Under control of General Conference, Denominational in scope and purpose.

FEES.

Application for employment..... 25 cents.  
Application to Correspondence Dep..... 25 cents.

One and two cents stamps received.  
To insure attention enclose stamp for reply.

Address all correspondence, SECRETARY BUREAU EMPLOYMENT, ALFRED, N. Y. Box 207.

## Business Directory.

Plainfield, N. J.

### AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD.

J. F. HUBBARD, Pres., | J. D. SPIEER, Treas.  
A. L. TITSWORTH, Sec., | Rev. A. H. LEWIS, Cor. Sec., Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

### THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

J. F. HUBBARD, President, Plainfield, N. J.  
J. M. TITSWORTH, Vice-President, Plainfield, N. J.  
JOSEPH A. HUBBARD, Treas., Plainfield, N. J.  
D. E. TITSWORTH, Secretary, Plainfield, N. J.  
Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

### THE SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.

D. E. TITSWORTH, President.  
Wm. C. HUBBARD, Secretary.  
O. S. ROGERS, Treasurer.

Regular Quarterly Meetings of the Board, at Plainfield, N. J., the first Monday of January, April, July, and October, at 8 P. M.

W. M. STILLMAN,  
COUNSELOR AT LAW,  
Supreme Court Commissioner, etc.

New York City.

### SABBATH SCHOOL BOARD.

GEORGE B. SHAW, President, New York, N. Y.  
JOHN B. COTTRELL, Secretary, Brooklyn, N. Y.  
F. M. DEALING, Treasurer, 1279 Union Ave., New York, N. Y.  
Vice Presidents—F. L. Greene, Brooklyn, N. Y.; I. L. Cottrell, Hornellsville, N. Y.; M. H. Van Horn, Salem, W. Va.; G. W. Lewis, Verona Mills, N. Y.; H. D. Clarke, Dodge Centre, Minn.; G. M. Cottrell, Hammond, La.

HERBERT G. WHIPPLE,  
COUNSELOR AT LAW.  
St. Paul Building, 220 Broadway.

C. C. CHIPMAN,  
ARCHITECT,  
St. Paul Building, 220 Broadway.

Prohibition Park, Staten Island, N. Y.

PIANOS AND ORGANS.  
Special Inducements.  
J. G. BURDICK, Prohibition Park, Staten Island.

Utica, N. Y.

D. R. S. C. MAXSON,  
Eye and Ear only.  
Office 225 Genesee Street

Alfred, N. Y.

ALFRED UNIVERSITY.  
Second Semester Opens  
Wednesday, Jan. 30, 1901.  
For catalogue and information, address  
Boothe Colwell Davis, Ph. D., Pres.

ALFRED ACADEMY.  
PREPARATION FOR COLLEGE.  
TEACHERS' TRAINING CLASS.  
Earl P. Saunders, A. M., Prin.

### THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

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

PROF. E. P. SAUNDERS, Alfred, N. Y., President.  
REV. L. A. PLATTS, D. D., Milton, Wis., Cor. Sec'y.  
PROF. W. C. WHITFORD, Alfred, N. Y., Treasurer.  
MR. A. W. VANS, Dunellen, N. J., Rec. Sec'y.  
These officers, together with Rev. A. H. Lewis, D. D., Cor. Sec., Tract Society, Rev. O. U. Whitford, D. D., Cor. Sec., Missionary Society, and Rev. W. L. Burdick, Cor. Sec., Education Society, constitute the Executive Committee of the Conference.

THE ALFRED SUN,  
Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms \$1 00 per year.  
Address SUN PUBLISHING ASSOCIATION.

W. W. COON, D. D. S.,  
DENTIST.  
Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

### SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y.  
W. L. BURDICK, Corresponding Secretary, Independence, N. Y.  
T. M. DAVIS, Recording Secretary, Alfred, N. Y.  
A. B. KENTON, Treasurer, Alfred, N. Y.  
Regular quarterly meetings in February, May, August, and November, at the call of the President.

Westerly, R. I.

### THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

WM. L. CLARKE, President, WESTERLY, R. I.  
A. S. BABCOCK, Recording Secretary, Rockville, R. I.  
O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.  
GEORGE H. UTTER, Treasurer, Westerly, R. I.  
The regular meetings of the Board of managers occur the third Wednesday in January, April, July, and October.

### BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westerly, R. I.  
O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.  
FRANK HILL, Recording Secretary, Ashaway, R. I.  
ASSOCIATIONAL SECRETARIES: Stephen Babcock, Eastern, 344 W. 83d Street, New York City; Edward E. Whitford, Central, Brookfield, N. Y.; E. P. Saunders, Western, Alfred, N. Y.; G. W. Post, North-Western, 1987 Washington Boulevard, Chicago, Ill.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.

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

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Milton, Wis.

### WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Mrs. S. J. CLARKE, Milton, Wis.  
Vice-Pres., Mrs. J. B. MORTON, Milton, Wis.,  
Mrs. G. J. CRANDALL, Milton Junction, Wis.  
Rec. Sec., Mrs. E. D. BLISS, Milton, Wis.  
Cor. Sec., Mrs. ALBERT WHITFORD, Milton Wis.  
Treasurer, Mrs. L. A. PLATTS, Milton, Wis.  
Secretary, Eastern Association, Mrs. ANNA RANDOLPH, Plainfield, N. J.  
South-Eastern Association, Miss ELBIE BOND, Salem, W. Va.  
Central Association, Mrs. THOS. R. WILLIAMS, DeRuyter, N. Y.  
Western Association, Miss AGNES L. ROGERS, Wellsville, N. Y.  
South-Western Association, Mrs. A. H. BOOTH, Hammond, La.  
North-Western Association, Mrs. NETTIE WEST, Milton Junction, Wis.

Editor of Woman's Page, Mrs. HENRY M. MAXSON 439 W. 6th St. Plainfield, N. J.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,  
ATTORNEY AND COUNSELOR AT LAW,  
606 Reaper Block,  
99 Washington St. Chicago, Ill.

### YOUNG PEOPLE'S PERMANENT COMMITTEE.

M. B. KELLY, President, Chicago, Ill.  
MISS MIZPAH SHERBURNE, Secretary, Chicago, Ill.  
EDWIN SHAW, Editor of Young People's Page, Milton, Wis.  
MRS. HENRY M. MAXSON, General Junior Superintendent, Plainfield, N. J.  
J. DWIGHT CLARKE, Treasurer, Milton, Wis.  
ASSOCIATIONAL SECRETARIES: ROY F. RANDOLPH, New Milton, W. Va.; Miss L. GERTRUDE STILLMAN, Ashaway, R. I.; G. W. DAVIS, Adams Centre, N. Y.; B. FRANK WHITFORD, N. Y.; Miss LURA BURDICK, Milton, Wis.; LEONA HUMSTON, Hammond, La.

50 YEARS' EXPERIENCE

# PATENTS

TRADE MARKS  
DESIGNS  
COPYRIGHTS &c.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

## Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York  
Branch Office, 627 F St., Washington, D. C.