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Weak and Strong.

CHARLOTTE FISKE BATES



ALL no man weak who sometimes sheds a
tear
Over the height and depth of mortal
need;
Over the death or ill of some one dear;
Over a hero or a hero's deed.

Call no man weak who can a grievance brook,
And hold his peace against a red-hot word;
Nor him a coward who averts his look
For fear some sleeping passion may be stirred.

But call him weak who tramples not in dust
Those evil things that fascinate the heart;
Who fears to give his moral foe a thrust,
And springs from duty with a coward start;

Who grapples not with one defiant sin,
Whose ease and pride and pleasure keep the post
Where self is strongest, weakest passions win,
Where self is weakest—there the valiant host!

—Selected.

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PLAINFIELD N J

The Sabbath Recorder.

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

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YESTERDAY we saw a man, young and vigorous, making his way upon the street with crutches. One limb was gone, but enough remained of his physical body to make him a successful man in many ways, through what remained. We recall a friend of other days, who had suffered the loss of his left arm in the service of his country, but who, with what remained, did successful work in all kinds of agricultural pursuits. Happy is he, who, having lost in body or in earthly good of any kind, still retains the strength and wisdom necessary to utilize what remains, for the best ends. In spiritual experience, the fulfillment of this condition is of the greatest importance. It will often happen that the larger half of our hopes are slain by circumstances we cannot control. Sometimes it is best that this should be. It is always best that we rise from any loss, intent upon going forward with God's work, according to whatever remains of ability or opportunity. With half our hopes buried, we may be led into better plans than we could have known, otherwise. When our aspirations are pruned until but few are left, if these are in the right direction, corresponding growth in right living comes, as a grape-vine well trimmed gathers its forces for better fruit.

BROWNING'S poem, "Saul," is one of the finest productions of that best of English authors. There runs through the poem a deep tone of sadness over the ruin of a life which promised so much at the beginning. Saul was an attractive young man, rich as to personality and brilliant as to genius. He had great power with men and swayed the multitude at will. He came to the throne of Israel at a time when a wise course on his part would have given great personal and national success. He was ambitious for himself, rather than for the good of the nation over which he was called to rule. Ambition begets folly and opens the way to sin. When sinning begins, the descent to ruin is rapid. Taken as a whole, the life of Saul is crowded full of lessons of warning and instruction for young men. Had he been true to the higher calls of duty, to the interests of the people of God, over whom he was called to rule, and to the law of God, the results of his life would have been as brilliant and full of blessing as they were full of failure and darkness.

EVERY day illustrates the fact the masses of men follow some leader. This is sometimes done wisely, sometimes unwisely and ruinously. It is important that an individual man should retain his uprightness, force of character and individuality of purpose, when associated with others. He who becomes a cipher because he is associated with others might as well not be. A high type of wisdom is needed in all co-operation, in order that whatever is personal as to choice and purpose may be lost in the choices and purposes which make for the common good. Men who are great leaders in the right direction are men who know how to stand for the best good of all concerned, and to adjust their methods and choices to the harmonious accomplishments of that highest good.

LIGHTING ANOTHER LIFE.

This morning we were superintending the burning of some leaves. They were gathered in a sort of winrow. A single match started the fire at one end. It was then but the work of a moment to catch a rake full of burning leaves and scatter them along the windward side of the winrow. In less time than it takes to tell it, the whole row was in a blaze. The lighted leaves gave up their life to those unlighted, and each in turn passed the blaze to its fellow. That incident suggests a lesson. Our lives touch each other; and if glowing, pass on their heat and light. The purpose of a noble life should be, not to destroy others, but to awaken in them enthusiastic desires for higher and better living. So far as destruction is concerned, the analogy between the burning leaves and our lives ends at this point. It is the duty and privilege of each life to give to its fellows the strongest impulse possible toward high and noble living. That one life may catch this impulse from another, as the leaves caught fire this morning, there must be sympathy and oneness of purpose pervading the lives. The dry leaves were waiting for the coming flame. This thought is embodied in Proverbs, where it is said "the spirit of man is the candle of the Lord." Our Quaker friends would put the same truth in words something like these: "The Lord grants an inner light to every soul willing to be led." Others would say: "The Holy Spirit waits to give enlightenment and power to every soul willing to receive him." Whichever way the truth be expressed, it is a glorious thought that we may receive from the Divine One such enlightening as the figure in Proverbs indicates, wherein the touch of the Lord lights up the spirit of man as a flame lights up a candle. Blessed is he, who, being lighted by the divine touch, so lives and speaks that he passes the light on, touching other souls as God has touched his. This is the deeper secret of Christian influence. It is thus that God's people help each other and, through the power given to them from above, light up the souls of those who know not the way of life.

Study your life in its relations to the enlightening Spirit of God. Hold yourself in readiness to be spiritually lighted up from the divine touch and the incoming of truth. Be never content to burn and shine for yourself alone. Your own growth in righteousness will be increased in proportion as you seek to light up other lives. It is in this way that divine truth and divine love are made to be a continuous revelation of God to men from men. Speaking of the way in which successive generations pass the work of life on, one to another, Holland says:

"From hand to hand Life's cup is passed
Up Being's piled gradation,
Till men to angels yield at last
The rich collation."

In a larger and richer sense is it true that devout and consecrated lives set other lives aglow, and so the work of Christ is passed from hand to hand, until the world is enlightened. During the ancient history of Israel the coming of the Passover was announced by lighted fires on successive hill-tops. The priest whose duty it was to watch for the coming of the Passover new moon, announced its appearance from the heights of the temple at Jerusalem. Swift-footed runners caught up the message, and those in

waiting lighted the fire on the hill-top nearest the sacred temple. As its flames painted the sky, the watcher on the next hill-top caught the sight and applied his torch to the waiting fuel; so the news was spread. Your life will not have been lived in vain, if even one other life, catching new inspiration from what you may say or do, shall flame out in holier living and richer service for the Master.

SUCCESS THROUGH FAILURE.

Somewhere we have seen a story, the substance of which is as follows: A bright boy sought a place for work. A business man directed him to go to a given box, open it, and bring what he found in it. He came back quickly with a package. The man said: "I am sorry to tell you that I fear you are not quite the boy we need." He further explained, that although the boy had gone quickly and brought the package, he had failed to replace the cover of the box. To a friend who witnessed the scene, the business man said. "I am not troubled to find plenty of young men who are good, kind and ambitious, but I do meet with difficulty in getting those who will do their duty clear through to the end."

This instance has many lessons, and this is not the least important, namely, highest success consists in doing all that ought to be done, under given circumstances. Imperfect work is a prominent source of failure, but such failures are the main agency by which we learn better. In the case noted, no amount of lecturing would have impressed the boy so much as did his failure to secure a coveted place. Thus it is that failure, rightly apprehended, is the stepping-stone to success. Better learn to succeed without the failure; but far better to learn the lesson because of the failure than not to learn it.

A COUNSELOR AND GUIDE.

We went to a lawyer's office the other day and found that the lawyer we sought to interview could not be seen, because he was giving counsel to a client. We do not know what the subject under consideration was, but the client needed advice and instructions. He had come to his counselor and, doubtless, went away to be guided by what the lawyer said. If the case was an important one, he undoubtedly paid the man well for his counsel. Such transactions are taking place every day among men. Sometimes it is official counsel, as in this case; sometimes the counsel and instruction which a friend gives for friendship sake. To ask and receive counsel is a prominent part of human experience. In our boyhood certain good people, in prayer-meeting, used to say much about the Bible as "the man of their counsel." Perhaps the expression was not excellent English, but the thought involved was excellent. As a client comes to his lawyer, when he has doubt, so we should turn to the Word of God and the truths revealed therein whenever in doubt as to any question of right or duty. As one having many important questions to settle goes to his lawyer frequently, so we, having many important questions, which can be settled rightly only by an appeal to the Bible, ought to be in constant consultation with it as our counselor.

One important difference between consulting the Word of God for counsel and consulting a lawyer, is in the matter of fees and in the

matter of erroneous counsel. The lawyer expects to be paid, and it is just that he should be; but at the best his judgment is fallible and his knowledge imperfect. Without desiring to do so, he may counsel unwisely. The Word of God is free to all. It is not a costly matter to consult it and gain counsel from it. Neither is it erroneous in matters touching right and duty. We may rely without question upon what it requires and upon the guidance it offers. Happy is he, who, taking the Word of God as his instructor, and the Son of God as his "Counselor and Guide," finds thereby the paths of righteousness and peace and the instruction which leads to everlasting life.

HOW TO BECOME BETTER.

In some form, this question meets every thoughtful man, daily. A most important step toward becoming better is to know wherein we need to be better. A mirror is an important adjunct in making one's toilet. No man can become better, in the higher sense, who does not first see himself in a mirror of truth; that is, as God sees him. The Bible deals with practical things. In numberless ways it shows us what sort of persons we ought to be in the sight of God. The standard which the Bible sets is the only safe one by which to measure our need of reform. The highest works of art are fashioned from models. The sculptor does not put chisel to marble, until, out of more plastic material, he has fashioned that which he desires to put into a permanent form of beauty. Then each angle and curve, each chisel stroke, must be made according to what the model requires.

The change from sinning to righteousness, and the reformation which we need to seek, is presented in the Word of God as a new life. The converted man is said to be a new man. No expression could be better. The reformed and reforming man must work after new models. His choices must be made by new standards. He must fashion himself, in accordance with these higher purposes and with the divine standard set forth in the Holy Word. Perfection in this direction is not the work of a moment. The months run into years before marble stands complete in the forms of beauty. God seeks at our hands, not instantaneous perfection, but constant striving after perfection. To such an one comparative perfection is always present. Life on earth is an unfinished product; on the other hand, it is a finished product, in a great degree at least, so far as our best purposes and efforts are concerned. The final results here and in eternity will be determined by efforts and purposes; these are standards.

BIRTHPLACE OF PRESBYTERIANISM.

The General Assembly of Presbyterian churches in the United States is to meet next month in the city of Philadelphia. This will be the one hundred and thirteenth meeting of the Assembly, and special interest is attached to the fact that it meets in the city where Presbyterianism in the United States was organized. In 1683 Francis Makemie, a native of North Ireland, organized Presbyterian churches at Rehoboth and Snow Hill, Maryland. In 1692 he visited Philadelphia, gathering a little band of Presbyterians who were subsequently organized into the first Presbyterian church in that city. The first Presbytery in the United States was organized in Phila-

delphia in 1706. In 1716, that Presbytery was divided into separate Presbyteries which constituted the first Presbyterian synod in the United States. These were those of Long Island, of Newcastle and of Snow Hill. Its territory extended along the Atlantic coast from Virginia to Long Island. In 1741 this synod was rent asunder through controversy. Of the two synods thus made, one was called that of Philadelphia, the other of New York. They were re-united in 1758 under the name of the synod of New York and Philadelphia. The first General Assembly in the United States was formed in 1789, and was held in Philadelphia. From 1789 to 1837, this General Assembly remained a united body. It was then divided into two assemblies known as the old and new school. The division continued from 1837 until 1869, when reunion took place. In 1801 there were 183 Presbyterian ministers in the United States, 449 churches and 20,000 communicants. The statistics of last year show 7,467 ministers, 7,750 churches, 1,700,689 communicants. Presbyterians have always represented the strong doctrinal element in Christianity; orthodoxy has been their watchword. With the present tendency toward restating and modifying the creed of the church our readers are familiar. The last General Assembly appointed a committee to consider the question of creed revision, which committee has been unable to agree upon a definite plan. Probably the reports which are to be made at the coming session will increase the interest and agitation upon this point, and open the way to further action.

CATHOLICS IN AMERICA.

No one interested in the religious history of the world can afford to remain ignorant of the various attitudes which the Catholic church assumes. The development of the American Republic of the United States, and of the Roman Catholic church in the United States, has always presented new phases of religious and political history. For the last fifty years, at least, there have been two currents of thought in the minds of Catholics and non-Catholics, touching the future of that church in the United States. So far as we can judge, the tendency which seeks to adjust Roman Catholic ideas and methods to the surroundings which exist in the United States, has a leading place if not the ascendancy, at the present time. This fact, however, illustrates the truth of all history, that the Roman Catholic church changing its skies adjusts itself to surroundings without losing sight of its original purpose, which is to make the world Catholic. Archbishop Ireland is the best representative of what is called "Americanism" in connection with the Roman Catholic Church. On the 17th of April, at Dubuque, Iowa, when Archbishop Keane received the Pallium in token of his exalted position in the Roman Catholic church, Archbishop Ireland preached the sermon. His theme was "The Church in America; its Yesterday and its To-morrow." Among other things as reported by the *New York Tribune*, of April 18, he said:

Three-quarters of a century, half a century ago anti-Catholic prejudice was dominant in this land. Our non-Catholic fellow citizens were not to be blamed; they had not known Catholics as Catholics are, and they treated them according to what they believed of them. But today, in America, the reign of ill feeling and animosity has passed away. In America Catholics and non-

Catholics differ from one another in creeds and spiritual allegiance, but, as true Americans, they respect one another and accord to one another their civil and social freedom, all working together in peace and harmony for the greater weal of society and of country.

The problem before the church of America was whether the Catholic religion could prosper in an atmosphere of absolute freedom, without aid or prop from state organ, or even from compact social or national traditions; whether from its innate vigor, watered by the dews of heaven alone, it could live and prosper. To one who believes in the divine origin of Catholic faith or has read diligently its story of ages, the issue of the problem should never have been doubtful. Yet, so accustomed had Catholics been to see the church allied with the state, or working only in populations in whose souls it was en-crusted by the accretions of centuries, that many in America, and more so in Europe, were not willing to trust to its vitality when planted suddenly, as it were, in the wilderness to battle, alone and unprotected, with drought and tempest. The problem was most interesting, for this other reason that, whether for woe or weal, the entire world is seen rapidly drifting toward the social and political conditions of America, and the church on trial in America is on trial for the world.

In America the Catholic faith was on trial, and so was democracy itself in its relations with religion. And here is the cause for so many attacks made on the American church. These attacks covertly are attacks on democracy. It would have been most convenient for reactionary theorists to be able to say to Catholics the world over, "Your church cannot thrive in a democracy, in the full freedom which democracy insures." Thank God, to such theorists, America and the Catholic church and American democracy have given saddest disappointment.

In my earnest desire that the Catholic church in America be all that God intends her to be, all that her opportunities impell her to be, may I be allowed to say to Catholics of America—be you, in the truest and best meaning of the word, Americans, loving America, loving its institutions, devoted to its interests, chary in blaming it, ardent in defending it. There is among some of us, I am not afraid to say, a disposition to criticise at every moment, to rejoice in criticising, to exaggerate faults, to minimize virtues, to pile up grievances, to grumble perpetually. Such a disposition is unpatriotic and does most serious harm to the Catholic faith in the eyes of intelligent and earnest Americans. Let it disappear for good. Surely the time has come to leave off the old spirit which days of real persecution in olden times did beget, to live for the present and the future, and to reach courageously but honorably forward toward the elevation of our people to the character as well as to the condition of free men. Let us be just to America, and know and proclaim that nowhere, all things duly considered, is the church freer than in America; that nowhere, as in America, is she allowed to live in untrammelled freedom and to prosper as her forces and the zeal of her sons permit.

CHRIST'S WORDS TO THE PENITENT THIEF.

BY REV. A. B. PRENTICE.

When Jesus hung on the cross one of the robbers who were crucified with him said: "Lord, remember me when thou comest into thy kingdom." Jesus replied to this prayer, "Verily I say unto thee, to-day shalt thou be with me in paradise." Luke 25: 42, 43. Now was this a promise that the penitent thief should be with Christ in paradise that very day, as appears on the face of the language, or was it only a promise made that day, that he should be with Christ in paradise at some indefinite future time? Those who deny the conscious existence of the spirit when the body is dead have sought to give these words the latter interpretation, in order to evade a positive scriptural statement contradicting their doctrine. This desired result they claim to secure through changing the punctuation by placing the comma after, instead of before, the word "to-day." They would thus make the passage read, "Verily I say unto thee to-day, thou shalt be with me in paradise," ages hence being understood. Now is there any warrant for such a construction of these words?

The phrase, "Verily I say unto thee," or

"unto you," sometimes with a repetition of "verily," occurs in the Gospels seventy-six times. It is a common formula with Jesus in prefacing important statements. An examination of all the passages where it occurs, excluding the one in question, fails to disclose a single instance in which an adverb of time, or any other adverb, or adverbial phrase, ever follows this formula limiting the verb "say." The comma, therefore, of necessity, must always follow the pronoun thee, or you, as the case may be. A few examples will illustrate this. "Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. 5: 18. No one would think of removing the comma here from its place after the pronoun you, for then the adverbial phrase, "till heaven and earth pass," would explain the time used in making the statement, which would be nonsense. Again Jesus said to Peter, "Verily, verily, I say unto thee, when thou wast young, thou girdest thyself," etc. John 21: 18. It will not do to displace the comma after thee, in this passage, for that would make the words "when thou wast young" state the time when Jesus was talking to Peter. Again, "Verily, verily, I say unto you, before Abraham was I am." John 8: 58. The proposed change of punctuation here would make Jesus guilty of saying that he was then talking before the time of Abraham. Once more, "Verily, verily, I say unto you, hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of man." John 1: 51. Can we change the punctuation by placing the comma after, instead of before, the word hereafter? Certainly not, for that would make our Lord's words absurd. But is it much more absurd for us to suppose that he declared to Nathanael that he was then talking in the hereafter, than it is to suppose that he found it necessary to inform the suffering man on the cross that what he was then saying to him he was saying that day, instead of in some past or future time? But, says the ingenious sophist, this form of expression is only for emphasis, and is often used by people in prayer, as when they say: "Oh Lord, we come to thee to-day," or "Oh Lord, we ask thee this morning," for certain blessings, although we may not expect to receive them all then.

A little consideration must convince any unprejudiced mind that the cases are not similar, and in no sense parallel. In the latter case the thought in the mind of the suppliant is, "though we have been to thee many times before, we again come to thee to-day," or "though we have asked of thee many favors before, we ask of thee again the same or others to-day," or, it may be, "we ought to have come or have asked before, but we come or ask now." In all such expressions used in prayer the present petition is placed over against former petitions, either made or which ought to have been made. But no thought analogous to this could have been in the mind of Jesus. This language to the dying thief could not have been implied that many times before he had made him promises, or that he had made him many promises before, and now promised again, or made him another promise.

Had it not been for the exigencies of a theory, it is safe to say that no one would

have ever thought of denying that which Jesus said to the penitent who was about to die was a clear assurance that he should be with him in paradise that very day. Paul understood the truth indicated in these words of our Lord, for he said, "Whilst we are at home in the body we are absent from the Lord," but "are willing rather to be absent from the body, and to be present with the Lord." 2 Cor. 5: 6, 8. But what of the place? There are only two other passages of Scripture in which the word paradise occurs. In the first, Paul tells of a man that was "caught up into the third heaven, caught up into paradise and heard unspeakable things," but he didn't know "whether he was in the body or out of the body." 2 Cor. 12: 2-4. Thus we learn that paradise is the third heaven, and a place where intelligent beings communicate with each other. In the second passage the Spirit tells us, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." Rev. 2: 7. Paradise then contains that which if it had been eaten by Adam and Eve would have enabled them to live forever. See Gen. 3: 22. Both Jesus and the thief died as to their bodies on the day of their crucifixion, but their intelligent spirits were together in a heaven of life that same day.

ADAMS CENTRE, N. Y., April 10, 1901.

NEWS OF THE WEEK.

A Commission representing the Cuban Constitutional Convention is coming to Washington to consult with the President concerning Cuban matters. Governor General Wood, of Cuba, is to accompany the Commissioners. It is thought that the result of this visit will be a better understanding concerning the purpose of the United States, and that the settlement of affairs in Cuba will be forwarded by it.

The departure of Gen. Chaffee and the American forces from Peking, China, on the 15th of April, was celebrated by the foreigners; the celebration being in honor of Gen. Chaffee's birthday, and a farewell to the Americans, departing. The course of the General and of the American troops has been such as to gain for them continued honor and commendation.

Lord Roberts, of the British Army in South Africa, in a late report, accorded high praise to certain army wagons, which were imported from the United States for use in South Africa. The value of American products, and the skill of American workmen find increased recommendation in the world at large, wherever opportunity is given.

An important and gratifying decision has been announced during the week, from the United States Supreme Court, in certain divorce cases. The substance of the decision is, that a divorce legally obtained in a state where the parties concerned are actual residents must be regarded as valid in all the states, but that divorce secured by any sort of underhanded movements in a state where the parties have not a legal residence is invalid. This decision is in keeping with wise jurisprudence, and will be a long step toward securing something in favor of the divorce reform so much needed.

The death of Dr. Justin Dewey Fulton, a noted Baptist clergyman, at Sumerville, Massachusetts, occurred on April 16. Dr. Fulton

was born in 1828. He has been a prominent figure in religious and literary circles, among the Baptists, for many years. He was pastor of the First Baptist church of Sumerville.

On the 16th of April it was announced that the stock of gold in the United States Treasury had reached more than five hundred million dollars. This is the largest amount of gold ever held by the Treasury at one time. The financial situation of the Government, as compared with a few years since, surpasses the highest expectations of its best friends.

The Semi-Annual Meeting of the "Woman's Association for a Better Observance of the Lord's-day," of Philadelphia, was held in that city April 16. The leading address on the occasion was made by Bishop Talbot, who said that there is "a growing tendency to secularize and continentalize Sunday," and that the day is often broken as to its observance "by those who affiliate Christian denominations." A number of prominent women of the city of Philadelphia are connected with the Association.

The utterances of Archbishop Ireland, at Dubuque, Iowa, during the past week, have no little significance in their relation to current events. A quotation from his sermon will be found on another page.

During the week past, a bill, much to be commended, has been introduced in the Legislature of the state of New York by Mr. Goodwin Brown, which provides "that the holders of liquor tax certificates shall keep on sale, along with their intoxicating liquors, milk, tea, coffee and chocolate." We sincerely hope that such legislation will succeed, not only in the state of New York, but in every state. The saloon, as now managed, is the resting place and the social head-quarters for a large class of men, young and old. Custom, if not appetite, demands that they patronize the establishment some at every visit, if possible. In many cases, there is no special desire for intoxicating drinks, but when the purchase of intoxicating drinks is the only method of patronizing the saloon, an unwritten law compels them to purchase these drinks. On the other hand, if it were as easy to get a cup of chocolate, or coffee, or a glass of milk, as it is to get a glass of beer or whisky, many men would leave the saloon, sober, who now go from it unfit for home or any other place except the lockup.

On the 18th of April, Sir Michael Hicks-Beach, Chancellor of the Exchequer of the British House of Commons, announced the Budget for the coming year. The amount of the public debt, and the new schemes of taxation have overwhelmed England with anxiety and alarm. The National balance sheet for 1900-01, shows a net deficit of 53,207,000 pounds. The new scheme of taxation is heavy on sugar, molasses and glucose, and exported coal. The Chancellor proposes to suspend the sinking fund, and borrow at once 60,000,000 pounds. The long, costly and unfinished Boer war is the main cause of this financial embarrassment. American coal dealers are likely to be benefitted by the export tax on English coal.

A severe storm of wind and rain swept over the Southern states April 17. It was especially severe in Alabama.

No WRECK of friendship can destroy its high ideals, or take from him who was true in it the gain to his own soul of unselfishly striving to be a friend.—*H. Clay Trumbull.*

Inquiry Column.

Why Not Resumed.

If any one will look over the Conference Minutes for the first half of the nineteenth century he will find a large and honorable list of brethren reported as "Licensed Preachers." Some of these afterward received ordination and have done excellent work as pastors. Last year there were only six licentiates reported from about the same number of churches. Why has the custom of reporting our worthy and faithful licentiates fallen into disuse? The church to which the writer belongs has three faithful and efficient licensed preachers, but so far as the Conference or Association Minutes go, this church has no licentiates. It seems to me if a brother be thought worthy to be given a preacher's license, he is worthy of being reported in the statistics of the church. As the time for the Associations and the Conference draws nigh, would it not be well to resume reporting our licentiates? If not, why not?

C. H. GREENE.

ALFRED, N. Y., April 8, 1901.

The RECORDER knows no reason why the practice of reporting licensed preachers should have been discontinued. The points made by our correspondent are well taken, and unless there be reasons which we neither know nor can imagine, the practice of reporting them should be resumed. The same is true of "Elders," the reporting of whom, we think, has also fallen into disuse to some extent. If recognition as a public teacher, either as an ordained minister or a licentiate, means anything, it means enough to find recognition in the manner suggested by our correspondent.

ISAAC WATTS.

BY REV. JOHN WOODS, D. D.

The first place among the writers of English hymns must be accorded to Watts. Charles Wesley wrote a much larger number of hymns and spiritual songs, but not so many of a high order of excellence, not so many that have borne the test of time, and found their way into all church hymn-books. Watts is the universal favorite.

A few good hymns had been composed in the English tongue before the time of Watts. The Rev. John Mason had written, "Now from the altar of our hearts, let flames of love arise"—"What shall I render to my God, for all his kindness shown"—and "I've found the pearl of greatest price." Perhaps few who have sung this last piece in the "Gospel Hymns" know that it is more than two hundred years old.

Another writer just preceding Watts' time was Bishop Ken, who wrote the morning hymn, "Awake my soul, and with the sun, Thy daily course of duty run;" and the equally familiar evening hymn, "Glory to thee, my God, this night, for all the blessings of the light." The last verse of the evening hymn is the doxology, "Praise God from whom all blessings flow." Bishop Ken was one of the best prelates the church of England ever had. He was an eminently pious man, of great natural abilities and extensive learning. He had the courage of his convictions. It is said that on one occasion when the king visited Winchester, Ken refused to receive the notorious Nell Gwynn at the Episcopal residence. The king instead of resenting this slight to his favorite, simply remarked that "Mistress Gwynn would find other lodgings." Ken was one of the seven bishops committed to the Tower for protesting against the king's declaration of indulgence, and refusing to have it read in the churches. When Charles was on his deathbed, he sent for Ken, who, in the spirit of John the Baptist, reproved him for his many transgressions of the law of God,

and exhorted him to repentance, as one who was about to appear in the presence of the King of kings.

But if there were a few good hymns composed before Watts—such as those just mentioned—there was really no hymn-book, no collection of sacred songs adapted to general use, until Watts published his Psalms and Hymns.

Isaac Watts was born in Southampton, July 17, 1674. His father kept a boarding-school for boys, and there Isaac received his first instruction. He then attended the grammar school of his native place, and at the age of sixteen was sent to an academy in London, kept by Mr. Thomas Rowe, who was also pastor of a Congregational church, or as they are called in England, the Independents. Here his devotion to his studies was so intense as seriously to impair his health. In 1696 he became a tutor in the family of Sir John Hartopp, which position he retained for six years and during the latter part of this period he assisted Dr. Chauncey, pastor of an Independent church in Mark Lane. He became the successor of Dr. Chauncey in 1702. His health at this time being infirm, Watts was invited to make a visit to Sir Thomas Abney, at his country seat near London. The family were so well pleased with their guest that they urged him to prolong his stay, which he did, remaining with them for thirty-six years. That is probably the longest "visit" on record. He continued to perform his clerical duties, and to occupy himself with various literary labors. He wrote a work on Logic, and another on the "Improvement of the Mind." The latter was used as a text-book down to the early part of this century, but has now been quite superseded. Watts' theological writings were quite numerous, but they also have had their day and are now forgotten. Some of them were thought to be not entirely orthodox. Watts was even charged with being an Arian, which he certainly was not, although he had some peculiar views in regard to the pre-existence of the human soul of Christ.

The circumstances under which his first hymn was composed have been often related. He had complained to some of the officials in the Independent church, in which his father was a deacon, that the hymns used in that congregation were not worthy, or suitable for the purpose of Christian worship. The reply was, "Give us something better than, young man." The young man did it; and on the next Sabbath the church was invited to open the service with an original hymn, entitled, "A New Song to the Lamb that was Slain." The hymn, containing eight stanzas, is too long and too didactic. Half the verses are omitted in most collections, and the tendency is toward leaving it out altogether. Still it is not bad for a first attempt.

The hymn, "When I survey the wondrous cross," has been pronounced by competent judges the noblest hymn in the English tongue. It is said that Matthew Arnold was comforted by it in his dying hour. Let us hope that notwithstanding the very serious defect of his religious creed, he did accept the mercy offered through the atonement of the Son of God, and fix his last look upon

"The wondrous cross,
On which the Prince of Glory died."

But many others of Watts' hymns are household words in all the churches of Great

Britain and America. I mention a few of them:

"Come ye that love the Lord,
And let your joys be known."
"Alas and did my Saviour bleed."
"Salvation, oh! the joyful sound."
"Am I a soldier of the cross?"

Then there is that good missionary hymn,

"Jesus shall reign where'er the sun
Doth his successive journeys run."
"Come Holy Spirit, heavenly dove."
"Welcome, sweet day of rest,
That saw the Lord arise."
"My soul, how lovely is the place
To which thy God resorts."
"Christ and his cross is all our theme."
"I'm not ashamed to own my Lord."
"Sweet is the work, my God, my King."
"When I can read my title clear."

One of the very best of our communion hymns is that of Watts:

"Jesus is gone above the skies,
Where our weak senses reach him not."

Another hymn that used to be sung a great deal on sacramental occasions, but not so often now:

"How sweet and awful is the place,
With Christ within the doors,
While everlasting love displays
The choicest of her stores."

The old communion hymn, "Twas on that dark and doleful night"—was also by Watts; but it is singularly unsuitable for a sacramental hymn. We do not surround the Lord's table with as much gloom as our forefathers did.

One of the sweetest of all our hymns of heaven is Watts',

"There is a land of pure delight,
Where saints immortal reign."

He has given to us also some of our best funeral hymns. For example, "Why should we start and fear to die?" especially the last verse of that hymn,

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breath my life out sweetly there."

Another tender and beautiful burial hymn:

"Unveil thy bosom, faithful tomb,
Take this new treasure to thy trust,
And give these sacred relics room
To slumber in the silent dust."

The name of Isaac Watts should be dear to children. Countless mothers have soothed their little ones to rest with his cradle hymn, "Hush, my dear, lie still and slumber," and millions of infant lips nightly repeat his evening prayer:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

—The Interior.

"HOW MUCH POISON?"

As science never has made a mistake, nor given a false report on any question, we will ask this representative of wisdom and truth to take one pound of coffee and give its constituent parts.

After taking as much time and care as it would in testing a human stomach for poison, science answers by saying: "A careful chemical analysis of your pound of coffee shows four ounces of fat and legumin, eleven ounces of woody fiber, gum, and mineral matter, none of them nutritious enough to count on for sustaining life, and one ounce of poison, called caffen or thein." If you wish to know how poisonous, how deadly, this caffen is, please do not go into the ounces, nor even pennyweights; a few grains of it will cause speedy death.

H. P. BURDICK.

Woman's Work.

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

WHEN THE SNOW Melts AWAY.

BY MARY F. BUTTS.

To every waiting heart 'tis dear—
The cheery, changeful time o' year
When the sun is climbing north,
When the brooks are leaping forth,
Laughing with the lengthening day,
When the snow melts away.

Then the old Earth knows 'tis spring;
All her roots are quickening;
Then the year's work is begun;
Then the sap begins to run.
Green will soon displace the gray,
When the snow melts away.

Catkins bursting from the stalk,
Where I take my morning walk,
In their lovely language tell
Of unceasing miracles—
Wonders wrought from day to day,
When the snow melts away.

BURLINGTON, Vt.

TO MANY the recent death of Miss Charlotte Yonge came with a sense of personal loss. The Heir of Redclyffe, The Dove in the Eagle's Nest and a host of others, were a part of our early life. They might seem crude, slow and uninteresting to us now, but then a girl, who possessed one of Miss Yonge's books for her very own, had a treasure indeed. There was nothing wonderful about them, no rapid action, no great deeds done, but they were pure, sweet and wholesome stories, full of noble ideals for right living. We question, when we recall some of the stories that have been written for our young people of later years, if the lads and lasses have gained so much after all. They have more books, but are they better?

Miss Yonge was not a great writer but unquestionably one who lived in the hearts of her readers. Her's was not an age of large editions, though her Heir of Redclyffe went through twelve editions in six months.

She was devoted to her church and did much to advance its work. The proceeds of one book she devoted to fitting out a missionary boat for use in New Zealand. The profits from another book built a college in Auckland. It has been said of Miss Yonge that "she exerted more influence on the religious thought of her generation than many a noted churchman."

TRIBUTE TO MRS. JULIA A. BURDICK.

In the death of our sister, Mrs. Julia A. Burdick, the Woman's Auxiliary of the First Seventh-day Baptist church of New York City has lost a faithful and efficient member.

From the origin of the Auxiliary, Sister Burdick was responsive to every call with a heartiness that was unflinching, showing always a personal interest in every detail of the vast needs which the Society sought to fill.

In going from us, we have lost a true friend, the church a valued member, and the cause of righteousness and reform a loyal supporter, but we believe that the inspiration of her life will still remain, urging us to express more heartily our love and interest in each other and in the work which we have undertaken to do for the Master.

While we miss greatly her help, advice and confidence, we rejoice in the assurance that she was ready for life eternal, and we are grateful for her loving friendship and Christian example, doubly appreciated in a Society so small as ours.

We express our sympathy with her sorrowing husband, and earnestly pray that the

God of wisdom and love will comfort his heart and give to him peace.

We recommend that a copy of this tribute be presented to her bereaved husband, and a copy sent to the SABBATH RECORDER, also that it be spread upon the minutes of the Woman's Auxiliary and the records of the church.

ANNE L. LANGWORTHY, } Com.
MRS. GEORGE B. SHAW, }

NEW YORK, April 1, 1901.

AFRICAN NOTES.

MRS. ANNIE S. BOOTH.

Each Wednesday, from 2 to 4, I have a nice number of women and girls for a sewing class. Many of the women are the wives of the capitaos, or overseers, of different departments of the industrial work, nearly all of whom are Angoni, others being Yao.

One Angoni woman named Nifundiwa, who is one of the wives of the late chief Mandala, has just completed a waist she has been sewing. This is her first attempt at anything of the kind, and does her a great credit, as I am sure you would say if only you could see the work. No one has ever taught her to sew before, as Mandala was one (the first chief of the three) who met his death at the hands of the Portuguese. No missionaries, no schools or teaching of any kind being allowed in any part of the territory occupied by the Portuguese, it follows that the people, and especially the women, are all kept in the darkest ignorance. Since the murder of Mandala and others of the Chikuse family, this woman, and many others also, have fled to the settlement before mentioned, which I should have explained, Mr. Booth had received permission from H. M. Commissioner some months ago to arrange for. Refugees from Portuguese territory are somewhat afraid to venture into the Protectorate unless they can go to a spot where some whom they know, and are able to trust, have already begun to build and settle. This is only natural, as they do not understand well, and having suffered so at the hands of the Portuguese, they cannot readily bring themselves to believe that the British, whom they have been taught to fear, will treat them any better. During our time of banishment from British Central Africa, we passed through and even slept in many of the villages of these people, and when we passed on quite beyond them and built a boma as a protection from wild beasts, and forced up our tent in the wilderness away from all human habitation, some of these very people who lived in the last village to the west walked more than a long day's journey to bring us food for ourselves and the Christian natives who were with us. The chief of one village (who has since sent two of his sons and some of his people out to Cholo to work with us) brought to us himself goats and some sheep, several of his women bringing ufa (flour), sweet potatoes, beans, etc. These people helped us when we were in trouble, just out of the goodness of their hearts. And when a few months ago all the Angoni were in distress, owing to the treatment of their leaders by the Portuguese officials, they were glad to turn to us to help them.

Having put their case before the Commissioner, Mr. Booth received from him a very kind letter, the purport of which, as I have before narrated, was that the British Central Africa Association were quite willing and

would be even glad for any Angoni who so desired to come and settle under them, and that anything that we were able to do to induce them so to do would have his consent and approval. The letter went on to say that he, the Commissioner, would give instructions to the Collector in Central Angoniland to co-operate with Mr. Booth in encouraging the people to make new villages and so on.

So some of our Angoni young men who are Christians have gone out and made their little homes out on land belonging to the British, but near to that in possession of the Portuguese, and many of the natives finding these Christians, some of whom they remember as having been with us when living in Mandala's country located so near, are coming out gladly to join them. They are of course asking for schools to be built in or near their villages. They say "we want some of Mr. Booth's teaches." It is from these centers that we are now getting some of our labor supply, also native food. From these places, too, Angoni women and girls are coming out to Cholo to see the Dna and little white child, that passed through their country last year. These people, many of whom had never ventured, or indeed were never allowed unless sent to work by the Portuguese under whom they have always lived, had never come into British territory. But now the light is breaking for them, and many who, a few months ago only, were sitting in gloomy darkness, where there appeared little hope of light or knowledge or freedom reaching them, are now coming week by week to learn from me how to make the clothing they need so much. Some are trying to read a little, and all are glad to learn a hymn and gladly join in singing God's praise, as we sit gathered together on the veranda of the mission house.

I wish you could see these Angoni women nicely clothed, with bright, happy-looking faces only too glad to listen to all or any thing one tries to teach them.

Surely this is a great change to have taken place in so short a time, and though we have no school-house for girls yet, still may we not thank God for this, no small beginning, and for the fruits even now springing forth as a result of the influence already being brought to bear upon the lives of some, at least, of Africa's women?

This influence does not end with those directly under our control and teaching. As these go from time to time to visit friends and relatives they have left behind, then they speak of much that they have seen and heard and the marked change in their appearance, tastes and desires is visible to all, and so the tiny seed sown in much weakness, yet watered by the dew of God's grace, and warmed by the light of the blessed Spirit, is even now bringing forth fruit to his glory. My dear sisters, let us as Christian women only be firmly knit together as one, earnestly and prayerfully to do all that in us lies to further the work of the Lord, in Africa, for there is much need. In China, for the need is great there also; yes, and shall not our sympathies go out to the benighted, ignorant and needy women the wide world over? Let us do our part, and the Lord of the harvest will not withhold his blessing.

Mrs. BROWN—Mrs. Jones has joined one of those correspondence schools.

Mrs. Smith—What has she learned?

Mrs. Brown—Well, she has learned not to depend on her husband to mail her correspondence.—*Harper's Bazar.*

CHICAGO LETTER.

Easter Sunday was widely observed by both the church-going and the non-church-going inhabitants of this city. The latter number was, without doubt, much smaller than usual, owing to the unusual attractions in the churches.

Which of the two classes engaged most heartily in the general dress parade and the traditional observance of the day doubtless should not concern us. Evidently it did not concern the ambitious shop-keeper, provided he sold the desired number of toy rabbits, candy eggs, gifts, flowers and spring suits. Easter services of some description were held in all the First-day churches of the city. These differed, of course, according to creed and capacity. The most elaborate display of flowers, music, and ceremony was naturally to be found in the cathedrals and ritualistic churches.

Archbishop Feehan was present at the principal service in the Cathedral of the Holy Name. It is reported that five thousand people visited the cathedral during the afternoon to offer Pope Leo's prescribed "jubilee prayer."

In the Protestant churches, sermons, songs and prayers pertained to the resurrection story and the spiritual significance of the Easter time; but the most attractive feature of all was the throng of bright, expectant children.

A few Sunday-schools have adopted the custom of promoting pupils from one department to another on Easter Sunday. It is interesting to observe the air of reverent importance with which they go through these "graduating" exercises, reciting the ten commandments, the beatitudes and other prescribed portions of the Bible. Indeed, one could not understand the feeling that prompted a certain Methodist minister to use last Sunday's occasion for impressing the children with the fact that "we are all born to die."

This festival of semi-Pagan origin is not the only one celebrated during the past few days. The Hebrews of the city have observed the Passover season in due form. For the Sinai congregation there was a double celebration, including the twenty-fifth anniversary of the erection and dedication of their present temple. Dr. Hirsch brought to his flock, as his message of the Passover time, Ezekiel's vision of the valley of dry bones, and assured them that Judaism was not dead.

Last Sunday was also appointed by the Christian Scientists of Chicago as the time for dedicating a new house of worship. Their service contained, however, not a single reference to Easter or the resurrection, unless one had ears to hear the message from the lillies and palms. The exercises were exceedingly simple. The music consisted of organ voluntaries, hymns and solos. The only prayer offered was the Lord's Prayer given in unison by the congregation, with interpolations by the reader. This was preceded by several moments of silent prayer.

A portion of Solomon's prayer at the dedication of the Temple was read from the Book of Kings, after which Reader Young delivered an address relating to the history of the church. "The Second Church of Christ, Scientist, of Chicago, was organized in 1898 by one hundred and twenty-seven

members of the First church, who reside in the north division of the city. The services, until now, have been held in a Jewish Synagogue not far away."

After a few words of thanks to the Trustees of the Building Committees, and a glowing tribute to the "Revelator" of Christian Science, Mrs. Eddy, the speaker, said, "This house is consecrated to God's work; may it stand as a type of our aspirations toward the salvation of the world from sin, sickness and death, through the Gospel of Jesus Christ. . . . Here, as the truth is set forth by our impersonal pastor, the Bible and 'Science and Health with Key to the Scriptures,' may thought take on a divine afflatus, and, rising to the full import of the Gospel, manifest itself in the healing of sickness and sin."

The next speaker likewise eulogized Mrs. Eddy and then proceeded to give a history of Christian Science, including the five churches in Chicago. Two reasons were given as sufficient to account for the rapid growth of the "denomination"—the universal desire for health, peace and happiness, and the demand for a demonstrable knowledge of God and his Son Jesus Christ.

The "Lesson-sermon" consisted of alternate readings, by a lady and gentleman, of selected passages from the Bible and appropriate explanations (?) from the text-book of Christian Science.

Near the close of the service a message was read from Mrs. Eddy. It abounded in expressions of sympathy and exaltation, ending with the startling and somewhat mixed metaphor: "My heart hovers around your churches in Chicago, for the dove of peace sits smilingly on these branches and sings of our Redeemer."

Four services, with slight variations, were held during the day, the audience room being filled each time. That some of those present were not consistent Christian Scientists might be concluded from the common-place coughs and sneezes frequently heard all over the room. In spite of their professed disregard for all forms of "matter," they seem very proud of the beautiful new auditorium, built at an expense of \$120,000, and dedicated free from debt.

However much one may admire their liberality and financial success, it seems painfully foolish for a body of people to spend so much time and money in combating evils which their creed asserts do not exist. Truly the inventor of such a creed must be possessed of a powerful personality to make so many sane people swallow whole such a mass of inconsistencies. She was evidently careful to provide each pill with a sugar-coating of truth. "*Sin, sickness and death are not real.*"

To every Christian Scientist there must come a time when his comfortable theories concerning the non-existence of sickness and death will go to smash, and he will stand face to face with grim facts. As for sin, it is hard to understand how one can live in Chicago and not see enough of the *real article* to make his heart bleed.

Another body of Christians have been fighting sin in Chicago steadily and persistently since 1849. They are members of the Church of Christ without any qualifying adjective.

The *Christian Standard*, of March 23, 1901, is a special number in the interest of Chicago churches. It gives a careful history of the early struggles and varying successes of that

denomination in establishing missions and churches here. During the last ten years their growth has been rapid, though not suspiciously so. At present there twenty-four churches and six missions, all working harmoniously for the evangelization of this great city.

MARY M. CHURCH.

APRIL 10, 1901.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, April 14, 1901, at 2.15 P. M., President J. Frank Hubbard in the Chair.

Members present.—J. F. Hubbard, Stephen Babcock, L. E. Livermore, A. E. Main, A. H. Lewis, J. D. Spicer, W. M. Stillman, J. A. Hubbard, J. M. Titsworth, H. V. Dunham, G. B. Shaw, C. C. Chipman, Corliss F. Randolph, G. B. Carpenter, G. H. Utter, W. H. Crandall, F. J. Hubbard, W. C. Hubbard, H. M. Maxson, F. S. Wells, A. L. Titsworth, and Business Manager J. P. Mosher.

Visitors.—Ira B. Crandall, I. F. Randolph, H. H. Baker, L. T. Rogers.

Prayer was offered by Rev. L. E. Livermore.

Minutes of last meeting were read.

After the call of committees, the usual order of business was waived, and Geo. H. Utter, Westerly, R. I., as representative of the Missionary Society, placed before the Board an outline of the situation on the London field, its present condition and needs, and future prospects as a denominational headquarters in England, and an informal expression of opinion followed concerning the advisability of maintaining a foothold in London, but no special action was taken.

Correspondence was received from A. P. Ashurst, reporting on the month's work and showing a distribution of 30,000 pages.

Correspondence from E. P. Saunders in relation to including the Education Society as part recipient of the collection on Tract Society day, was received, and, on motion, it was voted as the sense of the Board that each Society should take a collection for its own use on its special day, and that the collection on Sabbath-day of Conference be equally shared by the Missionary, Tract and Education Societies, and that this action be submitted to the Boards of the Missionary and Education Societies for consideration by them at their next regular meetings.

Voted that the matter recently published in the RECORDER, entitled, "Perverted History Concerning Sunday-observance," reviewing a booklet by Rev. R. A. Torrey, entitled, "Ought Christians to Keep the Sabbath?" be published in tract form.

Correspondence from E. A. Cottrell in relation to a bequest of Relief A. Clark was referred to W. M. Stillman, Attorney.

Voted that the Annual Report by the Corresponding Secretary, so far as prepared, be printed for distribution to the members of the Board and others, at the discretion of the Secretary.

The Treasurer presented his report for the third quarter which, on motion, was adopted.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec'y.*

SERVICE to our fellowmen should be made not a substitute for piety, but an expression of it.—*Josiah Strong.*

Missions.

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

IN the letter of Bro. J. W. Crofoot on this page this week, and in the letter of Mrs. Booth's in the RECORDER of April 8, we find that they have the same trouble in employment and Sabbath-keeping in China and British Central Africa as we have in our own country. Those who would keep the Sabbath cannot all find employment in our missions, and so have to work for Sunday-keeping people and labor on the Sabbath. It is worse for them there, for they are more entirely dependent upon the missionaries and teachers for employment so as to keep the Sabbath. In our country persons can work for Sunday people and keep the Sabbath and get a living, or can carry on business and keep the Sabbath. One is more independent in our land, and can solve the problem better. One of the best ways to solve the problem of employment, and with it Sabbath-keeping at home and in those lands, is for our people to carry on industries and give employment to our people.

IN the Preface of "The Gospel for an Age of Doubt," by Henry Van Dyke, D. D., we find these words: "But the aim of these lectures was not to teach the art of making sermons. It was to accentuate the truth that the question, What to preach, comes first, and the question, How to preach, comes afterwards. A man must have a distinct message, clear and luminous to his own soul—a message which comes to him with a joyous sense of newness and demands utterance—he must feel the living fitness of this precise message to the needs of the world, before he can learn to deliver it with freedom and power." How true these thoughts and words are. One must feel that he has a message from God and the people need that message, to have the spirit and purpose of a preacher. A true pastor will have the spiritual good and growth of his people at heart. He will desire and will put forth effort to so know the spiritual condition and needs of his people, that he can give them the message that will supply the need and do them the good desired. It seems to me that many preachers accentuate the question, How to preach, first, and What to preach, afterwards, looking more to the manner of preaching than to the matter of the preaching. Such a course will eventually result in pulpit decay to the preacher, and spiritual decay to the church.

FROM JAY W. CROFOOT.

FOR some time the Sabbath question has been on my mind more than usual, and I have been thinking of writing you something about it. Perhaps what started me to thinking so much about it is that at the close of school, for Chinese New Year (February 19) two of the school boys, Yau Tsong and Pau Zien, left the school having completed the eleven years for which they were indentured. The first of these is now teaching in our city day-school, and the second was, the last I knew, trying to get work with one of the foreign firms of Shanghai, where of course he could not keep the Sabbath. These two boys are the first to complete their terms in the school, and I feel that as they go others will be apt to follow. Other missions are troubled about what they call the Sabbath question, for of course the Chinese themselves have no

division corresponding to the week, and no rest day except the great festivals, so Christians often have difficulty in keeping any day; but in our case the difficulty is much greater. We of course cannot continue to give employment to all the boys who become Christians in our school, and the temptations to them to desert the Sabbath will be very great. Of course the Chinese are much more dependent upon their teacher for their religious beliefs than are the Christians of Western lands, or at least of Protestant lands, and when asking about the day of the Sabbath they receive such answers as, "Oh wiser men than you have settled that long ago, you'd better not trouble your head about it," it is little wonder that they believe it. The attitude of other missionaries toward us is one of mere tolerance at best, and sometimes they seem to look upon us in much the same way that the advocates of Sunday laws usually look upon our people in America. It is amusing or distressing, according to one's mood, the way in which people here avoid even mentioning the name of Seventh-day Baptists. For instance, Mr. A., "of the American Presbyterian Mission," will be introduced to me "of Mr. Davis's Mission;" Mr. B., "of the Southern Baptist Mission," will be introduced to me of "the West Gate Mission," etc. And yet the men who do these things are men of high mental attainments and excellent missionaries, men whom one must respect. Well, it's a mixed up world anyhow.

I remember some years before I came to China I had heard some one say that in translating the Bible into Chinese, a word for Sabbath is used which means Sunday. While that is not strictly true, there are some queer things about usage in that respect. The word Sabbath is translated into Chinese by words which mean "Rest day," while Sunday is commonly called by words which mean "Worship day;" but many people use the two interchangeably, just as they do "Sabbath" and "Sunday," at home, thus effectually giving the idea that they think they are the same. The ordinary numbering of days calls Monday "Worship day one," as though that were the first day of the week, and so on to the Sabbath, which is called "Worship day six." Our method of naming the days is of course different, calling Sunday "Rest day one," and so on, exactly corresponding, you see, to the Greek *μια των σαββατων*. The Roman Catholic method of numbering the days, however, corresponds to ours.

I think likely that no missionaries here advance the idea of the Sabbath law being void, for they must have the fourth commandment in order to get any worship day at all recognized by the Chinese. Some of the Chinese catechisms contain the statement that the disciples changed the day, acting on authority, etc.

The presence of our missionaries here, being so highly respected as I think they always have been, has brought our views to the attention of many people who otherwise would probably never have thought of the question, and though so far as I know, no one has been led to accept the Sabbath truth, by this it cannot be valueless, that many have been given the chance to know of our views on the subject, and that the Chinese have not been altogether deceived into thinking that when the Bible says Sabbath it means Sunday.

It may be of interest to know that we, in

common with other Baptists, read another character in place of one printed for baptism by the Bible Societies of England and America, the one printed not expressing clearly the idea of immersion as baptism does.

Politically we don't know where we are. The news is that the Emperor is going to return at once to Peking; that he is to remain indefinitely at Hsian; that he is going to Wuchang and establish a capital there, etc. There seems to be a general opinion, however, that danger is over, at least for central China, and most of the missionaries from that region have returned to their labors. Some have also returned to the North, especially to Shantung. The weekly prayer-meeting of missionaries, and the monthly meetings of the Shanghai Missionary Association, are nearly down to their normal size.

School has opened since the holidays with several new pupils, but the number lacks several of being as great as previous to the disturbances.

WEST GATE, Shanghai, China, March 15, 1901.

MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., April 17, 1901, President Wm. L. Clarke in the Chair.

Members present—Wm. L. Clarke, O. U. Whitford, A. S. Babcock, B. P. Langworthy 2d, Geo. B. Carpenter, A. McLearn, C. A. Burdick, A. L. Chester, Geo. H. Utter, N. M. Mills, O. D. Sherman, L. F. Randolph.

Prayer was offered by Clayton A. Burdick.

Minutes of last meeting were approved.

The reports of the Corresponding Secretary, Treasurer and the Evangelistic Committee were received and recorded.

Letters were read from Rev. Geo. Seeley, New Brunswick, Canada, and E. J. Ammookoo, Gold Coast, West Africa; also correspondence between the Corresponding Secretary and Rev. W. C. Daland, concerning our interests at Ayan Maim, Africa.

Further consideration of the Gold Coast mission was deferred until the July meeting of the Board.

The following orders were granted:

O. U. Whitford, \$225; \$15.15; \$16.52.....	\$256 67
A. G. Crofoot, \$12.50; \$2.70.....	15 20
L. F. Skaggs.....	6 25
S. W. Rutledge.....	6 25
J. B. Redwine.....	6 25
Charles S. Sayre (4 weeks) \$7.68; \$3.12.....	10 80
G. H. Fitz Randolph, \$137.50; \$27.76.....	165 26
D. W. Leath.....	37 50
A. McLearn (traveling expenses).....	10 00
Churches:	
Attalla, Ala.....	25 00
Boulder, Col.....	50 00
Richburg, N. Y. (E. W. Ayars, Clerk).....	25 00
Hornellsville and Hartsville, N. Y.....	50 00
New Auburn, Minn.....	37 50
Salemville, Pa.....	25 00
Second Verona, N. Y.....	10 00
Farnam, Neb. (2 months).....	16 67
Hammond, La.....	37 50

It was voted that the Treasurer be authorized to accept of the two building lots in Dunellen, N. J., offered by the Executors of the estate of the late Isaac D. Titsworth, when deeds satisfactory to him are signed, in full release of all claims of the Seventh-day Baptist Missionary Society against said estate.

The Committee on the London matter was continued, with instructions to present their final report at the July meeting.

It was voted to request Dr. Rosa W. Palmberg to attend the sessions of the South-Eastern, Eastern, Central and Western Associations.

The Committee on Program for the Annual Session of the Society presented their report, which was adopted.

The Corresponding Secretary has, during the quarter, received and sent out 659 communications, delivered 8 sermons and addresses, and visited some of the churches, besides attending to the general routine work of his office.

Rev. J. G. Burdick reports 12 weeks' labor in West Virginia; 40 conversions, 27 baptisms and more to follow, and "the work is deepening and spreading."

Rev. L. R. Swinney has performed his usual work at Sherman Park, Syracuse, N. Y.

Mrs. M. G. Townsend has labored 9½ weeks in Wisconsin, and reports 35 sermons and addresses, 10 added to the church by letter.

The Evangelistic Committee reports further: "Miss Elizabeth A. Fisher, of Shiloh, N. J., offered to go to the South-west field now occupied by our General Missionary, Rev. G. H. F. Randolph, to assist in work among the children and young people, without salary, provided the Evangelistic Committee would pay her traveling expenses. She left for this field about February 1. Soon after her arrival she was asked to go to Gentry, Ark., to assist in revival work under the direction of J. H. Hurley and G. H. F. Randolph. These meetings closed with the organization of a church of 30 members. Bro. R. J. Maxson was ordained deacon, and the additions the next Sabbath were 6 members, making a total membership of 36."

Adjourned.

WM. L. CLARKE, *President.*

A. S. BABCOCK, *Rec. Sec.*

TREASURER'S REPORT.

For the quarter ending March 31, 1901.

GEO. H. UTTER, *Treasurer.*

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Cash in Treasury Jan. 1, 1901.....	\$1,582 42
Cash received in January.....	\$594 96
" " February.....	355 55
" " March.....	766 52—
Loans in January.....	1,717 03
	1,000 00
	\$4,299 45

CR.

O. U. Whitford, balance of salary, traveling expenses, postage, etc., quarter ending Dec. 31, 1900.....	\$251 62
O. U. Whitford, advance on salary, quarter ending March 31, 1901.....	25 00—
A. G. Crofoot, salary and traveling expenses, quarter ending Dec. 31, 1900.....	17 99
L. F. Skaggs, salary, quarter ending Dec. 31, 1900.....	6 25
R. S. Wilson, salary and traveling expenses, quarter ending Dec. 31, 1900.....	33 65
Charles S. Sayre, salary and traveling expenses, quarter ending Dec. 31, 1900.....	35 10
G. H. F. Randolph, salary and traveling expenses, quarter ending Dec. 31, 1900.....	154 84

Churches, quarter ending Dec. 31, 1900 :

Attalla, Ala.....	\$ 25 00
Boulder, Col.....	50 00
Berea, W. Va.....	18 75
Hammond, La.....	37 50
Hornellsville and Hartsville, N. Y.....	50 00
New Auburn, Minn.....	18 75
First Westerly, R. I.....	50 00
Second Westerly, R. I.....	18 75
Grenbrier, Black Lick and Middle Island, W. Va. (9 months).....	112 50
Second Verona, N. Y.....	10 00
Farnam, Neb.....	25 00—
Theodore G. Davis, Alfred, Y. N., orders D. H. Davis, Shanghai.....	100 00
Rosa W. Palmberg, draft for traveling expenses and incidentals from Shanghai, China, to West Hallock, Ill.....	246 42

Orders Evangelistic Committee :

L. R. Swinney, traveling expenses.....	\$ 8 00
M. G. Townsend, salary, January and February, 1901; \$100; traveling expenses, \$15.....	115 00
J. G. Burdick, salary, January and February, 1901.....	100 00
E. A. Fisher, traveling expenses.....	75 00—
American Sabbath Tract Society, Minutes, etc., 1900.....	114 75
Perry, Ryer & Co., Custom House expenses on Dr. Swinney goods.....	16 81
Wm. L. Clarke, traveling expenses to funeral of Dr. Swinney.....	12 95
Interest.....	78 16
Loans paid.....	800 00

Cash in Treasury, April 1, 1901 :

China Mission.....	\$ 640 22
Available for current expenses.....	1,051 44—
	1,891 66
	\$4,299 45

E. & O. E.

GEO. H. UTTER, *Treas.*

VOICES FROM THE PAST.

The voices from the past, published below, link the eighteenth and nineteenth centuries with the twentieth. They come from New Jersey and New England, which were then the centers of our denominational life. Both letters are addressed to Nathan Ayers, who was then pastor at Cohansey (Shiloh), N. J. :

The Church of Christ at Piscataway, keeping the commands of God, therefore in the observation of the Seventh-day Sabbath, also professing the ordinance of our Lord and Saviour Jesus Christ (to wit) Believers Baptism, Laying on of hands and the Sacrament of the Lord's Supper, and in the firm belief of the Resurrection of the dead and eternal Judgment unto their will. Beloved Brethren of the same faith and order of the gospel at Cohansey, send their Christian salutation. Wishing that all grace, mercy and peace from God our Father through our Lord Jesus Christ May be abundantly increased and bestowed upon you.

Dearly Beloved Brethren we received your kind and Christian letter of the 15th of May last for which we are much obliged to you, we observe the contents of it and wish to enter into, and continue a Correspondence of this kind in hopes it may have the happy consequence which you mention, to stir up and to provoke such other to emulation in love and good works, and an anxious concern for our present and future peace and happiness and that we may be watchfull against every temptation both from within and without that may divert or turn us aside from a steady and earnest pursuit of the one thing needfull, which shall never be taken away from such who have it in possession. Now is the time of our Probation and much depends on it from such seed as we sow we shall assuredly reap, may we therefore by the grace of God be enabled to live and walk agreeable to the rules given in the word of God and through the Spirit to mortify and subdue every thing which is in us that is contrary thereto, and may we put on all the armour of God that we may be able to oppose and defeat all the wiles of the adversary of our Souls who dayly lays in wait to deceive us. We heartily joyn you in our most fervent supplication at the throne of grace for ourselves and for all Saints and more especially for those who are called to the great and important works of the ministry that they may be enabled to take heed to themselves and to their doctrine that they may be profitable to themselves and to those who hear them that they may be able by sound doctrines reason and argument to oppose and put to silence all gainsayers

The State of our Church the Brethren who will attend our annual meeting will be able to inform you of. We pray that this meeting may be blessed of God so as to answer the good purpose for which it is intended.

Dear Brethren we ask your united prayers for us that we may be found faithfull unto death and receive that Crown of life which fadeth not away that we may grow and increase in every good word and work that we may adorn the doctrine of God our Saviour in all things, be good stewards of the manifold mercies of God, have our Lamps trimmed and our lights burning that when the Bridegroom cometh we may be ready to go out to meet him and enter with him to the marriage and that we may be always on our watch.

Finally Brethren farewell we commend you to the grace of God, may he grant you every blessing of time consistent with your everlasting peace and welfare may your soul, while you live improve in every Christian grace and when you die may you be presented without spot before the throne of grace may God protect you by his power guide you with his counsel through the several stages of life and after that receive you all to glory.

We subscribe ourselves your Brethren in the Lord, October 7th, 1787.

Signed in behalf of the whole church by,

Nathan Rogers, Eld'r.

Johathan Dunham
Phinehas Randolph
Benjamin Thorn
David Dunham, Junior

Az Dunham
Jonathan F. Randolph
Samuel Dunham
Nehemiah Fitz Randolph
Abraham Dunham
James Dunn
Joel Dunn.

The Sabbatarian Church of Christ at Westerly and Hopkinton and Towns adjacent under the pastoral care of the Reverend John Burdick, to our beloved Brethren and Sisters constituting the Church of Christ

at Cohansey, of the same Faith and Gospel order with us, to whom we send our Christian salutation, wishing that Grace Mercy and Peace may be abundantly multiplied through the knowledge of God our heavenly Father and our Lord and Saviour Jesus Christ to whom be glory honor and praise for evermore Amen.

Dearly beloved Brethren we acknowledge the receipt of your Letter of the 31st of August last wherein we were informed that contention had subsided, and the State of your affairs were more peaceful and comfortable, and a prospect more hopeful, all which we rejoiced to hear, and may you with us and all our dear Brethren and Sisters in Christ Jesus strive earnestly to promote the Spirit of Unity in the Bonds of Peace, and endeavour at all times by the assistance of God's Grace so to walk as becometh the Gospel of our blessed Lord—Dearly beloved we desire to sympathize with you in lamenting the backwardness of all those who neglect to take up the Cross and follow our blessed Lord whose inexpressible love and goodness is manifested in proffering eternal life and Salvation to Adam's sinful Race: but we who have professed the name of Christ, let us press forward toward the mark for the prize, of the high calling of God in Christ Jesus, and may we all raise our desires to God, that he in his infinite goodness would pour down his grace into the hearts of his People, that they may be renewed in the Spirits of their minds, and adorn the Doctrine of their Lord and Saviour Jesus Christ in all things and may our united prayers ascend to God for the peace and prosperity of Zion and, that Sinners may turn to the Lord, and his great name have the Glory.

We desire to be thankful for the interview we have had with our Christian Friends (at our late annual meeting) from Several of our Sister Churches, and especially the comfortable and consoling visit of the Ministers of the Gospel from Several Churches, whose pious Labours among us have contributed much to our comfort and edification. We would inform you that our Beloved Elder John Burdick hath been attended with an Indisposition of body for about three months, which has rendered him unable to attend with us at public worship; but we think he is gaining some strength of Body, and hope (if it may be the Will of God) that he may again be restored to health, that he may still be a Blessing to us, and to all with whom he may converse. The State of our Church is not altogether so flourishing as it was about two years ago, having had but a small addition of late, yet we trust there remains a good Degree of love and harmony amongst us which we desire may increase and abound more and more, even unto the perfect day.

Finally Brethren farewell, live in love, live in peace, and may the God of all grace comfort your hearts together and establish you in every good word and work, to whom be glory forever, Amen.

P. S. As to the State of our Church, it is nearly the same that it was last year, viz 3 Elders, 3 Deacons, 1 Clerk and about 630 members, and we have had some additions this year also.

January ye 28, 1801.

Signed By order and Behalf of the Church,

Joseph Potter, Church Clerk.

TRACT SOCIETY.

Third Quarterly Report, Jan. 1, 1901, to April 1, 1901.

J. D. SPICER, *Treasurer.*

In account with

THE AMERICAN SABBATH TRACT SOCIETY.

DR.

Balance, Cash on hand Jan. 1, 1901.....	\$ 232 07
Contributions in January, as published.....	\$ 333 96
" February.....	191 87
" March.....	431 08
Office Receipts, J. P. Mosher, Agent.....	2,520 56
Income, Estate of Reuben D. Ayers.....	12 35
Interest, Gas and Electric Light Co., Bonds.....	75 00
" Bond and Mortgage.....	15 00
Dividend, City National Bank.....	20 00
Loan, Note, 4 months, Jan. 17, 1901.....	500 00—
	4,099 82

CR.

A. H. Lewis, salary, \$166.67, \$166.67, \$166.66.....	\$ 500 00
G. Velthuisen, Sr., Holland, \$50.50, \$37.50, \$13.00, \$50.50.....	151 50
George Seeley, salary, \$12.50, \$12.50, \$12.50.....	37 50
" postage, \$5.00, \$5.00.....	10 00
A. P. Ashurst, salary, \$40, \$40, \$40.....	120 00
" postage, etc., \$10, \$5, \$10.....	25 00
A. H. Lewis, for Stenographer.....	32 35
J. P. Mosher, Agent, 3 RECORDER subscriptions from Woman's Board.....	6 00
Treasurer's Assistant.....	25 00
Note, City National Bank, paid Jan. 17.....	500 00
J. P. Mosher, Agent, office expenses, sundry bills and payroll, \$607.59, \$348.50, \$267.46, \$343.06, \$345.30, \$321.00, \$308.44.....	2,541 41
Balance, Cash on hand.....	383 13
	\$4,331 89

Indebtedness, loan, note, 4 months, Jan. 17, 1901..... \$ 500 00

E. & O. E.

J. D. SPICER, *Treas.*

PLAINFIELD, N. J., April 14, 1901.

Examined, compared with vouchers, and found correct.

WILLIAM C. HUBBARD, } *Auditors.*
H. M. MAXSON, }

Young People's Work.

THE letter of President Kelly upon this page brings an important question before the young people. Last autumn, when Professor Shaw was compelled to give up his charge of this department, the editor of the RECORDER intended to write for the department, editorially, each week; but the interruption which came through sickness in his family, with which the readers of the RECORDER are familiar, prevented the carrying out of that plan. Meanwhile an unusual number of papers, pertaining to Young People's work, which had been presented at various public gatherings, accumulated, and these have taken much of the space upon this page. The editor of the RECORDER seconds the request of President Kelly, and trusts that the Young People will give it prompt attention. The work of the Young People demands the time of some one, editorially, who shall study the entire field of our denominational life and work, its relation to the general work of the Y. P. S. C. E., and to the Christian world in general. This department should also give special attention to matters of social and modern reform, which bear upon the present time and which must engage the attention of those who are now young people, for the next thirty or forty years. President Kelly's request is not one of passing moment, and should not be turned aside or neglected. This page ought to do much toward securing strong Seventh-day Baptists and ardent Sabbath Reformers for the important years which lie between this date and 1950 A. D.

THE UPPER ROOM.

(A paper by Mrs. W. F. Church, read at the last Quarterly Review of the Sabbath-school of the Seventh-day Baptist church of Chicago, Ill., and requested for publication, by the school.)

The Master and his disciples spent only a few hours in that upper room in Jerusalem, but what was done and said there has had an immeasurable effect on millions of mankind.

The disciples again showed their ambitious desires for high position while Christ was again the leader, the teacher, the example of humility and brotherly love; but he also appeared in a new light, that of one laying down his earthly life and sadly instituting the method by which his memory might be concentrated among his disciples and future followers.

Whoever has carefully read the words relating to that last supper must have painted a number of pictures, varying according to minds, using imagination as the canvas.

Draw aside the curtain and let light fall on the first scene. About the table containing bread, wine, bitter herbs and the paschal lamb, stand the twelve disciples. Faces show eagerness, desire, envy. Heads are bent forward. Hands are stretched forth with beckoning finger. Who will be the greatest? Who shall have the highest seat?

The next scene.—Can it be possible? The Master has risen from his couch and is washing the feet of Peter while that impulsive disciple's hands are raised in remonstrance. A little later Judas is bending toward Christ. He is asking a question. Lower the curtain before "thou hast said" falls on the ears. Pass hastily by those scenes when he receives the "sop" from the hands he should have loved and when he rushed from the room

with desperation in his face and the blackness of night in his soul.

Let in more light. The eleven are attentively regarding the Master who is raising his hands as if to invoke a blessing and we hear the words, undiminished by the resistance of time, "This do in remembrance of me." Listen further. "A new commandment give I unto you, that ye love one another," and then follow the tender, cheering words, "Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid." The last scene. They have arisen and some have started toward the door. "Let us go hence." Let fall the curtain. They have gone to Gethsemane.

In the different accounts of what occurred in the upper room Judas is a prominent figure. Only in the scene in the garden at the completion of his treachery is his character shown more clearly. If he was previously prominent among the disciples, the Gospel writers have refrained from so stating. From the abhorrence in which his memory was held, it need not be surprising that his name was omitted when not essential for the full gospel narrative. We know, however, that he carried the bag, or was the keeper of the common fund. When he entered the upper room that night, his heart was not in common with the others. He came as a spy to learn the movements of his Master. He came with the signs of his sin hidden with veil of hypocrisy, beneath which no one saw but Christ. He came sinning against his Lord. But what man ever had a better chance for repentance? When Christ told him, "Thou hast said," in answer to the query if he were the guilty one, he might have relented at this pricking of his conscience. When Jesus passed him the "sop" it should have softened his heart. When he felt the divine touch as the Master washed his feet, the flood-gates of his better nature should have lifted to let loose the hot tears of anguish and remorse. But no! he went from the room aflame with evil passions, long smothered but now in full control.

It seems impossible to believe that Judas was not benefitted by his associations with Christ. He must have been a firm believer in his power, and that a great earthly kingdom would be set up. Like the other disciples, he expected to occupy a high position in that kingdom. At the triumphal entry the expectation of Christ's followers was high. A few days had passed, no further movement had been made, and yet the eleven were still confident, as their dispute in the upper room, over which should be greatest, would indicate. Judas was evidently undeceived as he had already bargained for the betrayal. He was the first of the twelve to understand that Christ was not to establish a kingdom at Jerusalem, and we can readily believe that his disappointment was the keenest of all. This would be the case if he followed the Master merely for political or pecuniary gain. When he realized the failure of his ambitious scheming, he may have looked upon Christ, who was to have been the author of his uplifting, as the cause of his downfall, and therefore sought revenge. If Judas betrayed Christ solely for the thirty pieces of silver, it seems strange that he did not fix a higher price.

Of all the proceedings in the upper room

none compare in importance with the institution of the Lord's Supper and the gift of the new commandment. Time will not allow a discussion of their import and influence.

Following the supper, and probably while still reclining at the table, Jesus delivered his farewell discourse. Knowing the trials that the disciples must undergo in the next few days, and the doubts that would arise, he evidently thought best to fortify them in advance. Much of the teaching was not understood then, but would be easily interpreted in the light of subsequent events. The promise of peace, abiding love and the sending of the Comforter were to be remembered when faith was shaken and all seemed lost.

But accompanying the promises were several "ifs." "If ye abide in me, if ye keep my commandments," so we see that his disciples were relieved from no obligation, but must walk in the strait and narrow way, even though it might lead to suffering and physical death. They were warned that martyrdom might await them, but were promised abundant, sustaining aid.

The power of what was said and done in that upper room is estimated by the individual according as it affects him. It may bring peace and renewed hope, or it may be a realization of an incomplete life, of bitter thoughts and smoldering passions.

So the message comes across the ages to this upper room, which, if heeded, shall work to our growth and a deeper communion with the Giver of Peace.

CHICAGO, Ill., April 10, 1901.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

Since the resignation of Prof. Shaw made it necessary for the Permanent Committee to look out for another editor for the Young People's Department in the RECORDER, they have been persistently endeavoring to secure one, but as yet have been unsuccessful. Evidently Prof. Shaw is regarded as a hard man to follow.

If we do not succeed in securing an editor now very soon, the matter will be deferred till General Conference, when an editor will be appointed. It would be a great help in the matter if each Society, after careful deliberation, would take an informal ballot for an editor, and have the Secretary send the names of the two securing the highest, and next to the highest, number of votes either to the Secretary or President of the Permanent Committee. As this office is desired to be a permanent one, all voting should be done with an eye toward one who is spiritually and intellectually qualified to fill such an office.

Will it be asking too much to request all the Societies to thus indicate their preferences and send in their report by June first? This will give plenty of time to carefully consider the matter.

In the meantime, if we do not have an editor before Conference, let us not suffer the Young People's Department in the RECORDER to diminish in interest. We ought to hear from the individual Societies oftener. Tell us what you are doing. If you have anything of interest, let the rest of us know it. If you are weak and lacking in enthusiasm, tell us about it, that we may all aid you in our special prayers.

M. B. KELLY,

CHICAGO, Ill., April 15, 1901.

Children's Page.

THE LAD WITH THE LOAVES.

BY WASHINGTON GLADDEN, D. D.

I have a story to tell about a boy. He is not an imaginary boy, he is a real boy; and most of those who read the story will have heard about him before. Some of the things that I shall tell are true, but some of them are imaginary—things which I like to think might be true. The boys and girls who read this can find out for themselves, if they try, how much of my story is true and how much is made up.

I should be glad to know more about this boy than I do. He was present once when something very beautiful and wonderful was done, and he had a share in it—a share rather important, I think; but just how he happened to be there I do not know at all, and this is what I am going to try to imagine. I do not even know what the boy's name was, nor how old he was, nor where he lived. But I am going to call him David, because I like that name; and as I think of him he seems to me a boy of fourteen, rather tall, with a dark complexion, black hair and large black eyes which seem to be taking in everything beautiful in the world and the sky.

I can see him bending down to look into the heart of the lilies by the wayside, as if they had something to tell him which he greatly desired to know. I can see him plucking the fringed grasses, and shaking their plumes before his eyes as though they were wonderful things; and lifting his eyes to the heavens when the white clouds go sailing over, as though he expected to see angels cradled in their downy masses, or stooping from them to scatter blessings on the earth. Most wistful, most eager of all were the glances cast in the faces of the men and women and children whom he met; he did not stare at them, but it seemed as if he wanted to read their thoughts. Evidently, the lights and shadows, the smiles and frowns, the hopes and fears that came and went on human countenances meant more to him than to most boys of his age.

If what I am imagining about him were true, there would be good reasons for this. For the boy was blind until a year ago, and the experience which we call seeing is yet to him a new and wonderful thing. I suppose that you and I can hardly understand what sight must be when it suddenly comes to one who has never seen. This boy David had lived for thirteen years in absolute darkness. He had not known the meaning of light or beauty. He had heard people talking about the brightness of the sun and the color of the trees and the flowers and the greenness of the grass, but what they said was all strange to him; if those words had been in some foreign language they would have meant just as much.

And so David, who was a gentle and wise-hearted lad, used to puzzle over those words that describe the looks of things, and ask strange questions about them. His mother would read to him the Psalms of that great David whose name he bore, the Psalms that tell of the heavens, with their stars, and the earth, with its flowers and its grasses and its grain fields, and the boy would listen and knit his brows and try to make it out.

Often, when he was a little child, he would sit upon his mother's lap and trace the out-

lines of her face with his fingers until he knew every curve and dimple of it all and could have told his mother by touch just as surely as you could tell yours by sight. Sometimes he would press first her eyes and then his own; they felt very much alike, and he could not understand how it was that her eyes told her so many things that his did not. But most of all he liked to lay his fingers softly on her lips, for it was her gentle speech that gave him the dearest pleasure he ever knew.

One evening they sat upon the house-top at the close of the day, and his mother spoke of the glorious sunset.

"What is it like, mother?" he said. "Is it something like the great chorus in the temple at Jerusalem, when the Levites all sing and the trumpets sound and the cymbals beat?"

"No, my son," she said, "it is not like that."

"Is it anything like the roar of the cedars that we heard that night on Mount Lebanon?"

"No, David, it is not like that."

One night his mother said something about the beauty of the moon just bursting through a white cloud.

"Is it," said David, eagerly, "something like that soft velvet scarf which you sometimes wear on the Sabbath, and which I like to rest my cheek upon?"

"No, my son," she said, "I do not think that I can make you understand what it is like."

At another time she held in her hand a white lily, whose fragrance he greatly delighted in. "I wish you could see it, my son," she said, tenderly; "it is so pure, so beautiful."

"I'll tell you what I think it is like," said David. "It is like your voice when you talk to me at the evening hour, just before I go to sleep."

His mother's eyes filled with tears of thankfulness; the beauty at the heart of the lily she had, by her love, partly revealed to her child.

So this boy passed through the period of childhood and was growing up to be a tall, handsome lad, for whom everybody had a kind word and for whom everybody was sorry, because his dark eyes, so perfectly formed and so beautiful, were windows which, for some strange reason, failed to let the light of heaven into his life.

One day David's little sister, Hannah, who had been playing in the street, came hurrying home very much out of breath and in a great state of excitement.

"O mother! mother!" she cried; "there is a man out here in the street—such a wonderful man! I think he is a rabbi. He has been curing all sorts of people—lame ones and deaf ones and sick folks, ever so many; and I went up to him and told him that I had a blind brother at home, and I asked him if he would not come to our house, and he said, 'Where do you live, little maiden?' and I showed him the house and he is coming, now!"

The eager child bounded through the door again and in a moment returned, leading by the finger a young man with long hair and flowing beard and a kind and gracious countenance. The stranger was looking down into Hannah's face and smiling upon her as they entered the door.

David had not spoken a word, but his cheeks were flushed and his breast was heaving.

"O Rabbi!" sobbed the mother; "can you give sight to my boy?"

"He can, my mother! I know he can!" cried Hannah. "I have seen him heal many."

"You have great faith, little maid," said the stranger, gently, "and great love also;" and then, seating himself upon the divan, he drew David toward him and laid his hands softly upon the boy's temples, gazing steadfastly into the vacant eyes.

"Did you ever see the sunlight, my lad?"

"No, Rabbi."

"Did you ever see your mother's face?"

"No, Rabbi, but I know it well."

"Would you like to see it?"

"O, Rabbi!"

The stranger was silent for a few moments, then he pressed his hands more firmly upon the lad's temples, and gazed more intently into the sightless eyes, saying, "As long as I am in the world, I am the Light of the world."

A quick, throbbing pain passed through the lad's brain, and nerves long lifeless thrilled to action. Some vital energy seemed to pass from those hands, which awoke life and motion in powers long slumbering. And then the stranger laid his hand gently on the lad's head and on the head of the little maiden, blessing them, and silently went away.

"O, mother!" cried David, "it is all very strange! What is it? Before my eyes is something—I cannot make it out. The door is over there, isn't it? And it is open, and the sun is shining, I know, for I can feel it. And is that light—that large square space? And am I beginning to see? O, mother! mother!"

And the lad crept up to his mother and flung his arms about her neck and burst into a passion of joyful tears.

"Hush, David!" she said. "Weeping will bring harm, I fear. And yet it cannot be. Tears of joy can but dissolve the mists that still dim your vision. Praise God, my son, for it is his power that has opened the windows, so long closed, and let in the light."

Thus it was that sight came to David. It was very imperfect at first, just a hazy consciousness of light; then the forms of objects gradually appeared; by and by color began to be visible; it was several weeks before the sight was perfect and he could discern his mother's face.

But all this happened a year ago. Now he is as keen-sighted as any boy, and the beauty of this wonderful world means a great deal more to him than to ordinary boys just because he was for so many years shut away from it in the dark.

The wonderful Rabbi who brought him this great gift had disappeared from their village as quietly as he had entered it, but they had heard who he was—his name was Jesus and he was the son of Joseph, a carpenter, of Nazareth in Galilee. Wonderful stories were told of the mighty works that he was doing, but the head men of the synagogues seemed to be afraid of him, and some were giving out that he was trying to destroy the law and to overthrow the worship of the temple. But David and his mother and little Hannah had no fears. They had seen his face and had heard his voice, they knew that his heart was full of love for every human creature and they prayed that someday he might come back to

their village so that they could tell him of their gratitude.

It happened to them even as they had desired. One day David and Hannah were returning from the school of the synagogue when a large company of travelers came suddenly into view, moving eastward through the town to the gate that looked toward Cæsarea Philippi. At the head of the throng was a little group of young men, and one of them was the great Rabbi. The quick eye of the little maiden recognized him instantly.

"There he is!" she shouted, "the Rabbi, Jesus, the son of Joseph. Run, David, let us speak to him!"

So the children quickly overtook the Master and his disciples, and David stood by his side and spoke eagerly:

"Rabbi, do you not remember me? You gave me sight. I have seen the light of the sun and my mother's face. All beautiful and wonderful things in heaven above and on the earth beneath I see every day. Rabbi, my heart is full of thanksgiving whenever I think of you!"

"David!" said the Master. "It means the beloved one. Well beloved is David of his mother and of his sister. Pray that thou mayest always be worthy of the love of thy Father in heaven."

"Amen!" said the lad, reverently, and then the children ran to tell their mother what they had seen and heard.

They sat for an hour that bright summer afternoon talking it over, recalling the day when the Rabbi came bringing light and joy into their home. Suddenly the boy said:

"Mother, I am thinking all the while of the look on the Rabbi's face. I am sure that he was not only weary, but that he was faint and hungry. I cannot bear to think of it. Let me run after him and carry him food. I am fleet of foot and can overtake the caravan in an hour or two."

"But it is late in the afternoon, my son; the tenth hour is past. I fear that you will not be able to return before nightfall."

"Nevertheless, let me go," pleaded the lad. "I can abide with the caravan over night and return in the morning."

"Go, my son," answered the mother. "No harm can come to one who seeks his face."

Hastily filling a little basket from the larder with five barley loaves and a few small fishes, the mother blessed her son and he sped away. It was easy to follow the multitude across the plain—their feet had left a well-marked path. Swiftly the boy ran onward. An hour had passed, two hours, and he had not overtaken them; but he knew that they would encamp before the night came on and he should surely reach the Master not long after the day's journey ended. Just as the sun was setting he passed over a little hill, and there upon a slope, descending eastward to a beautiful stream, the weary multitude had halted. David ran quickly forward toward the central group, where he saw the Rabbi seated, listening to two or three of his disciples, who were pointing to the great multitude and gesticulating earnestly. While he listened to what they were saying, one of the disciples, whom he heard them call Andrew, came walking toward him with his eye upon his basket.

"What have you, my lad?" he said quickly.

"I have food for the Rabbi," answered David. "Is he not in need of food?"

"Verily he is," answered Andrew. "But he

is not thinking of his own needs, he is thinking of this great company which follows him wherever he goes. Listen! What is he saying now to Philip?"

They heard his words, "Whence shall we buy bread, that these may eat?"

"Two hundred pennyworth of bread is not sufficient that every one may take a little," is Philip's answer.

"Let us go nearer," said Andrew, and as they went he called to the Master, "There is a lad here with five barley loaves and a few small fishes, but what are they among so many?"

Jesus turned and looked upon the lad with a smile. "It is David the well-beloved," he said. "He has done this for me because he loves me. A gift with so much love in it ought to have much life in it. There is enough here for many. Make the men sit down."

The rest of the story you know. On that sloping hillside the great company was seated in groups, and the disciples, taking each of them a portion of the food which the lad had brought and the Lord had blessed, began to distribute it to the multitude. And lo, as they gave it away it multiplied in their hands, the more they gave the more they had, and when all had eaten and were filled, each of the twelve who had gone forth with a few fragments in his basket returned with it filled to the brim.

"Behold," said the Master to the lad, who had crept near him and was looking in his face; "behold what love has done—your love and mine!" And David buried his face in his hands and wept for joy.

That night he slept with the great company upon the grass under a sycamore tree on the hillside, and early the next morning, refreshing himself with the food that was left, he hastened to his home.

For hours that morning the mother and the children sat talking of all the great things that had happened.

"If you had not gone, David," said the little maid, "neither the Rabbi nor the people would have been fed."

"Nay, that I know not," answered David. "But I am glad that it was I who went, that it was in my heart to go. I carried my gift to him, but I think that you could not give him anything that would not be made, somehow, to do good to a great many others."

"That," said his mother, "is because his whole life is love. We hear of the wonderful things that the magicians can do, but there is no magic like love. It may not be that the bread which we give away will multiply in our hands as it did in his, but it is true that the bread of life which we give to others—the truth, the sympathy, the friendship—will always increase as we impart it; the more we give the more we shall have left, and if all who receive our gifts would keep on giving, as freely as they have received, there would soon be no more want nor sorrow in all the world."—*Congregationalist*.

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.

BERLIN, N. Y.—It sometimes seems to me that this department of the RECORDER is a one-sided affair. There are a few churches heard from several times each year, while some are seldom, if ever, represented. We are interested in your welfare, brethren, so please give us as good as we give you—and better.

Berlin never has anything wonderful to tell, but such as we have we give unto you. Our services during the winter have been well at-

tended, and the interest fairly good. We are having socials at our homes every two weeks now, which are helpful and conducive to better acquaintance with each other. It is expected that the baptismal waters will be visited again soon. We rejoice in these seasons of refreshing! Several improvements are to be made in and about the parsonage this spring, which are indicative of the congregation's interest in the pastor's family, as well as a commendable pride in keeping up appearances.

We would be glad to receive a letter from each of our non-resident members, to be read at our covenant meeting the first Sabbath in May. MARTIN SINDALL, *Pastor*.

APRIL 17, 1901.

MILTON, WIS.—Spring is coming to Wisconsin rather slowly this year. We expect to enjoy it the more when it does smile upon us. The heavy snow of the latter part of winter gave us an unwelcome amount of water a week or two ago, but we have again settled down to the condition of a "dry town" after the annual spring election.

We are greatly enjoying the sample of the Industrial Mission coffee sent us by the S. E. and I. A. Something over fifty packages have been distributed gratuitously to shareholders, and about the same amount has found ready purchasers. A very pleasant occasion in connection with this distribution was a coffee social given by Mrs. and Dr. Platts at their home on College Street, on the afternoon and evening of April 4. The new coffee was given a fair test with the universal verdict that "It is fine." Some plates, conveniently placed in different rooms, received the "silver" offerings of guests which will add a little to the treasury of the Association; a simple program, including music, recitations, a talk by Prof. Albert Whitford, on "the most interesting things and the funniest things I saw in California," and closing with prayer by the pastor, added much to the enjoyment of the occasion. All together we have a deeper interest than ever before in our African mission.

The work of raising the College debt goes on, if a little slowly, with encouraging prospects. The spring term has opened with a good attendance of students. L. A. P.

HAMMOND, LA.—A correspondent of the Reading Room from Hammond, La., under the head of "Echos from Dixie," announces that the new pastor of the Hammond church, Rev. C. S. Sayre, began his labors with that church Feb. 15, 1901. Mrs. Sayre joined him on the 22d of March, and they are now comfortably settled in the parsonage. On the evening after Sabbath, March 23, the church and congregation gave a reception, and incidentally a donation, for the pastor's family, which is said to have been "a very enjoyable occasion." There was a fine musical program, some select readings, and a speech of welcome and presentation by W. R. Potter. The gifts included most of those things which a newly-wedded pastor and his wife establishing a new home would find essential. Mr. Sayre responded with such words as were fitting from one being thus welcomed. The Hammond church includes a fine company of singers, has a good choir, two quartets, one of ladies and one of men, also an orchestra and a horn quartet. These musicians, it is announced, will give a concert in the church at some near-by date, under the auspices of the Young People's Society of Christian Endeavor. The Sabbath and Sunday-school Union, which was established at Hammond several years ago by Eld. George Lewis, when pastor there, has been revived, and good results are hoped for through its agency.

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 V.—JESUS AND PETER.

For Sabbath-day, May 4, 1901.

LESSON TEXT.—John 21: 15-22.

GOLDEN TEXT.—Lovest thou me?—John 21: 17.

INTRODUCTION.

Just before our Lord's arrest he had told his disciples that after he was risen he would go before them into Galilee. It is not strange however, that in the disappointment and sorrow of the following days they should forget this appointed meeting. After his resurrection the angels speak to the women of this promised meeting in Galilee, and direct them to tell the disciples. But they were slow to start upon the journey to Galilee because indeed the words of the women seemed as idle tales. Our Lord appeared to the company of disciples and drove away their doubts. They tarried still a week in Jerusalem, perhaps because they wished to convince Thomas before they started. While they were amid their familiar haunts in Galilee it chanced one evening that seven of them went fishing upon the Lake of Galilee. To these seven the Lord appeared a third time, revealing himself to them, not by wound-prints in hand and side, but by a miraculous draught of fishes like that which was connected with the calling of the four disciples near the same place at the beginning of the Galilean ministry. John showed his loving sympathy and affinity of spirit with the Saviour by being the first to recognize him. Peter showed his impetuous character, and his enthusiastic devotion to his Lord by abandoning the wonderful catch of fishes to the care of others and flinging himself into the water to go in haste to the shore. For our lesson this week we study the conversation of our Lord with Peter, which followed this incident.

TIME.—The time is a little in doubt. It was a few days more than ten and less than forty after the resurrection. In April or May of the year 30.

PLACE.—Upon the shore of the Sea of Galilee.

PERSONS.—Jesus and Peter. John, James, Nathanael, Thomas and two other disciples (probably not apostles) were present.

OUTLINE:

1. Peter is Tested by the Thrice-repeated Question. v. 15-18.
2. Peter is Taught to Follow Without Reserve. v. 19-22.

NOTES:

15. *So when they had dined*, or rather breakfasted. They had been fishing in the night, and had taken their great draught of fish in the early morning. *Son of Jonas*. Some authorities read "John" instead of "Jonas." It seems that the two proper names were sometimes used interchangeably. We know nothing further of the father of Peter. *Lovest thou me more than these?* It is to be noted that two different Greek words are translated "love" in this paragraph. The first two times that Jesus asks the question he uses the higher and nobler word [*αγαπαω*], that which expresses the thought of having a care for another, the word used in John 3: 16. Peter in his replies and our Lord in his third question use the word [*φιλεω*] which refers to tender affection, the ordinary word for the tie which binds relatives and friends to one another. The distinction between these two words is not to be pressed, for in v. 13 the context implies that it is the same question repeated, although, as we have just noted,

another word for love is used. There has been some dispute as to what the word "these" means in our Lord's question. Some have thought that our Lord asked Simon if he loved him more than he did the fishing boats and the nets and the old life before he had been called as disciple of Jesus; but it is almost certain that he really asked Peter if he loved him more than the other disciples present loved him. This question was pertinent since Peter had said, "If all shall be offended in thee, I will never be offended." Matt. 26: 33. He had been the leader of the Apostles ready to declare steadfast allegiance to the Master. John 6: 68. He had been the one to draw sword when Jesus was arrested, and engage in contest against greatly superior numbers. *Yea, Lord, thou knowest that I love thee*. Peter responds with promptness. He is conscious of his personal affection for his Master in spite of past failures in conduct. Perhaps it is on account of these failures that he does not presume to say "more than these" in his reply. He appeals to Jesus' own knowledge in proof of his declaration of devotion. *Feed my lambs*. Jesus directs that Peter show his devotion to him by tender care of those who believe upon him. The chief shepherd shows his affection for the flock by using the word "little lambs."

16. *He saith to him again the second time*. Our Lord's purpose is to test Peter thoroughly, to make him look beneath the surface of his heart and make sure of his love. *Simon, son of Jonas*. By this formal address the question is made more searching and emphatic. *Feed my sheep*. Peter's answer is just the same as before. Our Lord's rejoinder is practically the same, but differs slightly in form—a difference which the Authorized Version ignores. Before, Jesus had spoken of giving food to the little lambs; now he refers to the general oversight of the shepherd over the sheep.

17. *Lovest thou me?* Here Jesus uses, as we have already noted, the same word for "love" which Peter uses throughout. It is as if he said, "Art thou sure of that tender personal regard for me which thou professest? *Peter was grieved*. We almost wonder that Jesus pressed his disciple so hard; but we must remember that Peter thrice denied that he even knew his loving Master. *Lord, thou knowest all things*. Peter, stirred by this home-thrust, can do no more than to appeal with renewed emphasis to Christ's own discernment of the thoughts and purposes of his heart. *Feed my sheep*. Literally, "Feed my little sheep." Roman Catholics argue from this and the preceding similar commands, that Peter is thus installed as the shepherd of the sheep pre-eminently; but these are scarcely words of installation to office, and there was no proof that others were not given the same charge.

18. *Verily, verily, I say unto thee*. Thus emphatically does Jesus introduce the prediction of what shall be involved for Peter in the service which had been committed unto him. *When thou wast young*, etc. The prediction is clothed in figurative language. Peter has been free to choose for himself and to go unrestrained whithersoever he desired; but bonds and imprisonment are to await him in the service of his Master, and if we may credit a tradition which seems reliable, death upon a cross.

19. *This he spake signifying by what death he should glorify God*. The man who dies in the service of the Master, by that very death gives glory to God. John wrote long after the death of Peter, and evidently supposes that the particulars of that death are known to his readers. *Follow me*. Thus does Jesus renew the call which he had given to Peter long before by the shore of this same lake. He calls him to a life of service and to a martyr's death.

20. *Seeth the disciple whom Jesus loved*, etc. This indirect designation of the apostle John by himself is characteristic of him. Compare John 13: 23, 25. He mentions himself by name nowhere in this book. *Following*. We may imagine that Jesus and Peter had withdrawn a little from the others during their conversation, and were walking upon the shore.

21. *Lord, and what shall this man do?* There is much speculation as to the motive of this question. It is very likely that it was curiosity, although there may have been also a little tinge of jealousy.

22. *If I will that he tarry till I come*, etc. That is, if he is not to die at all, but remain upon the earth until the second coming of Christ. Thus does Jesus teach Peter that we are not to measure our own willingness for suffering or for service by that which is required of others. We are to serve God independently, not saying "I will do as much as such an one, no more and no less."

Popular Science.

BY H. H. BAKER.

Effects of Lightning.

During the heated term of every summer, frequent thunder showers take place throughout the United States, and the loss of life and damage to property by bolts of lightning that descend to the earth is very great.

In 1898 the Weather Bureau at Washington undertook the collection of statistics bearing upon this subject. A systematic effort was made and continued during the year 1899. The reports received showed that between the years of 1898 and 1899 there was a marked difference in the movements of electrical currents between the clouds and the earth, there being about three times as many destructive bolts in the latter year as in the former.

The number of buildings struck and badly damaged, or entirely destroyed, by lightning in 1899 numbered 5,527, and in addition to these there were 729 buildings destroyed by standing in exposed conditions.

Statistics showed that about one-half of the buildings struck were ware-houses, ice-houses, barns, etc., while churches and school-houses came in for about seven per cent of the whole number.

A larger number of cattle, horses, mules, sheep and pigs were killed. A careful estimate of their value was made, which reached the sum of \$129,952.

Prof. A. J. Henry estimated that the total loss by lightning during the year reached at least \$6,000,000. A large proportion of those buildings that were struck had no protection by rods or otherwise for transmitting the electric fluid to the earth.

It has been thought that the reason why barns were struck more frequently than any other isolated buildings was due to vapor arising from hay or grain stored within. It has also been found that for some reason ice-houses and large oil-tanks are struck by lightning quite out of proportion to their numbers.

The lightning appears to follow currents of air, as seen by its zig-zag, crinkling course through the clouds in the night; and, as a current of air is generally ascending from a chimney, this may be the cause why it strikes the chimney rather than because that is the highest point. It is considered very unsafe to sit by an open window where a draft of air is passing, or to stand in a doorway, or to take shelter under a tree during the passing of a thunder shower.

The writer, for years in early life, was greatly tortured by fear when a shower was approaching and passing. This fear began because his foot was slightly burned by stepping on hot ashes, when a shed had been struck by lightning and burned down. No amount of explanation, or argument, could convince the little fellow that he had not been struck by lightning on his foot.

We would suggest to persons, young or old, who suffer from fear during a thunder shower, that they take four glass tumblers, place them on the floor, then take a chair and place a post in each tumbler and take a seat, keeping their feet on the round of the chair, or what might be better, on the top of two more tumblers, being sure to keep their clothing from touching the floor; this would greatly diminish the danger of being struck by lightning.

Artificial Stone for Dwellings.

Artificial stone possessing qualities superior to brick can be made cheaper than brick, and on a paying basis. The process of manufacture is very simple, and this industry, we feel confident, will find a splendid future in this country, doing away with the old Egyptian antiquated process of brick making.

The material used in making the stone is simply sand and lime, principally sand; the proportion is 94 to 96 per cent of sand to 4 to 6 per cent of lime. The per cent of lime is varied according to the amount of silica contained in the sand.

When these ingredients are thoroughly mixed

and molded into blocks of the desired shape and size, the blocks will soon adhere and harden sufficiently to be handled. They are then placed in a strong receptacle, constructed for that purpose, and steam from a boiler turned on raised to a pressure of from 120 to 150 pounds to the square inch, and the pressure continued for about ten hours.

By this process a new chemical action takes place. The calcium of lime unites with the silica of the sand, and under the pressure forms an entirely new compound.

It is claimed that a much larger output of stone can be made than of brick, and with a far less amount of capital; that the stone is harder than brick, and that it does not waste like brick by breakage, and will stand a greater pressure.

The manufacture of this stone requires no extensive drying sheds, nor kilns for burning, and can be continued in all kinds of weather, and at all seasons of the year; it certainly commends itself as being an industry of merit and one to be approved. Should any one of my readers feel inclined to engage in an enterprise of this kind, we would advise writing a letter, stating the object, and asking for full and specific information, addressed as follows: "American Consul, Magdeburg, Germany."

MARRIAGES.

COON—MULES.—At the home of the bride's parents, in DeRuyter, N. Y., Feb. 7, 1901, by Rev. L. R. Swinney, Mr. William H. Coon, of Lincklaen, and Miss Lillian M., oldest daughter of Dea. G. C. Mules.

GARDINIER—BABCOCK.—At the home of the bride, in DeRuyter, N. Y., April 3, 1901, by Rev. L. R. Swinney, Mr. Myron E. Gardinier, of Canastota, N. Y., and Miss Florence Pearl, daughter of the late Dea. J. H. Babcock.

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.

HAYES.—In DeRuyter, N. Y., April 5, 1901, Ory J. Hayes, in the 60th year of his age.

A brave soldier, a useful citizen and a beloved husband and father. L. R. S.

MAXSON.—In Quincy, Logan Co., Ohio, Feb. 4, 1901, Nathan Maxson, in the 70th year of his age.

He was born in Doddridge Co., W. Va., married Alzina Sutton in 1850, and moved to Quincy, Ohio, in 1855. His wife died in 1873, since which time their sons and daughters have very kindly cared for him. He was a member of the Christian Union church. He was a kind father, and his every-day life and conversation were above reproach. F. F. R.

RANDOLPH.—Deborah Sutton F. Randolph, widow of Dea. Jephthah F. Randolph, died at New Milton, W. Va., Feb. 19, 1901, aged 87 years, 4 months and 5 days.

She was totally blind the last year of her life. The disease was incident to old age. She had been a faithful member of the Seventh-day Baptist church for more than sixty years, and a constant Bible reader. She was the mother of five sons and two daughters; all survive her but one. She was buried beside her husband in the cemetery near the home that had been her residence since 1847. Funeral services conducted by Eld. D. C. Lippincott. F. F. R.

HUMPHREY.—Mrs. Louisa Cottrell Humphrey was born in Petersburg, N. Y., Dec. 24, 1824, and died in Milton Junction, Wis., April 8, 1901.

On Sept. 1, 1862, she was married to Nathan Howard Humphrey, who died several years ago. Sister Humphrey experienced a change of heart in early life, but for some reason unknown to the writer, she did not make a profession of her faith in the Lord Jesus Christ until some fifteen or sixteen years ago, when she was baptized and united with the M. E. church of Albion Prairie, Wis. On Oct. 4, 1890, she united with the Mil-

ton Junction Seventh-day Baptist church, of which she was a member until death. Her health had been poor for a long time, yet her faith seemed strong and she delighted to have her pastor visit and pray with her. We trust she has secured the victory through our Lord Jesus Christ. G. J. C.

MILES.—Near Milton Junction, Wis., April 7, 1901, Willard Lester, son of Frank L. and Cora May Miles, aged 1 month and 11 days.

"Suffer the little children to come unto me." G. J. C.

AINSWORTH.—At her home, in Monroe, Wis., March 11, 1901, of heart trouble, consequent upon la grippe, Mrs. Jane Munger Ainsworth, aged 75 years, 1 month and 23 days.

She united with the Baptist church when but ten years old. For sixty-five years she walked with God. Several years ago she changed her views with regard to the Sabbath, and united with the Seventh-day Baptist church of Milton Junction, Wis. She was scarcely ever privileged to attend services there on account of the distance, and her poor health; but she was always with them in spirit. A more faithful, devoted Christian mother never lived, and nothing can fill the void she has left in her family. Rev. Berkey of the Christian church conducted the funeral services, and in a tender, beautiful way, most effectively preached Christ as reflected in the life of the deceased. May the effect of her patient, consecrated life be such upon our lives that it shall indeed be true that she being dead yet speaketh. F. C. A.

TIREMAN.—At Mulberry, Fla., March 20, 1901, of dropsy and heart trouble, Mrs. W. L. Tireman, aged 66 years.

Mrs. Tireman was a daughter of Luke Lanphear, was born in New York state and came to Wisconsin about the year 1845. In 1851 she was baptized and united with the Seventh-day Baptist church in Milton, and in 1873 received a letter to unite with others in a church about to be formed in Republican Valley, Neb. About fifteen years ago she moved with her family to Florida, living near Fort Meade, moving to Mulberry about a year ago. The facts relating to her death were found in a Mulberry, Fla., paper. L. A. P.

WEST.—At her home, in Dodge Centre, Minn., April 7, 1901, of quick consumption, Phebe West, eldest daughter of E. W. and Irene West, in the 13th year of her age.

Phebe was baptized in July and has been a faithful Christian. Services were held on the 9th, conducted by her pastor. J. H. H.

DUNHAM.—Randolph Dunham, son of Jonathan R. and Eliza Manning Dunham, was born in New Market, N. J., Nov. 5, 1826, and died at Plainfield, N. J., April 10, 1901.

He belonged to a long and honored line of Dunhams, two of whom were the first and second pastors of the Piscataway church. At the age of fifteen he entered upon a five year's apprenticeship with the late John D. Titsworth, of Plainfield, to learn the tailor's trade. In the strength of his years he was prominently connected with the general mercantile and clothing business of this city. On Nov. 8, 1849, he was married to Miss Keziah D., daughter of the late Dea. Isaac Clawson. In early life he professed the Christian faith, and became an interested and active member of the church. There survive him the widow, two sons, F. A. Dunham and O. M. Dunham, of Plainfield, and a daughter, Mrs. Lillietta D. Leber, of Carteret. At the funeral services, Sabbath afternoon, April 13, addresses were given by the pastor and Dr. Lewis. "Gathering home, one by one." A. E. M.

Literary Notes.

The Great Nations of To-day.

By Alonzo Trevier Jones, 5½x7½ inches, 257 pages, paper. Review and Herald Publishing Co., Battle Creek, Mich.

The central thought of this book is that the Book of Daniel in the Old Testament is a key to the history of ancient nations, and the Book of Revelation in the New Testament is a key to the history of modern nations. The author conceives of these two books as representing the history of the world in outline, at least, both church history and national history. The special key to modern history in the Book of Revelation "is found in the line of prophecy of the Seven Trumpets." The Seven Trumpets are explained by "The Seven Churches and the Seven Seals;" these being the basis of the Seven Trumpets. With this starting point, Mr. Jones gives in detail his interpretation of the Book of Revelation as applied to modern history. This is done in a way to support the theories of the Seventh-day Adventists concerning the progress of events and the end of the world. Similar interpretations have been common with different classes of modern prophetic schools, among English-

speaking people, beginning in England about 1835. Up to this time these successive systems of interpretation have been modified or overthrown, from time to time, according as God's guidance of the world's history has gone counter to, or in accord with these various theories. Frequent readjustment has been the leading feature and the common necessity of this class of prophetic literature. Mr. Jones' effort to write history in advance according to his interpretation of the Book of Revelation must meet the same test. Meanwhile, those who have made broad and careful investigation concerning the Book of Revelation and its connection with ancient Jewish apocalyptic literature have decided that it is a highly pictorial representation of the struggle between right and wrong throughout the world's history, as conceived at first in that ancient Jewish literature, and that it is not a prophetic history of specific nations, nor specific events in national history. To those who belong to the same school with the author, this book will be attractive; to others it will seem to be but another futile attempt to narrow the universal history of the struggle between right and wrong, down to the requirements of a man-made scheme of the history and the end of the world. Candor and ability appear in the book, but its fatal defect is its mis-conception of the true nature of the Book of Revelation and its failure to recognize the connection which that book has with the ancient Jewish notions of the Messianic kingdom. Time rather than argument is the test of such theories of history.

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IN MEMORIAM.

CHAUNCEY B. ISHAM.

The death of Mr. Isham, which occurred at his home in Canton, South Dakota, February 25, 1901, removes from the Northwest a man who has exerted no small influence over the educational movements in the various states in which he has labored. He was graduated from Milton Academy in 1866, and continued his studies in the scientific course of the institution after its organization under the college charter granted by the state. He was associated in these studies with such men as A. R. Crandall, now professor in Alfred University; Albert Salisbury, now, and for many years, President of the Wisconsin Normal School at Whitewater, and others who have won distinction in various professions.

During his later years in Milton, Mr. Isham made the acquaintance of Miss A. Miranda Fenner, whom he married in December, 1869. Miss Fenner was a lineal descendant of Governor Fenner, of Rhode Island, a daughter of the late Isaac and Amelia Potter Fenner, early settlers in Alfred, N. Y. She had been for several years, at the time of their marriage, Preceptress of Milton College. Mr. Isham taught public schools in Wisconsin and in Kansas, was County Superintendent of Schools one term in Kansas, and filled a

similar position in South Dakota for three or four terms. In all these positions he won the highest esteem of his associates and acquaintances, both on account of his efficiency and integrity. He leaves a wife and one son. The latter graduated from Colorado College, at Colorado Springs, in the classical course, in 1900, and is now teaching at Woodland Park, in the mountains, twenty-five miles from Colorado Springs. Mrs. Isham has returned to Milton, where she has one sister—the wife of Rev. D. K. Davis, and a host of friends.

L. A. PLATTS.
MILTON, Wis., April 15, 1901.

CALVERT BYRON COTTRELL.

The death of Calvert Byron Cottrell, at the prime of life, will be a distinct loss to the business world to which he brought a mental strength, a breadth of judgment universally acknowledged; he was intensely loyal to those who were bound to him in business relations, and their welfare he advanced to the utmost of his ability. But it is not with remembrance of such conditions that the writer expresses these thoughts. Knowing Mr. Cottrell from his earliest youth, onward throughout life, it is of his more intimate personality these words are written; those who knew him best recognized him to be a man of faultless character, possessing a latent goodness, a gentle, trustful affection, with the

finest appreciation of the sacredness of the ties of kinship and friendship. All of the highest attributes were spontaneous in him. Thinking of the home from which death has removed him, one may truly say one always met there "A gracious freedom, like the air of open fields, with a speech of royal welcome to the friend who reached its threshold."

"Sleep in peace, O brother, faithful to the last,
May we make our present worthy of your past."

E. L. S.

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 next Quarterly Meeting of the Otselic, Lincklaen, DeRuyter, Cuyler Hill and Scott churches will be held with the Scott church, beginning April 26, and closing April 29, 1901. The following program has been arranged:

SABBATH EVENING.

7 o'clock. Prayer and praise service.
Introductory Sermon, Alfred Coon; alternate, Rev. J. T. Davis.

SABBATH MORNING.

10.30 o'clock. Sermon, Rev. L. R. Swinney.

SABBATH AFTERNOON.

2 o'clock. Sabbath-school, Superintendent J. T. Davis.
Sermon, Rev. L. M. Cottrell.

EVENING.

7.30 o'clock. Young People's Hour, conducted by C. J. York.

FIRST-DAY MORNING.

10.30 o'clock. Sermon, Rev. L. R. Swinney.

AFTERNOON.

2 o'clock. Business Meeting.
3 o'clock. Essays and Discussions.

EVENING.

7.30 o'clock. Praise Service.
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