

THE SABBATH RECORDER.

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The Lark.

I CANNOT see the singer,
But I can hear the song,
And sometimes think her music
The sweetest of earth's throng.
Above me, heavenward flying,
She wafts a song to me,
And tells me, in these lowlands,
Of joys I must not see.

"I cannot see the singer,"
I heard a mourner say,
"But I can hear the music
That thrills the sunlit way;
High up among the angels
The pure-winged singer flies,
And bids me think of heaven,
And seek like her to rise."

I cannot see the Singer,
The Saviour of my heart;
He is above me ever—
To listen is my part.
And though I may not trace him,
As the bright heavens I scan,
His song is ever with me,
And God comes down to man.

—William Luff.

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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 one said he had been watching the face of a certain man for the last five years and noting how it was changing for the worse, under the influence of the drink habit. All experiences leave their traces upon the human face, and spiritual influences are not least in writing such history. Anxiety and unrest carve deep lines which indicate dissatisfaction, pain, and the disintegration of life's forces. Contentment of spirit and the consciousness of communion with higher and better things smooth away the lines which discontent leaves, and fill the countenance with evidences of rest and peace. Faces otherwise lacking in beauty become beautiful indeed through the molding influences of sanctified spirits. In a word, spiritual and intellectual experiences determine that indescribable something, we call "expression of countenance," which is another way of saying that mental and spiritual experiences make their definite record upon the faces of men. The ancients coined an adage declaring that a sound mind and a sound body go together. In much higher degree is it true that the sanctified and contented spirit carries with it a beautified and truly illumined face. There is a physical levitation, through purity of Spirit, which ennoble all movements of the body.

SEVERAL times within twenty-four hours men have said: "this is horrid weather." April seems to have forgotten its true place and to have taken on the character of a winter month. Spring suits are yet at a discount, and even Easter hats, if they venture out, look woe-begone and bedraggled. There is a counterpart to such weather and such experiences in the spiritual world. Some men seem always to be shivering under the threatening of their doubts and overcast by the clouds of fear. Such a state is very largely of their own creating. Either they expose themselves to doubts and questionings unnecessarily, or their spiritual nature is diseased so that things seem worse than they are. A story is told of a wise physician—the late Dr. Charles Stillman, of Plainfield, N. J.—who, being asked by a patient in delicate health at what time his winter flannels should be laid aside, replied, "on the evening of the last day in May;" to the inquiry when they should be worn again, he said, "early on the morning of the first day of June." Such wisdom applied to physical health is worthy of full application in spiritual experience. He is wise who keeps his heart sheltered from the storms of fear and the chills of doubt, by remaining where the divine promises surround and enfold him. Much of our trouble in religious life is avoided, when we learn not to expose ourselves unnecessarily to the things which do not make for peace. Wherever duty and the demands of our Master's service call us into touch with temptation, corresponding strength and protection come. Where we go needlessly, led by our lower choices, or drifting in indifference and neglect, we are unprotected, and corresponding failure comes. Do not divest your soul of the protecting influences which come through constant communion and peaceful trust in the divine love and promises.

It will do you good to study carefully as to the results of your present life. One cannot always know what his influence is, nor what the fruit of his living will be, but in general it can be known by each one whether his life, as a whole, helps the world upward, leaves it without marked influences, or draws it downward. The only true test for any life is its fruitage. Christ's words, "by their fruits ye shall know them," form an universal standard. It is not enough that one's theories of life be correct, neither is it enough that one's purposes be right, in an easy going way. Correct theories must be forced into correct action. Right purposes must be vigorously woven into righteous character.

DO NOT shrink from this examination of your own life. Better know of your faults, and so be enabled to correct them, than to remain in blissful ignorance concerning them. Each man can become a critic of himself, in the better sense, so as to learn what his life is doing and what his influence is. You are responsible for the results which come through your life and influence. To disregard that responsibility or close your eyes against what it demands is evidence of folly and is the beginning of failure. You do not need to seek praise or blame from other men in order to arrive at some just estimate of what you are. If you do not shrink from becoming acquainted with yourself, God will help you to know yourself sufficiently well; and such self-knowledge will enable you to see what fruit your life is bearing. You are quick to discover what other lives produce, and most of us are not slow to condemn that which we do not approve. One ought to be better acquainted with the result of his own life and sharper in criticising his own faults than he is in criticising the faults of others. Such self-criticism may not be as agreeable, but it is far more valuable than the criticism we are likely to bestow upon others.

TWO YEARS ago we gave an account of the production of Bach's Mass in B Minor, which was sung for the first time in the United States at Bethlehem, Pa. Our music loving readers will be glad to know that the success achieved at that time has induced Mr. Wolle, organist of the Moravian church at Bethlehem, to make preparation for a Bach festival on a still larger scale. This festival is to occur next month. There will be given Bach's Christmas Oratorio, his Passion according to St. Matthew, and his B Minor Mass. The choir on that occasion will consist of 110 members, supplemented by a boy choir of 100 members, and a full orchestral and organ accompaniment. The Christmas Oratorio will be sung on Thursday, May 23; the Passion on Friday, May 24; and the B Minor Mass on Sabbath, the 25th. The church will seat 1,500 people and the allotment of seats will be by the Moravian Publication Concern, South Main St., Bethlehem, Pa.

MEN deem it wise and commendable when they seek to make the highest possible attainment in ordinary life. All men commend him, who, being a farmer, avows his purpose to do his work as well or better than any of his neighbors do theirs. A young man starting in any profession, and giving evidence that he is determined to stand at the head of that profession, is complimented and urged

forward by his friends. If it be praiseworthy and right to seek for the best attainments in ordinary life, it is tenfold more so in matters pertaining to spiritual life and our relations to God. He who determines to live a Christian life ought to determine that he will become strongest of the strong, wisest of the wise, and most earnest of the followers of Christ; but it is sadly true that too many men are content with being such Christians as rise scarcely to mediocrity, to say nothing of going higher. Such low standards of Christian attainment are much less than commendable, and their influence upon individual and church life is strongly deleterious. Of all other places, the man who seeks to become the servant of Christ, in a world like ours, ought to determine that his service shall be the best which love can devise, and patient consecration can execute.

THE Brooklyn Auxiliary of the Women's National Sabbath Alliance, under date of April 18, 1901, sent forth an appeal to parents. This appeal opens with the statement that "Sorrowfully realizing in these days the growing tendency on the part of Christian parents to a lax observance of the Lord's-day, the Alliance is compelled to appeal to them in behalf of better things." The core of the appeal is that Christian parents, through their carelessness concerning Sunday-observance, are destroying all hopes of anything better on the part of future generations. It recounts the fact that the holiday character of Sunday has gained almost irresistible force, and that all best things are being swept away by it. The appeal insists that in many places Christian families are rearing a generation of young people who have "no feeling of responsibility about divine worship." We call the attention of our readers to this appeal, because it indicates how thoughtful women are beginning to see the dangers and ruin which have already come through disregard of the Bible, and the efforts to put Sunday-observance in place of Sabbath-observance, according to the Bible. The words of the appeal are not those of extremists, but rather are words of solemn warning which the more thoughtful people send forth against the indifference and disregard which hold the Sabbath question as an unimportant one. These influences which endanger Sunday, threaten the Sabbath, and the young people who read the RECORDER.

HOW PRAYER-MEETINGS ARE KILLED.

The *Christian Endeavor World*, in a recent issue, said:

By far the most common fault, a fault that has killed more prayer-meetings than any other, is the idea of substituting instruction for inspiration. A prayer-meeting is not a monologue or a dialogue or a trialogue. It is not a sermon or a lecture, or a series of little sermons or lectures by the gifted few. In the true prayer-meeting the schoolmaster element does not predominate.

Every pastor knows that to keep alive and make vigorous the regular weekly prayer-meeting is one of the most difficult tasks connected with his work. This is due to the fact that the prayer-meeting occupies an unique and important place in our system of religious culture. More ancient forms of religion than Protestantism gave greater attention to ceremonies, times, forms and places, and through these a certain type of spiritual culture was obtained. Rejecting all these, Protestantism is weakened and endangered by the overgrowth of the intellectual element

in religion. The necessity for increasing spiritual culture became apparent, and the prayer-meeting grew up in answer to that demand. Important as the intellectual and credal side of religion may be, it is, in many respects, the least important part of religious life. The average man does not need instruction concerning what is right so much as he needs sentiment, conviction, impulse and inspiration helping him to do what is right. Hence the culture of emotion, sentiment and impulse becomes an important and practical feature of Christian teaching and living. The sermon, which has been made the central point of public religious instruction among Protestants, may do much in this direction, but its leading tendency is toward the didactic and intellectual side. The Sabbath-school, in its present stage of development, represents almost wholly the schoolmaster side of religious teaching. Hence, no public service remains in which the development of emotional, sentimental and spiritual growth can be made prominent, except the prayer-meeting. For this reason, the points made in the quotation from the *Christian Endeavor World*, are well taken. When the prayer-meeting ceases to cultivate that which is mainly spiritual, that which incites men to action and intensifies the sense of personal obligation, through public and often repeated committal of themselves to religious duty, the loss to church and individual life is great and vital. We commend what our contemporary says to the consideration of pastors and people. It is too common to hold what is here called spiritual development lightly, and to speak of it as merely emotion or feeling; but the fact remains that in every department of human experience, sentiment, emotion and feeling are the main-springs of action. Of all other forms of public religious service, the prayer-meeting should deal directly and constantly with spiritual experiences, and should do most to cultivate each individual member of the church in the direction of personal responsibility, religious activity and the development of those finer spiritual experiences which rise above theories and creeds, as life rises above material things.

THE MINISTRY OF GENTLENESS.

The writer recalls several incidents which he has seen in connection with the crumbling walls of old European castles, where the ivy and other climbing vines, holding the broken stones in place, furnish the real strength of the ruins. Time and the elements have crumbled the massive stone and impervious mortar, or have increased the ruin which war and devastation began. Taken alone, the tendrils of these climbing plants, and their rootlets, seem to have neither strength nor value. At first they will break at a child's touch. They wither easily in the heat of the sun, if disturbed, and their vitality is frozen out quickly by the cold of winter; but there is such wondrous strength in the combination of ten thousand rootlets, and in the finger clasp of ten thousand times that number of branches that these living things, though weak and gentle alone, being thus combined, support tumbling walls and renew their failing strength.

One cannot spend an hour amid such ruins without learning anew the value of those gentle ministries and graces which noble hearts and sanctified lives bring into human experi-

ence. More than in any other place, the ministry of gentleness is seen in holding human lives together in the family and the church. Strongest of all earthly ties are those which make up the family circle; but harshness, in word or act, unkindness in thought or deed, kill these gentle but strong bonds and soon wreck the peace and strength of the home. The same law holds good in church life, and in no small degree throughout national life, as well. All healing, whether in inanimate life or in the physical life of humanity, is done by quiet, silent, gentle forces. All schools of medicine recognize the supreme value of the healing power of Nature, which is but another way of saying that the mightiest healing agencies are unseen, and as gentle in their touch as the breath of an infant.

What is true of physical life is doubly true of social and spiritual life. Yesterday we saw a tree upon which the gardener's axe and saw had wrought seeming havoc. Branches, greater and less, had been cut away, and the tree looked lone and bare. It seemed half frightened at itself; but the work of recovery has been begun, and to-day, around each scarred place, Nature is sending out her healing juices, which, with delicate touch, will shut away unhealthful influences from without and hold in place the healing life which summer waits to bring, until the scars will be covered over. Thus, gentle influences working for good, flow in from God's love and helpfulness, upon all souls bruised and wounded who look to him, or will permit the incoming of his healing presence. Thus do kind words, helpful actions and tender counsels check the feet of the erring, still the sobs of the mourning, guide the faltering steps of the wavering and lift up the over-burdened ones, who otherwise would sink and perish beneath their load. As you love to be helped and healed by gentle ministries, so learn to help and heal those with whom your lives come in touch.

NAVAJO BLANKETS.

The Navajo Indians occupy a reservation of 8,000,000 acres of land in Northern Arizona and New Mexico. They number about 16,000 persons, and are in many respects the most highly civilized of the remaining North American Indian tribes. Their chief pursuit is the raising of stock, mainly sheep. It is estimated that at least 1,000,000 sheep are owned by them, and the wool of these sheep is manufactured into blankets of great value. These blankets have been brought into notice within a few years through the excessive demand for them, by the miners of Alaska. They are said to be warmer and far more lasting than any other fabric known.

These valuable blankets are made in a very primitive way. The wool, after being carded in a rude manner, is spun by hand upon a spindle somewhat like a boy's top with a stem sixteen inches long. The looms on which the blankets are woven are of the primitive pattern, two beams, one suspended and the other fastened near the ground, the warp being stretched from one to the other. The threads of warp are opened for the shuttle by slats which cross and recross the warp. These blankets have usually cost about one dollar per pound, this being the ordinary way of determining the price. Now, it is said, the price is double because of the great demand in Alaska. The usual weight of a blanket is about twenty pounds, while some are

made which weigh fifty pounds. The threads being coarse, but strong, and being woven so as to form a solid body, are much more durable than the heaviest felt and much stronger. This is a curious example of the way in which an imperfect civilization may furnish that which is of great value to a civilization claiming far greater attainments.

SALT FIELDS IN CALIFORNIA.

Within the last twenty years the production of salt in the United States has been increased two or threefold. Marshes along the sea coast, which have been valueless waste lands are now profitably used for salt farming in California. The business has become a paying one, and salt works now appear for miles along the eastern part of Alameda County on the shores of the Bay of San Francisco. The salt beds are prepared by removing the top soil until a floor of clay is reached. The removed soil forms circular banks for salt-water reservoirs. When the dry season commences, water from the bay is pumped into these reservoirs and the process of evaporation goes forward rapidly. The prevailing trade winds make it easy to pump by the agency of wind-mills. As the precipitation of the salt begins, mechanical appliances are brought into use to prevent over-crystallization. The sheet which crystallizes upon the surface of the brine will almost support the weight of a man, at times. When the crystallization is nearly completed, the salt is heaped into piles about six feet high and thoroughly drained. Other methods of purification are also applied, and while the dry weather remains, great pyramids of the salt, often containing many tons, are heaped up upon the bottom of the reservoir. This American salt is said to be in every way equal to the famous Spanish, or to any other foreign salt. One interesting item is connected with this salt farming, namely, that those working in the salt beds are greatly strengthened as to physical life, and the workmen, although burned nearly black by reflection of the sun's rays, enjoy excellent health in spite of the fact that they drink large quantities of beer to quench the thirst caused by the salt-laden atmosphere.

EFFECTS OF ALCOHOL ON THE BRAIN.

Dr. Clouston, of Edinburgh Asylum, Scotland, writes: "I am safe in saying that no man indulges for ten years continuously, even though he was never drunk in all that time, without being psychologically changed for the worse. And if the habit goes on after forty years the change is apt to be faster and more decided. We see it in our friends, and we know what the end will be, but we cannot lay hold of anything in particular. Their fortune and work suffer, and yet we dare not say they are drunkards, for they are not. It all depends on the original inherent strength of the brain how long the downward course takes. Usually some intercurrent disease or tissue degeneration cuts off the man before he has a chance of getting old. I have seen such a man simply pass into senile dementia, before he was an old man, from mild, respectable alcoholic excess, without any alcoholism or preliminary outburst at all. And I am sure I have seen strong brains in our profession, at the bar and in business break down from chronic alcoholic excess without their owners ever having been drunk."—*Health Monthly*.

Dr. Clouston is recognized throughout the world as highest authority on disease of the brain and the nervous system. His words are the cold facts of science, and not the rhetoric of a fanatic reformer. What is true of the silent but sure effects of alcohol, is true of all similar narcotics. He who is narcotized can understand almost everything else better than he can his own situation.

Inquiry Column.

Adam.

Was Adam good or evil when he received from God the command to people the earth? Gen. 1: 28. If good, does the Bible teach that the purpose of God will yet be fulfilled in that the posterity of Adam will yield willing obedience to the Sabbath, the seventh day of the week, and that husband and wife will be one in truth, and divorce and polygamy will be no more among the people of the earth? O. P. FREEBORN.

MILTON, Wis., April 10, 1901.

This question is mainly non-practical and belongs to the class of questions which the RECORDER has said it does not desire, because any answer that can be made must rest upon personal opinions for which little or no basis appears in the Word of God. The RECORDER has no knowledge of Adam's character at the time referred to, beyond the general fact that righteousness and its opposite are the result of personal choices. A man can be neither good nor evil until he has chosen to act either in accord with, or in opposition to that which is right. We conceive the general teaching of the Bible to be that the servants of God will be obedient to his will as expressed in his Book, in so far as they can know and understand what that will is. This, we believe, will give a Sabbath-keeping church a social state in which nothing but monogamous marriage will appear, and in which homes thus established will be in accordance with the divine will. Whatever theories our correspondent may have concerning these questions, about which neither he nor the RECORDER can do more than speculate, we are not wise in such matters.

The Devil.

Who made the devil, and what was he made out of? How did he come to be in heaven, and what time was there war in heaven? What is his final destination? Gen. 2: 19 and 3d chapter; Rev. 12: 9; 16: 13; Job 1: 6; Rev. 20: 10. Wishing to hear from brethren better posted than I am, I remain yours, H. KERR.

YAN BUREN, ARK.

P. S.—I have other questions to ask, but wait to see what becomes of this one.

The above also belongs to a class of questions which the RECORDER does not desire to secure through the Inquiry Column. They deal with speculations concerning which men must remain ignorant, and they reach little, if any practical good in the lives of our readers. They are printed to indicate further that it is not puzzles like these which the RECORDER seeks to lay before its readers. We know of no definite statements made in the Bible or elsewhere, which can answer such questions with positiveness, or in detail. We think that it is a fair conclusion drawn from the Bible as a whole that Satan, representing sin, and the chief tempter in the spiritual world, came into that state through disobedience to the known will of God. So far as we can see, all evil is the result of choice on the part of intelligent beings, who, knowing the right, choose to do the wrong. In a broader sense, Satan represents the unseen forces of evil in the spiritual world, which are constantly at war with God and good. We believe also that the Bible teaches that God, truth and righteousness will, in the end, overcome all evil. Beyond this, we know too little to theorize or assume to decide such questions as Bro. Kerr propounds. This is said, not because we have not studied the question for many years, but because a study of it, by no means limited, convinces us that theorizing and speculating concerning such questions reveal more of human ignorance than it does of divine wisdom.

NEWS OF THE WEEK.

Unprecedented storms of snow and rain swept over the country between April 19 and April 23. The snow was severe in Western and Central New York, in Ohio and in Western Pennsylvania, where it reached the depth of from one to two feet. Railroad travel in many places was broken up, and street car travel in several cities shared a like fate. In sections where there was no snow, the rain fall was unusually great, and in some cases rain followed the snow, so that excessive high water covered the land from New England to the Mississippi. The mountainous country of Pennsylvania and West Virginia suffered a loss of property amounting to many millions of dollars, two millions or more at Pittsburg alone. Wheeling and Cincinnati also suffered heavily. Some lives were lost. Many towns in New England suffered from the breaking of reservoir dams, and New England railroads were damaged. Along the Atlantic coast the storm interfered with shipping, and in some cases, with railroad trains. April has been so remarkable for storms and cold weather that it cannot be called a spring month without considerable mental reservation.

It is announced that ten thousand French soldiers will be withdrawn from China during the month of May.

The effort to borrow £60,000,000 by England, on her consols, has been evidently successful. It was announced on the 23d of April that \$50,000,000 had already been taken by one American syndicate, and it is thought that one-half of the sixty million pounds will be taken in this country, if so much is permitted to go outside of England. The promptness with which the "Consols" have been taken in the United States shows that large quantities of money in this country are waiting investment. These bonds cannot be redeemed until 1923. Meanwhile the stock market in New York has broken all previous records by the extent of business now being done. For several days during last week over one million shares were sold. The stock market business is often inflated beyond what is healthful, but the activity in that market is a fair indication of the amount of money seeking investment.

It is said that Aguinaldo continues to express himself in thorough sympathy with the work of organizing civil government under the United States Commission, in the Philippine Islands. He is credited with saying, "Every word of my address to my countrymen, the Filipinos, came from my heart. I hope the Americans believe me thoroughly sincere in my efforts to secure peace, and under American auspices to promote the welfare and prosperity of the Philippines." Meanwhile various bands of insurgents are surrendering, and the work of establishing civil government goes forward. American forces are being sent home in large numbers. It is also reported that Aguinaldo's representative in the United States, Sixto Lopez, has announced himself as following his chief and ceasing to work against the United States.

The Cuban Commissioners, representing the Constitutional Convention, have reached Washington. They had an interview with the President on the 25th of April. Their main purpose is to secure some modifications of the Platt Amendment, but it is said that consultation and information are likely to

secure their acquiescence in that amendment, especially since the government sees no reason for granting modifications.

Great interest is felt in the passage of a bill at Albany permitting a company to build a bridge across the Hudson River. The Governor has not signed the bill, and a careful consideration of it, including hearings from both sides, will be had.

The loaning of \$300,000,000 by England to meet the monetary expenses of the war indicates something of the enormous drain upon that nation. The Empire is able to pay this money, but it can never restore the loss of life and the working forces which have been taken from the Empire by the war. The reports now at hand announce the death of 14,728 men, together with permanent invalids resulting from the service, which raises the number to 17,000. This does not take into account the suffering and sorrow and the indirect loss of life connected with those who were dependent upon these dead men. All this loss has come through what was at first announced by the English people as "merely a military promenade to Pretoria."

THE RESPONSIBILITY OF THE PASTORAL OFFICE.

From the Deacon's Standpoint.

BY OLIVER H. PARKER.

The question before us is: What is the responsibility of the pastoral office? What should a minister of Christ do in order to accomplish the Master's work, so as to bring the best results? We feel his calling is as much above the position of king, prince, or potentiate as the heavens are above the earth.

His responsibilities are great. Think of the charge committed to him: "Go ye into all the world and preach the gospel to every creature." He is responsible for the spiritual welfare of the church under his charge, for its spiritual growth and for its spiritual and intellectual development of the field he occupies. Chosen of God, he is responsible for the moral elevation of the community in which he lives. He is responsible for the sins of the people if he does not put forth every means in his power to carry on the great work to which he is called, of winning souls from nature's darkness to God's marvelous light. In order to do this great work, to which he is responsible, he must seek every means in his power to fit and prepare himself.

The successful pastor must possess several necessary qualifications:

1. We believe that he should have a call from God. He should feel that God has called him to the highest and most responsible position ever bestowed upon man. He should realize that it is woe unto him if he preach not the gospel.

2. As God has exalted him to his high position, he should ever go to him for wisdom and counsel; that he may be a wise and faithful shepherd, not only in leading the flock, but in winning souls. Prayer must precede work.

3. He should make use of every means possible to prepare himself for the great work committed to him. He should spend years in hard study, not wholly of theology, but of other branches of education, that he may be a broad-minded man, able to meet and converse intelligently with all the classes of people with whom he may come in contact during his pastoral life. The preacher whose

mind has not been expanded by a thorough collegiate and theological training is liable to form the idea that some particular doctrine is of much greater importance than anything else. He seldom speaks in public without making his pet idea his chief thought.

I had a pastor once that could scarcely preach a sermon without vigorously denouncing infidels. Another minister would nearly always give the last half of his discourse to the doctrine of holiness. Another untrained preacher was continually talking about the second coming of Christ, no matter what his text might be. All such ministers become hobby preachers. They are not successful pastors. Many years of hard study, combined with a thorough knowledge of the world and a deep insight into the mysteries of human nature; these things tend to produce the broad-minded, all-round men that the Lord calls into his ministry. This educational preparation should extend through life. The church that holds its own Sabbath services while its pastor goes away during six weeks of every year to study at some of our great universities, will be inspired to greater endeavors when the pastor returns filled with the enthusiasm of new ideas and strengthened purposes. Such a church and such a pastor become an incalculable power for good throughout the whole community.

4. The successful preacher of God's Word will spend at least four half days of every week upon his sermons that will be of interest and profit to his hearers in this intelligent and educated age of the world.

5. The pastor should enter largely into the social life of his people, calling upon them just as often as he possibly can, that he may know the spiritual wants of every family; rejoicing with them in their prosperity and comforting them in their sorrow, always keeping in mind our Saviour's life among the people. The pastor needs to remember that his success as a soul-winner largely depends upon his ability as a personal worker among people of all ages.

6. The successful pastor will strive to see some good in every one and show forth the spirit of his pastor with malice toward none, with charity for all, bearing patiently with faults. He will be cheerful, making every one, if possible, feel happy, painting the bright side of life. He will not be a grumbler or fault-finder. He will be cordial to all, encouraging everyone to feel that he may be of some use to the world, no matter how humble a position in life he occupies. "Be helpful. Look up, not down. Look in, not out. Look not back, and lend a hand."

7. The egotistical man can never succeed as a minister of the gospel. He has not the spirit of his Master, who even washed his disciples' feet as an example of humility, for "whosoever exalteth himself shall be abased. He that humbleth himself shall be exalted." The pastor with the Christ-like spirit will counsel with his people in regard to spiritual matters. He gives due weight to the opinions of others, even though they differ from his own. A weak member may present ideas that may be of great benefit. The true pastor will arrange the church work so that every member shall have something to do. He will think not of himself, but be anxious that others shall receive the reward of praise in full measure.

If a pastor combines in his character all these qualifications, he certainly will not be a lazy man. He cannot doze away his time, saying, "It is too hot or too cold, too wet or too dry, to stir." The faithful pastor must realize that his work is of the most arduous character; if he would merit the "well done" he must be ready for the call of duty in season and out of season. Fearless for the truth, let him speak like the preacher in Goldsmith's "Deserted Village":

"Truth from his lips prevailed with double sway,
And fools who came to scoff remained to pray."

Honored ministers of Christ, greatest of all is your calling and greatest of all is your reward. Labor faithfully in the Master's vineyard, and when discouragements come, as come to all they will, rely upon the last promise of our Lord and Saviour Jesus Christ given to his apostles: "Lo I am with you always, even unto the end of the world."—*The Standard.*

THE BRAKEMAN AT CHURCH.

[The following appeared first in the *Burlington Hawk-eye* several years ago. It is more than pleasant reading. The analyses of the various denominational creeds and practices are pertinent and pignant; that of the "Free Thinkers" is especially good. Mr. Burdette is now a Baptist preacher.]

On the road once more, with Lebanon fading away in the distance, the fat passenger drumming idly on the window pane, the cross passenger sound asleep, and the tall, thin passenger reading "Gen. Grant's tour around the world," and wondering why "Blair's Keystone Stationery" should be painted above the doors of "A Buddhist Temple at Benares." To me comes the brakeman, and seating himself on the arm of the seat, says:

"I went to church yesterday."

"Yes?" I said, with that interested inflection that asks for more. "And what church did you attend?"

"Which do you guess?" he asked.

"Some union mission church," I hazarded.

"No," he said, "I don't like to run on these branch roads very much. I don't often go to church, and when I do, I want to run on the main line, where your run is regular and you go on schedule time, and don't have to wait on connections. I don't like to run on a branch. Good enough, but I don't like it."

"Episcopal?" I guessed.

"Limited express," he said, "all palace cars, and two dollars extra for a seat, fast time, and only stops at the big stations. Nice line, but too exhaustive for a brakeman. All train men in uniform, conductor's punch and lantern silver plated, and no train boys allowed. Then the passengers are allowed to talk back to the conductor, and it makes them too free and easy. No, I couldn't stand the palace cars. Rich road, though. Don't often hear of a receiver being appointed for that line. Some mighty nice people travel on it too."

"Universalist?" I suggested.

"Broad guage," said the brakeman, "does too much complimentary business. Everybody travels on a pass. Conductor doesn't get a fare in fifty miles. Stops at all flag stations, and won't run into anything but a union depot. No smoking car on the train, train orders are rather vague, though, and the trainmen don't get along well with the passengers. No, I don't go to the Universalist, though I know some awfully good men who run on that road."

"Presbyterian?" I asked.

"Narrow guage, eh?" said the brakeman, "pretty track, straight as a rule; tunnel right through a mountain rather than go around it; spirit level grade; passengers have to show their tickets before they get on the train. Mighty strict road, but the cars are a little narrow; have to sit one in a seat and no room in the aisle to dance. Then there is no stop-over tickets allowed; got to go straight through to the station you're ticketed for, or you can't get on at all. When the car's full no extra coaches; cars are built at the shops to hold just so many, and nobody else allowed on. But you don't often hear of an accident on that road. It's run right up to the rules."

"Maybe you joined the Free-Thinkers?" I said.

"Scrub road," said the brakeman, "dirt road-bed and no ballast, no time-card and no train dispatcher. All trains run wild, and every engineer makes his own time, just as he pleases. Smoke if you want to; kind a go-as-you-please road. Too many side tracks, and every switch wide open all the time, with the switchman sound asleep and the target-lamp dead out. Get on as you please and off when you want to. Don't have to show your tickets, and the conductor isn't expected to do anything but amuse the passengers. No, sir, I was offered a pass, but I don't like the line. I don't like to travel on a road that has no terminus. Do you know, sir, I asked a division superintendent where that road run to, and he said he hoped to die if he knew. I asked him if the general superintendent could tell me, and he said he didn't believe they had a general superintendent, and if they had, he didn't know anything more about the road than the passengers. I asked him who he reported to, and he said, 'Nobody.' I asked a conductor who he got his orders from, and he said he 'didn't take orders from any living man or dead ghost.' And when I asked the engineer who he got his orders from, he said, 'he'd like to see anybody give him orders; he'd run that train to suit himself, or he'd run her in the ditch.' Now you see, sir, I'm a railroad man, and I don't care to run on a road that has no time, or makes no connections, runs nowhere, and has no superintendent. It may be all right, but I've railroaded too long to understand it."

"May-be you went to the Congregational church?" I said.

"Popular road," said the brakeman, "an old road, too; one of the very oldest in this country. Good road-bed and comfortable cars. Well managed road, too; director don't interfere with division superintendents and train orders. Road's mighty popular, but it's pretty independent, too. Yes, didn't one of the division superintendents down East discontinue one of the oldest stations on this line two or three years ago? But it's a mighty pleasant road to travel on. Always has such a splendid class of passengers."

"Did you try the Methodist?" I said.

"Now you're shouting," he said with some enthusiasm, "Nice road, eh? Fast time and plenty of passengers. Engines carry a power of steam, and don't you forget it; steam guage shows a hundred and eighty all the time. Lively road; when the conductor shouts 'all aboard,' you can hear him to the next station. Every train light shines like a

(Continued on page 269)

Missions.

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

FROM GEO. W. LEWIS.

Another quarter's privileges and opportunities with us have passed into history. Whether improved or neglected, we must meet them again on the judgment day. Nothing of special note has occurred in this locality during the quarter. Sickness and deep snow have somewhat hindered in our church work. Our previously mentioned protracted meeting was given up for the above reasons.

On March 24, we were called to the sad service of laying away the body of our beloved and much respected brother, Deacon Joseph West, of the Second Verona church. Thus the aged pillars are falling. Who shall take their places, is the serious question of the hour.

Considering the above discouragements, the appointments of the churches have been fairly well attended. We trust for an increase in both interest and attendance as soon as the roads are settled.

We are looking forward with much interest and anxiety to the next session of the Association, which this year meets with us. We hope for a good attendance and a good meeting. Arrangements for the above services have caused a slight decrease in our donations for missions, but our interest is ever the same, and the prayer of our hearts is, that the Maker of the universe will give us both means and inclination to do more in all lines of gospel work the coming year.

VERONA MILLS, N. Y., April 7, 1901.

FROM E. H. SOCWELL.

The quarter just closed has brought forth nothing of special importance, but finds our interests at New Auburn in healthful condition. Sabbath service is well attended, even in bad weather. I know of no place where people are more punctual at Sabbath service during bad weather than they are here. The interest in preaching service and Sabbath-school is good, and our C. E. Society is well attended.

I still preach on Sunday evenings in the Baptist church, and people attend these services who never hear preaching elsewhere. The Sunday evening services are well attended, the best for many years, I am told, and we are hopeful of accomplishing good through these meetings.

Our weekly prayer-meeting is held in the Baptist church each alternate week. We have experienced some refreshing times at the prayer-meeting during the quarter, and the loss sustained by those who do not attend is far greater than they realize.

During the quarter I have preached 26 sermons, attended 24 prayer-meetings and made 43 visits.

NEW AUBURN, Minn., April 4, 1901.

FROM S. R. WHEELER.

Thanks be to God for his continued goodness and mercy. The passing of the centuries does not abate the love of God for the human race. The regular Sabbath services have been maintained through the quarter. In common with other sections of the country, we have felt the blighting effect of the grip. Our number at Sabbath service has been affected by this. The first two Sabbaths of the year I preached. The second Sabbath I felt

myself quite well recovered from the attack in December, and had no thought of future trouble. But the next Sabbath I was suffering more than with the former attack.

Then came Brother Witter to hold meetings with us. These meetings continued about three weeks, an account of which has already been given in the SABBATH RECORDER. I could not attend many of these night meetings. The last Sabbath Brother Witter was with us I was in attendance, and have preached every Sabbath since. Am now feeling in full vigor most of the time. Various are the hindrances to building up a living, strong church. This is an important point for a good church. By the help of God we want to do our part to establish it, so it shall endure through the ongoing years.

BOULDER, Colo., April 14, 1901.

FROM MISS E. A. FISHER.

After a very pleasant journey of three nights and three days from New York City, I arrived in Texarkana, Thursday, Feb. 15, at 6.30 A. M. It cheered me considerably to see the face of my old pastor, Rev. G. H. F. Randolph, who was at the station to meet me. Circumstances were such that it was impossible for us to leave Texarkana until the following morning, and until then we found a hearty welcome at the hospitable home of Brother Beard. He and his family are the only Seventh-day Baptists in Texarkana, and many of like faith find a temporary home with them.

On Friday morning we reached Fouke and found Mrs. Randolph and the boys to meet us. The first week was spent in getting settled and becoming acquainted with our people, whom I found to be very pleasant and kind. I was particularly pleased to meet Bro. Alfred Davis and his family, because, you know, "he came from Jersey."

On Sabbath afternoon, Feb. 23, the children came together, and a little meeting was held, the principle object of which was to explain the Junior pledge and impress on their minds the importance of keeping a pledge taken. The following Sabbath another meeting was held, at which time twelve took the pledge. Since then three others have joined, and the Society has already begun its work of helping others. I was not able to meet with them again until last Sabbath, April 6. In my absence Mrs. Randolph took charge of the Junior work.

On Friday morning, March 8, I arrived in Gentry, Benton County, Ark., in response to a letter received on Wednesday from Mr. R. J. Maxson, in which he and Eld. Hurley joined in requesting me to come to assist Eld. Hurley in the evangelistic meetings which he was then holding at that place. I assisted Eld. Hurley to the best of my ability with the music until the meetings closed.

On Sabbath morning, March 30, the Junior C. E. Society of the Seventh-day Baptist church of Gentry was organized, with fourteen members. The young ladies who have the Junior work in charge are efficient and earnest workers, and the children are very much in earnest also, so that I trust we shall have two live Junior Societies.

We have a company of young people in Gentry, who, I believe, will be a strength to their church and a power for good in the community in which they live. Oh, that we, as young people, might realize to the full our possibilities for helping others. God grant

that we may not only realize, but actualize, our possibilities.

I left Gentry Tuesday morning, April 2, feeling that the time spent there had been, indeed, most pleasant and profitable to me personally, and trusting that the little I had attempted to do for Jesus' sake would be blessed of him.

FOUKE, Ark., April 8, 1901.

CHANGE OF PASTORATE.

SUGAR CAMP, W. Va., April 16, 1901.

To the Editor of the SABBATH RECORDER:

I think it appropriate to give a summary of my work on this field for the two years I have labored here. I go to Salemville, Pa., having resigned here, to take effect May 1. Since coming here in April, 1899, I have preached 242 sermons, had 83 converts and restorations, 46 have been received into the churches, and 43 have been baptized. I have four more times to preach, and two persons are awaiting baptism. I have distributed hundreds of tracts, visited hundreds of families, and, during the revivals, have held prayers in nearly all the houses in the communities. I have made many exhortations, held Christian Endeavor meetings, prayer services, etc. We have carried prayer-meetings into the homes of the aged and afflicted, and given exhortations and testimonies to the indifferent and to those who were lacking in interest. Whole families have been converted, and in some of these all pray at "family prayers," and in the congregation. At my home all are converted, and all take part at family prayers, twice a day, from the pastor down to a nine year old girl. Three of this family were converted recently, and they take great delight in their family services.

Bro. J. G. Burdick's work among us has been greatly blessed of God. About sixty have been converted and restored in his meetings, thirty baptized, and twenty received into the churches. This does not measure the good accomplished. Bro. Burdick's preaching fitted in well with what the pastor had presented before. He emphasizes the baptism of the Holy Spirit, the higher life, and practical Christianity. By invitation of the church at Salemville, I visited them recently and held a quarterly meeting for them, preaching six times, and received a call to become their pastor.

Fraternally,

D. W. LEATH.

PICTURES OF JACOB BAKKER.

The S. E. and I. A. have for sale some photographs of our young missionary to Africa, Jacob Bakker. These pictures were made by Clayton Coon, and all the receipts above the bare cost of production will go into the treasury of the Association.

It is hoped that a large number of our people will avail themselves of this opportunity to procure a picture of Brother Bakker. Price 25 cents each, postpaid. Address O. S. Rogers, Treasurer, Plainfield, N. J.

I do believe the common man's work is the hardest. The hero has the hero's aspiration that lifts him to his labor. All great duties are easier than the little ones, though they cost far more blood and agony.—*Phillips Brooks*.

The gratitude of the lowly is precious.—*O. Howard*.

Woman's Work.

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

LOST; A BOY.

He went forth from the old home hearthstone
Only two years ago,
A laughing, rollicking fellow
It would do you good to know;
Since then we have not seen him,
And we say with a nameless pain,
The boy that we knew and loved so
We shall never see again.

One bearing the name we gave him
Comes home to us to-day,
But this is not the dear fellow
We kissed and sent away.
Tall as the man he calls father,
With a man's look in his face,
Is he who takes by the hearthstone
The lost boy's olden place.

We miss the laugh that made music
Wherever the lost boy went;
This man has a smile most winsome,
His eyes have a grave intent;
We know he is thinking and planning
His way in the world of men,
And we cannot help but love him,
But we long for our boy again.

We are proud of this manly fellow
Who comes to take his place,
With hints of the vanishing boyhood
In his earnest, thoughtful face;
And yet comes back the longing
For the boy we must henceforth miss,
Whom we sent away from the hearthstone
Forever with a kiss.

—Advocate and Guardian.

HUNDREDS of dollars are often spent for flowers in decorating the city churches for special occasions. This year, at Easter, Dr. Rainsford of New York, had his church decorated with hundreds of pots of geraniums in bloom, instead of the usual cut flowers that cost so much and perish so soon. After these plants had served their purpose in the church, they were given to the members of the Sunday-school. They tried to have one go into every home, even if every child could not have one. Dr. Rainsford believes that every ray of beauty or brightness that comes into a home tends to make it better, so each little plant has gone out on its mission of love.

WORKING GIRL'S CLUBS.

When we are hearing so much about vice and crime in the great centers of our civilization, it is with pleasure we note some things that are being done in the way of Social Betterment.

Working Girl's Clubs, under the wise leadership of Miss Grace Dodge, have done more good than can be calculated among the girls, the future home-makers of New York. The Club is intended to reach homeless girls, and provide a pleasant place of meeting, and gradually to organize classes for instruction in those branches that most appeal to them.

Comparatively few are interested in purely literary work, but the class in millinery, dressmaking, domestic science and kindred subjects are well patronized. Girls are taught how to make the most out of little, as one graduate expressed it, "The dressmaking taught me how to turn my woolen skirts into blouses for my boy." Vocal music, physical culture, sanitation and hygiene are presented in classes or in form of lectures. The social side is not left out, for the Club-room makes an attractive place to which the girls can invite their friends for a social evening or a cup of tea.

While these Clubs are supported largely by outside aid, those most interested believe that the truest help is to teach people to help themselves, so the girls pay five or ten cents for each lesson. We value most what costs us something, so these girls have a higher

appreciation received, because they, in a certain sense, pay for it themselves.

While most needed perhaps in a large city, where hundreds of girls are congregated, the Working Girl's Club has found its way and a place into smaller cities and large towns, wherever girls are found who need help of this kind and are willing to receive it. Wherever they have gone they have been the means of great good.

These Clubs are not intended to take girls away from their homes, but to put in the hands of the girl without home-training, opportunities for growth that shall not only aid her personally, but shall teach her how to make a home, that shall be something more than four walls, when the time for that comes.

A SYSTEMATIC AND WORLD-WIDE STUDY OF MISSIONS.

At the Woman's Meeting on Literature, during the Ecumenical Conference, the question was discussed as to whether it would be feasible and desirable for all woman's boards to unite in a scheme of systematic study of missions.

A seven years' course was suggested as follows: First year, history of missions, from apostolic times to the end of the eighteenth century; second, present condition of women in different countries, and mission work among them; third, a study of India; fourth, Africa; fifth, China; sixth, Japan; seventh, several countries where the work is not common to all boards—such as Burma, under the special care of the Baptists; Turkey, under the Congregationalists; Siam and Laos, under the Presbyterians, etc. It is proposed that the topics shall be used in seven monthly meetings in the year, leaving five for optional or denominational topics. It was suggested also that each meeting should occupy an hour and a half, and that a portion of each meeting be given to current events or items of denominational interests.

Reasons in favor of such a scheme mentioned were:

1. Many of the sub-topics for meetings would be the same for all boards, such as geography, history, nature characteristics, family life, etc., and much of the material needed would be the same.

2. This would make the literature of the different boards valuable for all the others, and the better advertisement given would help much in disseminating missionary information.

3. Better literature could be secured by selecting expert writers, whatever their denominational connection may be.

4. Better economy in printing might result by the union of all boards through the issue of large editions.

5. It might help to promote a unity in mission work which was made so apparent at the Ecumenical Conference. It might lead to union meetings of all denominations or quarterly reviews which would be of great benefit in broadening the view of the work.

An informal rising vote at the Ecumenical Conference evinced hearty approval of the general plan, the details of which were left in the care of the World's Committee of Women's Missionary Societies. A meeting of this Committee was called in New York on April 30, 1900, and it was voted to proceed to carry out the suggestions as soon as practicable. A committee of five was appointed to make

definite plans: these were Mrs. J. T. Gracey, Rochester, N. Y.; Miss Ellen C. Parsons and Mrs. Twing, New York City; Mrs. N. M. Waterbury and Miss A. B. Child (Chairman), Boston.

So far as known the plan has met with universal approval, and it is hoped it will prove one of the important and beneficial results of the Ecumenical Conference in woman's work.

It provides especially for monthly meetings of local Societies, but in some cases it may be more interesting or feasible to use the idea in the form of study classes or in any way that may be desirable. The plan is only suggestive, and it is expected to be most flexible and adaptable to all conditions, but it is hoped that in some form a large number will be stimulated to special study of the great theme.—*Evangel.*

THE HOUSEWIFE'S PART.

O men and O brothers, and all of you others,
I beg you to pause and listen a bit,
And I'll tell you, without altering any of it,
The tale of the housewife's part:

Mixing and fixing,
Brewing and stewing,
Basting and tasting,
Lifting and sifting,
Stoning and boning,
Toasting and roasting,
Kneading and seeding,
Straining and draining,
Poking and soaking,
Choosing and using,
Reasoning and seasoning,
Paring and sharing—
That is the housewife's part.

Filling and spilling,
Pounding and sounding,
Creaming and streaming,
Skimming and trimming,
Mopping and chopping,
Coring and pouring,
Shelling and smelling,
Grinding and minding,
Firing and tiring,
Carving and serving—
This is the housewife's part.

Oiling and boiling and broiling,
Buying and trying and frying,
Burning and turning and churning,
Pricing and icing and slicing,
Hashing and mashing and splashing,
Scanning and planning and canning,
Greasing and squeezing and freezing—
This is the housewife's part.

Aching and baking and making and shaking,
Beating and heating and seating and treating,
O men and O brothers, and all of you others,
Do you envy the housewife's part?

—C. E. World.

REFLECTIONS.

NIXON WATERMAN.

A good "schoolma'am" is rather to be chosen than great riches. She is the child's second best friend, presuming that the child is so fortunate as to have a good mother. If it has not, then she is its best friend. There are "old maid" school teachers who come nearer to fulfilling many of the requirements of an ideal mother to more children than have any dozen married women I have ever met outside of a school-room. Sweet, gentle, saintly souls are they, who through their long, long years of school work give to every one of the many boys and girls who come into their zone of influence, a hopeful, helpful portion of their sunshine and their song. They teach not only "readin', 'ritin' and 'rithmetic," but the morals and the manners that make the men and women who lift the world toward right thinking and right living.

It is the teachers and not the preachers in whose keeping are the morals and consciences of the people. It is they who when the boy or girl has stepped beyond the more immediate influence of the home circle, must leave the most lasting impressions on his or her mind.

If it so happens that President McKinley

shall come to me and say, "Now will you not please tell me how to run this government?" I will reply, "Certainly, with pleasure. First of all, employ the best school teachers you can get, and pay them well for their services, even though you build and man a few less warships per annum than you are now doing. Let the teachers understand that after they have given you years of faithful public service you will see to it that in their old age they shall not want for the material comforts of life. Construct plenty of large, light, beautifully surrounded school buildings, equipped with every means for advancing the work of teacher and pupil.—*Good Cheer.*

A VISIT TO THE BUDDHIST MISSION IN SAN FRANCISCO.

I want to tell the readers of the RECORDER of an interesting experience we have had on this Easter Sunday. You know that Doctor Fryer holds the position of Professor of Oriental Languages at the University of California, which is situated in the city of Berkeley. During the present term he has been giving a course of lectures upon the Religions and Philosophies of China, especially of Buddhism, and it was immediately after one of these lectures, a few months ago, that he met a young Buddhist priest for the first time. Through the papers he had learned of the lecture-course in the University, and came over from San Francisco to attend the lecture on that day. He has since been a frequent attendant, and as a result my husband has made an interesting acquaintance with him.

A few days ago a written invitation came from him asking us both to attend the special services to be held in honor of Buddha's birthday, which in Japan this present year is celebrated, as it so happens, on this Easter Sunday. Accordingly we left home this morning in time to reach the Buddhist mission in San Francisco for the eleven o'clock service. This mission occupies a commodious building on a street within easy distance from the business center of the city, and to-day there were banners and flags draped around the front entrance in honor of the noted occasion. The service had already commenced when we entered, so we set at once to the task of listening and trying to understand the English address of the superior of the two Buddhist priests who stood before the audience in his priestly robes with a string of beads in one hand. I will not undertake to report what he had to say, but he talked much of the "message of strength and love," and of the "light supreme." He said: "This light of Dharma, or the law, will guide every suffering mortal to the realm of immortality and peace where only true happiness prevails." "The time has come," he thought, "for the Buddhists from the countries of the Orient to meet with the intellectual and spiritual demand of the Occident of the present age."

A good-sized room was filled with well-dressed, intelligent American people, the larger half being ladies, whose seemed to take great interest in all that was said by the two priests, who both seemed to have prepared special addresses for the occasion. All who came in were presented with copies of "Buddhist Hymns" in English, and the first number of a bi-monthly magazine, dated "Buddha Year 2444," and published in San Francisco. A middle aged woman presided at the piano when the hymns were sung, and played the accompaniment for a young woman who sang

the solo, "Consider the Lilies," in a beautifully clear and sympathetic voice. The rooms were decorated with flags, Japanese pictures, and an array of streamers of various colors, reaching out in every direction from the chandeliers of the two rooms, which were thrown together for the meeting. At the back of the inner room there was something like an altar-piece with an invocation to Buddha on a tablet in the center against the wall. Above it were silk hangings in the six different colors, which are said to form the halo around Buddha's head.

After the service the two priests came up and expressed great pleasure at seeing us there, and invited us to remain until after the others were gone and then take some tea with them. We did so, and it was from this circumstance that we were enabled to gather more facts about their mission than we otherwise could have done.

It seems that this mission was established in September, 1899, by some priests who were sent out from Tokyo, Japan, from which headquarters the place is still supported. In all five priests have been here from Tokyo, one of them having recently been sent to Germany to study "the relationship between church and state in Europe." The other four are occupied in this state as there are already two branch missions in other cities. Their magazine says that their object in coming here is to "minister to the spiritual wants of their own countrymen on this coast, and to take up the work of propaganda in the new world." Another extract from the magazine which lies before me is this: "A critical time is this, and I hope all Buddhists in Japan will wake up from their long sleep and be as active as the early missionaries of Buddhism. We require self-sacrificing, earnest, true-hearted, intelligent workers to preach Buddhism; and we require all lay-Buddhists to support the missionary propaganda."

The lower or basement portion of their building is used for the Japanese work; here they have schools both afternoons and evenings for boys and men, and teach them their religious works, as well as other books in Japanese. One of the priests told us that many of their people here had become Christians because they had been neglected by their own people, in not having their mission established earlier. As yet they have no school for Japanese girls, but this they are now contemplating, and hope to have such a work started in the near future. They also look to building a temple in San Francisco as soon as arrangements can be made for it.

Their school now numbers from eighty to a hundred pupils, and is still growing in size and interest. Two rooms on the first floor above the basement, where the service was held, are given to the work among other nationalities than the Japanese. Here services are held on Sunday mornings at eleven o'clock and again in the evening. On Wednesday evenings a meeting is held "for the study of Buddha's religion." They have already established an American church of about twenty members, and it was not a little surprising to me to note the marks of intelligence and refinement of some of those with whom we talked. One of the ladies with whom I spoke said in response to my question as to what they were doing, that as yet they had really done nothing, but that they are planning a work among the poor and unfortunate

something like the "Settlement work" among college students. Another woman told me that, her greatest reason for coming among them was that their doors are open to all "without regard to sex, race, color or creed." She was formerly a Christian church member but when she found that the colored people in her church were not allowed to partake of the communion with those of a lighter complexion, she gave it all up, but now she had found the true religion based on the "scientific laws of life as set forth in the Dharma of the Lord Buddha."

The tea to which we had been invited proved to be a plain, quiet meal with only the two priests, one of the ladies we had met at the service, and ourselves, present. There was no meat, but scrambled eggs and some well-cooked vegetables made up the menu, with a dessert of fruit and cake. The priests said that their branch of Buddhists were not altogether vegetarians, though they themselves care very little for meat. Everything was tidy and well-arranged so that the table was very pretty, with a large vase of red carnations in the center.

A few weeks ago when Col. Olcott, the apostle of Theosophy, came from India, he addressed the people at this mission, and the substance of his remarks is published in this first number of their magazine. Theosophy they consider to be a branch of their religion, as there are many sects in Buddhism and they are the different roads which lead to Nirvana.

I asked one of the priests why they held meetings weekly, and on Sunday, as if they observe the day as a Sabbath, and was told that "all days are Sabbaths, or should be," but that their arrangements are made in order to adapt themselves to the convenience of the people here.

When asked as to the absence of idols in their temple, we were told that the people here do not need the different images of gods as represented in temples in the Orient. Here they can understand the signification without such display, but in the Orient they must have something to see in order to understand.

The planting of Buddhism on these shores seems a strange anomaly—something not easy to be assimilated, yet from their apparent success with Americans, to say nothing of their own people, these young priests have everything for encouragement. They come from a college in Tokyo where they have had special training for the purpose of extending their religion, and the missionary spirit seems to pervade their work. They appear to really think themselves possessed, as they say, of the Light of Truth, and are not daunted nor discouraged by any hindrances to their progress. As a first duty, they have come to teach and hold their own people—a lesson truly worthy of imitation for Christians—that their children may stand firmly upon the Rock of Righteousness, which, knowing well, they should hold as dear as life itself.

Sometime I hope to talk with these young men in regard to the influence of Buddhism in its workings upon the masses of the people in India, China, and Japan, and then compare it with the fruits of Christianity as seen in their own lands, even among the native Christians, and in the enlightenment and civilization of Christian countries. I want to talk with them of the net of superstitions in which the people of these countries are

wrapped till their responsibility and identity as individuals seem to be completely lost. I want to talk with them, too, of the degraded and enslaved condition of woman in those lands where Buddhism holds such complete sway. In fact, there are a hundred other things to talk with them about.

LIZZIE NELSON FRYER.

APRIL 15, 1901.

WHAT DID THE JEWS EXPECT THE MESSIAH TO BE?

BY PROFESSOR GEORGE B. STEVENS, TH. D., YALE UNIVERSITY.

The popular Jewish doctrine of the Messiah corresponds with the current conception of the kingdom of God. The Messiah was to be the one who should usher in this reign of prosperity and peace. In proportion as the kingdom of God was conceived of in a worldly and political way, in that proportion did the doctrine of the Messiah take on a similar character. If the kingdom was to be a worldly empire, the Messiah must be a worldly ruler or prince. Hence we find that in the later Jewish period the person and work of the Messiah were chiefly regarded in this light. It was believed that he would lead a popular uprising against the dominant Roman power, throw off the hated yoke of political oppression, and reconstitute the nation in prosperity and power. The Messiah was to be, above all things, a victorious leader and chieftain to the people. Under his sway their sorrows and sufferings should cease, a blessed reign of happiness and peace should be realized, and the bright hopes of Israel concerning the future golden age find their perfect fulfillment.

In the teaching of the great prophets of the Old Testament the Messiah had been described as a spiritual Deliverer and Saviour.

Not that his work was wholly spiritual; it was to have a relation to the present life, and to the present prosperity and happiness of men in this world. It was to have significance for human society, but the aspect of his work which was most emphasized concerned the relations of man to God, the religious welfare and development of humanity. The Messiah was to be one who should teach men to know, to love, and to serve God, and who should exemplify in his own life that perfect consecration and service which men were to render to God. But in the course of time the worldly side of Messiah's work became the prominent one in the thoughts of the people. His spiritual and prophetic function was quite subordinate to his function as ruler and leader. It was not so much spiritual as political deliverance which he was expected to bring.

We accordingly find that in the time of Jesus the dominant conception of the Messiah was that he should be a ruler and king. Visions of power and glory filled the minds of the people of that time. They were no longer able to interpret the Old Testament's descriptions of Messiah's person and work in the sense in which they were originally intended. The representations of the suffering servant of Jehovah in Isaiah were either ignored or ingeniously explained away. The Jews of Jesus' time did not believe in a suffering and dying Messiah. It was contrary to their whole conception of Messiah's person and function that he should suffer defeat, and ultimately an ignominious death. How could he thus suffer, when he was ordained of God to be the victorious champion of his

people? How could he fulfill the promise of deliverance if he submitted himself to death?

The conviction that the Messiah would triumph and reign, that he would defeat Israel's enemies and lead the nation forth to a glorious victory, was greatly intensified during the years immediately preceding the appearance of Christ. The oppressions and sufferings which the nation experienced under the Roman domination, which tended so powerfully to the secularization of the doctrine of the kingdom, tended with equal power to a worldly and political conception of the Messiah. So completely were the thoughts of the Jewish people taken up with their hardships and sorrows, that they could think of little else than deliverance from the hated power of the Romans. It was not strange that their inherited view that a good and happy time was coming should take the form of a belief that the promised Messiah would usher in this happy and glorious era. It was quite natural that the future blessedness should include as its most prominent element that deliverance from oppression of which they were so constantly compelled to think. When all the circumstances of the time are considered, it becomes quite feasible to explain the way in which the Messianic idea in Judaism had degenerated from the lofty spiritual conception of the old prophets to the political view of his person and work current in the time of Jesus.

We find ample illustration in the New Testament of this popular Messianic idea of which we have been speaking. In the view of many, the primary significance of Christ's temptation was that he was called upon to decide whether he would follow the popular conception of Messiah's work, or, deserting this, choose out another and a higher course of action. One element in the popular demand for the Messiah's work was that he should do great and startling miracles, that he should defeat his enemies by overwhelming exhibitions of his divine power and authority. It is possible to regard the description of his temptation in the wilderness as a pictorial representation of this idea. Let Messiah, if he be truly such, cast himself down from the pinnacle of the temple; let him turn the stones of the desert into bread; let him compel the acceptance of his authority and mission by such impressive exhibitions of divine miraculous power that none could refuse to confess him to be the chosen leader of God's people. It may easily be that John the Baptist cherished a view of Messiah's work that was somewhat tinged with this conception. The Messiah was to come with a winnowing fan of divine judgment to separate the wheat from the chaff. He was to come with a powerful display of his almighty authority and power. Certain it is that many of Jesus' disciples shared to a great extent in this theory of Messiah's work. They hoped for positions of authority and power in his world empire. They dreamed of a restoration of the kingdom of Israel. The course which Jesus actually pursued in propagating his truth and in founding his kingdom involved a profound disappointment to many of his followers. They could not understand why he did not do what they supposed he had come to do.

"Wilt thou at this time restore the kingdom to Israel?" they said to him. How bewildered they were as he continued to do his

work without fulfilling any of those conditions which they regarded as essential to the setting up of his kingdom! He founded no party; he led no popular uprising; he authorized no use of the sword; he refrained from all participation in political affairs. They could not understand that his kingdom was in the realm of the spirit, and that his object was to make himself king in the sphere of men's inner life. Between the popular idea of Messiah's mission and that which Jesus taught and realized there was a great gulf, which the minds of his disciples were not able to bridge. It was only gradually, under the guidance and illumination of the Spirit, that they were able to enter into the meaning of his spiritual view of his kingdom and work.

But, defective as was the popular Jewish view of Messiah's mission, far as it fell short of the higher prophetic ideal on the subject, there was still a kernel of truth preserved within it. That truth was that the gospel of Christ is a gospel for this world and for the present life of man. Its spirituality does not mean that it has no application to the duties, relationships and experiences of this present life. It is a gospel of social well-being. It is a gospel even of political prosperity and progress, but it is this because it is, first of all, the gospel of a God-like life. It is the gospel of man's outer life because it is primarily the gospel of his inner life. Yet these two aspects of the teaching of Jesus were not apprehended in this relation by many to whom he spoke; it was difficult for them to place the spiritual first, and see that the outward and temporary was of secondary interest and concern. It was one of the constant efforts of Jesus to enable men to see the meaning and application of his work in its true proportions, to enable men to place first that which is first, and thus to seek the realization of their social and political well-being through their sympathy and harmony with the holy will and purpose of God.

Nor would it be correct to say that Jesus himself did not have his doctrine of Messiah's victory and majesty. He used language as strong as that of any of the prophets concerning the world dominion which awaited him. He did not hesitate to say that the Father had committed all things, all authority, all power in heaven and in earth, to him. But he was to come to this victory, not by methods of worldly ambition, but by the diviner way of humility, sacrifice and service. There is nothing more characteristic in the consciousness and in the work of Jesus than the way in which he combined the apparently opposite conceptions of humiliation and abasement and those of exaltation and majesty. It is probable that his favorite self-designation, "the Son of man," was purposefully adopted by him because it lent itself to the expression of this combination of ideas. In some of its uses the "son of man" in the Old Testament was a designation of weakness and humility; in others, a designation of strength and majesty. Now Jesus took up into himself both of these characters, and united them in a perfect combination. He humbled himself, and was thereby exalted. The way to his throne was the way of the cross. He gave himself up to the life of perfect sacrifice and service that he might thereby be glorified through self-denying love. He was lifted up on the shameful cross, but, in thus being lifted up, was able to draw all men unto himself.

Thus we see how Jesus fulfills the Old Testament and the popular Jewish Messianic idea? He conserves in his teaching and work the essential spiritual truths contained in that idea, but he strips it of all that is gross and earthly. He elevates and dignifies the hope of Israel by showing that a far higher purpose of God is to be realized in his work than that of which the Jewish people had ever dreamed.—S. S. Times.

Young People's Work.

GENTLENESS.

A paper read by Florence Ayers at Semi-Annual Meeting, Dodge Centre, Minn., and its publication requested by the meeting.

In Gal. 5: 22, "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith." Gentleness is "softness or sweetness of disposition," not only under favorable conditions, but unfavorable. Some may be kind and courteous because "it pays" in a business way. But true gentleness, or loving kindness, springs from within. It is the fruit of love, the acting out of the desire to minister to others. Ministers of God are exhorted not to strive, but to be gentle unto all, apt to teach, patient, giving the masses the words of love by our Saviour in a gentle manner. Christ was gentle; he never used harsh words in reproof even when it would seem to us the proper thing to do. How gentle was he as he blessed the little children and took them on his knee, and, when the disciples murmured for fear he might be bothered with them, he said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven;" and mothers brought their children to him that he might lay hands on them and bless them.

At the time of the Master's betrayal, not one harsh word to mar the scene, but gentle, meek, submissive, through it all, up to the time of his crucifixion.

When Peter denied his Saviour thrice, no anger shone from Christ's eyes, but a grieved expression came over him as he looked on Peter from the cross when he was suffering untold agonies, for the love of the world. Some of his last words were for his mother's care, telling John to be her stay and son. Oh for more of the meekness, and gentleness of Christ in these days of selfishness, hurry, hustle, care, worry, and misery. It would win to Christ more souls than all argument could ever accomplish. Love is the power to overcome all obstacles.

The harsh, scolding mother will have undutiful children, while the gentle mother will, as a rule, have kind, obedient children, wishing to repay her for all her thought and care. Which teachers are most loved, the scolding teacher, or the teacher who has a sunny good-morning for all, and is truly grieved when her pupils disobey; who, instead of saying, "you must not," reasons with them, and brings out their good impulses, and shows that she trusts them? This course will win the most obstinate child. Would we be as harsh in our criticism of others if we knew of their temptations? Perhaps we may need their help sometime, and get nothing but jeers.

A prominent editor was once drinking a cup of coffee in a restaurant, when a ragged newsboy came in and ordered five cents worth of beans; he was nearly starved, as the editor could see. As the waiter passed by, the editor ordered a bountiful supper for the boy. It was thankfully received, and a few days later the gentleman was accosted by the boy, who asked him to take a "quarter" for the supper he had so generously provided. The man refused, but the boy pressed it, urging that the editor take it for his sake that it might feed some other hungry boy. Many a hungry child has been fed by that money since. Let us not be harsh because our neighbor does not do as we think he ought. Do

not be hard on young people; they will make mistakes, but help them that they may help others. Some will answer, "I believe in saying what I think." Our thoughts should be kept to ourselves when they are selfish, wicked thoughts, and we should check them ere it is too late. Let us all strive to be gentle with one another, and so help gain the one glorious result we are all seeking—right living and peace.

CONSECRATING OR FEASTING?

The RECORDER of April 8, Young People's Work, page 218, first column, second paragraph, reads:

Back of every external organized movement for increasing Christian activity, there must be the consecrated lives of individuals. We speak of what our church and our Society should do in a sort of impersonal way, which means nothing toward the stirring of our own lives to action.

The "organized movements for increasing Christian activity" at the present time when compared with the principles laid down by our Saviour, appear to be, many of them, of questionable propriety, as the trend is more toward fraternizing and socialism than toward producing consecrated lives. The principle set forth, that "back of every external organized movement there must be consecrated lives," should be so closely observed as to result in self-consecration to the Master's service.

One particular feature in most of these organizations is, that after some sort of pre-arranged exercises comes a feast called "refreshments," then games interspersed with repartee and song, all having what is called a "grand good time."

All organizations have, more or less, a political element, that of shirking personal responsibility, making everybody responsible, and nobody in particular, which is a "sort of impersonal way which means nothing toward the stirring of our own lives to action."

Some organizations, to get people out and to become interested, arrange a feast and have high-toned refreshments, knowing that the old adage holds true, that

"To reach the heart, and get the vote,
The surest way is down the throat."

We have yet to hear of a Christian organization of any sort making an appeal to its members to set apart a season for fasting and prayer (the prescribed course set forth for those who love our dear Lord and Saviour to follow. Acts 13: 1-3).

The two sentences in the paragraph to which we have referred above we believe to be axiomatic, and should be held in high esteem. The writer is unknown to us, but we thank the brother for the sparkling gem.

H. H. BAKER.

OUR MIRROR.

THE Junior Christian Endeavor Society of the Seventh-day Baptist church of Fouke, Ark., was organized March 2, with twelve members. Three others have joined the Society since that time. The officers are as follows: Superintendent, Miss E. A. Fisher; Assistant Superintendent, Miss Lottie Hull; President, John Randolph; Vice-President, Edgar Davis; Secretary, Velma Davis.

THE Junior Christian Endeavor Society of the Seventh-day Baptist church of Gentry, Ark., was organized March 30, with fourteen members. The officers are as follows: Super-

intendent, Mrs. Henry Williams; Assistant Superintendent, Miss Phebe Stillman; President, Myrtle Maxson; Vice-President, Minnie Johnson; Secretary, Henry Ochs; Treasurer, Benjamin Maxson.

TWO THOUSAND DOLLARS RAISED

In the One Hundred Thousand Dollar Centennial Fund of Alfred University.

Many readers of the RECORDER have watched with interest the gradual growth of the Centennial Fund of Alfred University, as from week to week the additions have been noted and the names of the contributors have been published. It is now a year and a half since the names of the subscribers began to appear in the RECORDER. In that time the fund has grown to the sum of two thousand dollars. Some very interesting and suggestive facts may be noted from this movement thus far.

1. Many who could not, or would not, contribute large sums of money to the College, have contributed small sums, and thus become personally interested in, and identified with, the growth of its funds and efficiency.

2. Many small gifts aggregate large sums.

3. When individuals once begin to be interested, and to contribute, they naturally increase their interest and contributions, as is shown by the fact that many persons who gave one dollar last year have given larger sums this year.

4. People of the Seventh-day Baptist denomination have been but little in advance of those of other denominations in their support of this movement thus far. During the first year, \$1,302 were contributed. It was contributed by 615 persons, residing in 22 states and territories. Of this number 297, or nearly one-half, were outside of the denomination.

5. That if the denomination is to support higher education and reap the benefit of giving our own young people the higher education they need in the environment of our own religious and denominational life, we must respond to these efforts more vigorously than we are doing at present. Higher education for the present generation can only be given where large equipments of buildings, endowments, laboratories and apparatus are provided. Other denominations and state institutions are providing such equipments. Seventh-day Baptists must either do so, or give up the struggle to give a higher education to their own people.

BOOTHE COLWELL DAVIS,
President of Alfred University.

REFERENCE LIBRARIES.

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

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

Address: American Sabbath Tract Society,

PLAINFIELD, N. J.

Children's Page.

OLD PUSS.

BY T. DWIGHT HUNT.

Any attempt to state the virtues of Old Puss meant the writing of a book. But not to give her at least honorable mention would be equally unpardonable. For of all the cats that ever purred or yowled she was certainly one of the best. She was no beauty, just a common striped cat, with faded yellow patches on her sides. The faded yellow patches, however, and the long tail were exactly what had made the cook choose her out of a litter of six. "As good as a long-tailed yellow cat," he used to say. And as a judge of cat character he had few rivals.

When she came to the ranch Old Puss was not even weaned. Indeed, it was as much to save her from a drowning as the need of a cat that had led the cook to adopt her when so young. He shut her in the stable with a saucer of milk. But she did not know what milk was—in a saucer. So she kept growing thinner and hungrier, and at the end of two days the cook feared he had saved her from a drowning only to suffer a worse fate. What should he do?

Now it chanced that Murphy was then only a puppy two or three weeks old at most. He and five little brothers and sister were rolling over each other in one corner of a box-stall of that very stable during those long two days poor little Old Puss was starving. Their mother, Fanny, was a generous provider, and they were fat. It also chanced that some one left the box-stall door open one afternoon, and when the cook came out that evening with a saucer of milk he could not find Old Puss anywhere.

"Most likely the poor little thing has crawled into a corner and died," he said, looking around. Then all at once he thought he heard a little "meow" from somewhere—a very contented one. He looked again, everywhere. Presently he spied the box-stall door ajar. "Ah, she's crawled in there! What will Fanny say?" But before he had taken two steps a sight met his eyes which made him spill all the milk. There in the corner lay Fanny giving supper to seven little objects, instead of six. And the seventh was no other than little Old Puss, purring with delight!

It took the cook three minutes to recover, and it is well that his exclamation brought everyone out there, else his reputation for truthfulness would have surely suffered. But it is true, every word of it. And that is how Old Puss was saved from starvation and grew to be so famous a cat. From that day on Fanny adopted her, and she grew up with the puppies.

Early she showed signs of a great mouser. When still quite young the number of flies and beetles she could catch in a day was a constant source of delight to the cook (who really flattered himself not a little over his ability to judge cat character). And later, when she had kittens of her own, she fully lived up to all expectations. On one day four gophers, two mice and a mole were counted. On another occasion she brought in a young jack-rabbit, and to this hour the cook declares that it was a puzzle to tell which had which—the rabbit or the cat! But her great specialty was gophers; and gophers were the pest of the ranch.

Of course Old Puss had her faults. But who hasn't? She would steal sometimes. While the cook was milking she had to be watched, or she would creep quietly up beside a pail of milk, dip in a paw and then lick it off—over and over; although she was never known to do so without first having washed the paw thus used. To break her of this the cook took to squirting the milk into her mouth direct, and thereafter she would sit near a cow, holding her mouth open minutes at a time. She could get it faster this way, so the bargain was struck.

She could not always be trusted alone in the kitchen, either. But then the cook said that a cat which wouldn't help itself when it had a chance ought to be branded with a big N G, and taken down the gulch. (He had never branded any thus, it is true; but the cats which had taken a walk with him down the gulch had never come back.)

There was some excuse for Old Puss, however. She was too tender-hearted. From her first family to her last she had never weaned a kitten. So when her daughter Olympia's lovely family came she also had three babies of her own to care for; that made nine besides herself to support. Indeed, she never brought home a mouse or a gopher but that Olympia and her family were all on hand to share it. No wonder she was thin.

Thus always having some family to think about, it naturally became a second thought to her to be constantly on her guard. Indeed, she grew to be almost Murphy's equal for watching. No strange dog could ever come near without being sorry. One did once, but he never repeated his visit. The last the cook saw of him he was flying down the road with Old Puss scratching the hair all off his back.

On another occasion the cook heard her growling and growling just outside the kitchen door. Finally he thought he heard something else that sounded more suspicious. It was a creepy sound, a "z-z-z z-z! z-z-z-z!" repeated many times. He looked out, and there, coiled up just where the next person going out would be sure to step, was a huge rattle-snake, with Old Puss sitting on the door-sill above, watching it! Now it is more than likely that the cook himself would have been the next one to go out, so who can blame him because he seldom punished her for her little short-comings?

But perhaps the oddest thing Old Puss ever did happened during her fourth summer. At any rate, it is exactly what the cook said one might have expected of her, and only of her. There was a noisy, fussy old hen in the yard which at last had succeeded in bringing off five chicks—all downy yellow little fellows excepting one, which was nearly black. Now this stupid old hen was extravagantly proud of her brood, small as it was—proud, that is, of all excepting the poor little black chick. She would ruffle out her feathers, strut grandly about, and when she found a worm her "Cluck! cluck! cluck! cluck-k-k-k-k!" could be heard all over the place; much louder, in fact, than any other old hen with twice her brood. It was her way. She loved a noise, and, better still, the attention it drew. But when the little black chick ran up for his share she would give him only a peck, and then proceed to divide the choice morsel among his four brothers and sisters. Indeed, it was seldom that he got so much as

a bite; and before he was ten days old his mother would not let him even snuggle under her feathers for a nap. In fact, the silly old thing would not own him at all, although she herself was also nearly black!

The result was that the little black chick soon learned that he would either have to hustle for himself or pine away and die; and he was too gritty to give up without a struggle. Food he could find in plenty; but oh, the cold, long nights huddled up alone against a board, or under a bunch of weeds!

Now it also happened that about this time Old Puss was busy rearing her seventh family—five roly-poly little kittens, just opening their eyes. She, too, was proud of her family, but, unlike the old hen, made little noise among them. She did not care to tell everybody of their hiding place—a barrel turned down on its side in a sheltered corner of the wagon-shed, and known only to her friend, the cook. Also unlike the hen, to none of the five did she show the slightest partiality, nursing and bathing one and all, the black, the yellow, and the white.

Well, there came one cold, dizzy night when every creature—including the wild ones—was glad to have some kind of shelter. Even hoot-owls remained in their holes in the rocks. For what was the use of their getting wet when no mice were about? So you may be quite sure that all the pigeons and chickens, dogs and cats on the place were in where it was dry. And of course Old Puss and her babies were as snug and warm as a puss and her kittens could be, curled up on their soft bed of gunny-sacking and straw in that old barrel. While all the time it poured and lightened and blew outside.

But there was one little creature that night which was not warm and contented. Unlike most others, it had no dry shelter. The poor little black chick had gone to bed huddled under a clump of sunflowers. It was a cold and miserable enough place for a two weeks' old chick, even in a dry night; but when it grew dark, and the rain began to drip off the leaves, it certainly was no place at all. For a while the little fellow only crowded closer to the damp stiff stalk of the weed, though it still gave out no warmth, and a puddle was forming rapidly about his small cold feet. Then, bedraggled and shivering, he struck out through the dripping grass toward the back of the cart shed, which in a vivid lightning flash loomed darkly near by. It at least was something bigger to huddle against than the sunflower stalk! But the water had already begun to run off the eaves in many tiny streams, and falling only spattered over him worse than the drip from the sunflower. So, when unable to stay here, he crept slowly along the back of the shed until he rounded the corner. Then on along the side in full face of the wind and rain, his forlorn little "Cheep! cheep!" growing feebler and feebler. Ah, the lot of an orphan chick was hard. At last he reached the open front of the shed, and then, so numb as to be able to just keep moving, he crawled back under wagons, farther and farther—and yet a little farther—away from that driving cold. Until suddenly, just when he was on the point of giving up, he toppled over the edge of something and rolled down into the midst of—oh, such warmth!

And what did Old Puss do?—for of course it was Old Puss and her babies. She merely

raised her head, gave one of those most friendly of all cat grunts (impossible to spell), put out her nose, and sniffed the wretched little intruder all over. Then as he only snuggled closer and closer, uttering that most contented and trusting of little chicken chants—"Tweet! tweet! tweet! tweet!"—she began licking him off—his poor, bedraggled little body!

And so the poor little black chick was no longer an orphan. Each night for six weeks he snuggled in with Old Puss and her kittens; indeed, until he was old enough to take care of himself in the big chicken-house. At latest accounts Old Puss was busy rearing her ninth family. But there were no chickens in it; just kittens—six of them.—*The Interior.*

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.

PLAINFIELD, N. J.—The recent union evangelistic meetings, conducted by Mr. William Phillips Hall and Rev. Theodore S. Henderson, assisted by singers Rev. F. H. Jacobs and Prof. W. S. Weeden and son, brought many and great blessings to our city. A large number of persons professed conversion to Christ; Christians of different names were brought into closer fellowship in faith and labor; and the entire city was stirred religiously to a degree not often witnessed. The interest felt, although deep, was manifested most quietly.

On the evening of April 12, six members of our own Sabbath-school were baptized by Dr. Lewis, the pastor being taken sick suddenly. There will be baptism again on the evening of May 3.

The two following questions are now being considered by interested pastors and laymen: 1, The joint employment of a city missionary to labor among those who are not influenced or reached by the churches' ordinary life and work; and 2, the districting of the city for interdenominational parish work, each cooperating church to care for a given district, particularly in the interests of the people referred to above.

Our last Annual Meeting can be described best by printing the following announcement and invitation, and by adding that the meeting was well attended, enjoyable, helpful, and encouraging:

PLAINFIELD, N. J., March 18, 1901.

To the members of the Plainfield Seventh-day Baptist church and congregation:

Dear Friends:—The next Annual Meeting of our church will be held on Sunday, April 7, 1901, and with important new features, as the following program shows:

3.00 to 3.30 P. M., Social Reception.

3.30 to 3.45 P. M., Devotional Exercises, conducted by the Pastor.

3.45 to 5.30 P. M., Regular Business Meeting of the Church.

5.30 to 7.30 P. M., Social and Fellowship Hour, including the reading of communications from absent members, and a light supper at 6 o'clock.

7.30 to 7.45 P. M., A Song and Devotional Service.

7.45 P. M., Brief Reports of the Year's Work, from Pastor, Clerk, Sabbath-school, Woman's Society, Christian Endeavor, etc.

You are earnestly urged to attend this annual church home-coming if possible. Please indicate on the return postal card, by an early mail, how many expect to be present, for the information of the refreshment committee. If one cannot be present, please send some message. In the hope of seeing you, fraternally,

J. D. SPICER, Clerk.

ARTHUR E. MAIN, Pastor.

The Annual Musicales of our Endeavor So-

ciety are widely recognized factors in Plainfield's musical life; and the seventh, on the evening of April 16, was no exception. It was attended by several hundred people, who were cordial in their praise and generous in their "silver offering," the receipts being about \$90, or about \$70 above expenses.

As to weather, spring is "late" and rains abundant.

PASTOR MAIN.

ALFRED, N. Y.—It has been a time of refreshing with us so far this year. The Friday night prayer-meetings have an attendance usually of from two hundred to three hundred and are also attended by the power of the Spirit. A good deacon, of mature years, who has been spending the winter here, says he has never seen anything to equal them. Invitations to the unconverted are not always given; but on a recent night four rose in response to such an invitation. Baptism has been administered seven times, twenty candidates having been baptized, about half of these being students. The Sabbath morning congregation often taxes the full seating capacity of the church.

House cleaning is a red-letter occasion this year, for doth not the General Conference meet with us next August? Many intended to have new paper and paint anyway and this is a good time to inaugurate them. It is hardly safe for the pastor to drop in to supper now-a-days.

The Rogers & Hemphill machine shop now employs fifty-four men. Arrangements are being made to enlarge further. The property formerly occupied by the SABBATH RECORDER, and recently by the *Sun*, has been purchased for their purpose. The *Sun* will put up a building of its own on South Main St.

"Life Time Hymns" were dedicated at the service last Sabbath. Instead of a sermon, the pastor selected significant facts regarding the authors life and use of the different hymns before each one was sung by the choir and congregation. It was a very pleasant occasion. These books seem to be well liked. Four churches have now ordered them.

The school is flourishing. The prospects now are to send out at least a dozen young men in student evangelistic work next summer.

The Allegany spring is not like the Wisconsin spring. One day here it is spring—warm, radiant and balmy. The next day, perhaps it is snow—eighteen inches—the day before yesterday, for variation, it was an ice storm. Just now it is a flood; but "The Lord on high is mightier than the noise of many waters." Yet, Alfred is an ideal place in which to live—almost. To adapt the statement of the Boston woman—Alfred is not a place, it is a state of mind. Hills in Kansas and Crofoot in China bear witness. Deponent hath travelled about somewhat in city and country and must say that—you had better come to Conference next August and see for yourself.

NEW MILTON, W. VA.—Eld. D. W. Leath began the pastorate of the Greenbrier, Black Lick and Middle Island, W. Va., churches May 1, 1899, by a united arrangement between the Missionary Society and the three churches. He has faithfully performed the work, preaching on Sabbath regularly twice a month in each church, and at Lick Run also, except when quarterly or protracted meetings have interfered. He has been great-

ly blessed with splendid health and strength of body. His preaching and practicing have been plain, pointed and spiritual. Since Eld. J. G. Burdick, Evangelist came here last fall, special revival meetings have been held by him, in each of the churches, continuing until about the middle of April, in which Eld. Leath has been a constant assistant. These meetings have resulted in much good, spiritually, especially in the Middle Island church, where twenty-nine baptisms have occurred; among the candidates nearly all ages from the age of accountability to the grandfather, are represented. Several are not Sabbath-keepers. There have been eighteen additions to the church up to this date. After due notice of his resignation, Eld. Leath expects to leave this field to take the pastorate of the Salemville, Pa., church on May first. The best wishes and God-speed of many friends here will follow him in his earnest way of preaching the gospel of Christ and the Bible Sabbath. His report to the Missionary Society is expected to give additional items of interest.

F. F. RANDOLPH.

Secretary Joint Committee.

APRIL 21, 1901.

HAMMOND, LA.—In a sort of stowed away fashion, in an extreme corner of the denomination, the little community at Hammond, La., still has an existence, and for fear that some may forget that we were once a part of their own home church, we venture to suggest that fact, "lest we forget" the delightful passages in our mutual history made joyous and profitable by the loves, sympathies and Christian fellowships of earlier days. We, the party of the second part, have not forgotten them. They formed the woof in the fabric of the young lives which have later evolved a manhood and womanhood, we trust, not altogether without interest to old friends. Some one writes, "What's the matter with Hammond?" Now we understand from experience and Dr. Lewis that to be readable, what one says in this way must be of interest to the most people, so to get on amicably one must not generalize too much, because it is not a matter of deep concern to the general reader what is the price or prospects of early beans, cucumbers or strawberries, peanuts or potatoes, and hence in view of the fact that the RECORDER is chiefly a purveyor of religious news, we have to say that our little church of 70 members is apparently as much interested in spiritual attainments as heretofore, and enjoys a good degree of interest in all the appointments of the church.

The new pastor, C. S. Sayre, of Wisconsin, entered upon his duties on Feb. 15. His new wife from Minnesota reached here March 22. A reception was given them on Sabbath night, following, at the home of J. A. Potter, which was a very pleasant social occasion. A week later found them comfortably installed as housekeepers in the parsonage, apparently pleased with the situation.

On the occasion of the recent communion the large attendance of the membership, and the deep desire for spiritual growth expressed by many, were a token of good things to come. Letters were also read from absent members, among them one of much interest from the retiring pastor, who now lives in Topeka, Kansas.

Our Young People's Society of Christian Endeavor, already efficient, now has a val-

uable addition in the new pastor and wife, who are also young and full of zeal.

Prof. B. R. Crandall, of Independence, N. Y., has been at the head of the Graded and High School of this town for two years. His second year closed to-day. His election to the same position for the coming year is assured. Under his administration the school has come to rank with the best of its kind in the state. This is the testimony of the State Superintendent of Schools.

The Hammond church has good musical talent. Beside the mixed choir it has male and female quartets who hold themselves ready for any outside work within reasonable distances. Just now all nature rejoices in an abundance of life and greenness. W. R. P.

APRIL 19, 1901.

The Brakeman at Church.
(Continued from page 261.)

head-light. Stop-over checks are given on all through tickets; passenger can drop off the train as often as he likes, do the station two or three times, and hop on the next revival train that comes thundering along. Good, whole-souled, companionable conductors; ain't a road in the country where the passengers feel more at home. No passes; every passenger pays full traffic rates for his ticket. Wesleyan airbrakes on all trains, too; pretty safe road, but I didn't ride over it yesterday."

"Perhaps you tried the Baptist?" I guessed once more.

"Ah, ah!" said the brakeman, "she's a daisy, ain't she? River road beautiful curve; sweeps around anything to keep close to the river, but its all steel rail and rock ballast, single track all the way and not a side track from the roundhouse to the terminus. It takes a heap of water to run it though; double tanks at every station, and there isn't an engine in the shops that can pull a pound or run a mile with less than two guages. Engines are not in the pool either. But it runs through a lovely country; these river roads always do; river on one side and hills on the other, and it's a steady climb up the grade all the way till the run ends where the fountainhead of the river begins. Yes, sir, I'll take the river road every time for a lovely trip, sure connections and good time, and no prairie dust blowing in the windows. And yesterday, when the conductor came around for the tickets with a little basket punch, I didn't ask him to pass me, but I paid my fare like a little man; twenty-five cents for an hour's run and a little concert by the passengers assembled. I tell you, take the river and when you want—"

But just here the loud whistle from the engine announced a station and the brakeman hurried to the door shouting:

"Zionsville! This train makes no stops between here and Indianapolis!"—Robert J. Burdette.

WANTED!

Minutes for the Following Years:

CONFERENCE—1841, 1845, 1846, 1852.

TRACT SOCIETY—1845, 1846, 1847, 1848, 1856, 1857.

MISSIONARY SOCIETY—1845, 1846.

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

EDUCATION SOCIETY—1856, 1857.

Send to SABBATH RECORDER,
Plainfield, N. J.

Popular Science.

BY H. H. BAKER.

Clouds.

An international survey of the clouds has been completed by astronomers throughout the world. There were in this country ten stations, under the direction of Prof. Frank H. Bigelow, meteorologist, director to the National Weather Bureau at Washington, D. C.

The astronomers, among other observations, were to measure the distance between the earth and the base of each class of clouds, also measure to the top, as this would give the thickness and height of the belt. They were also to determine the velocity of the clouds.

CIRRUS is the name of the highest clouds seen against the blue sky. They are in detached masses, white, fibrous. Sometimes they arrange themselves in belts crossing each other, and at other times like an archipelago of islands. They always appear to be delicate and white, and evidently are composed of frozen vapor. The lowest of this class of clouds were three and a half miles from the earth, and the highest at a distance of twelve and a half miles, showing an atmospheric belt of ten miles.

CIRRO STRATUS. The second class of clouds are thin, white sheets, which completely obscure the sky, covering the sun or moon, thus producing sun-dogs of halos; they are composed of the cirro, medium height. These clouds form a thickness of five and a half miles, and reach down to within three and three-fourth miles of the earth.

MACKERAL SKY. The third class is now called the mackeral sky clouds; they are formed of white flakes, whisps and globular masses, and are so thin as not to cast shadows; they float within two miles of the earth, and occupy a belt of six miles in thickness.

ALTO STRATUS are clouds of a thick, bluish gray color and are formed in sheets, showing brilliancy when covering the sun or moon. The belt of this class commences about a mile above the earth and ends at about seven miles in height, having a thickness of about six miles.

ALTO CUMULUS. These clouds are grayish masses, closely packed together, having rough, ragged edges, and diminishing in size toward the bottom. The lower edge of this class is not more than one mile above us, and the top of the boulder-looking cloud only about six miles; depth of belt five miles.

STRATA CUMULUS. These clouds are dark and frequently cover the whole sky; they separate at times and show blue sky between them, and when opposite the sun we have sunshine. They seldom cause rain. The lower edge of this belt is only about two hundred rods above us, and the top about three miles.

CUMULUS OR WOOL-PACK. These clouds appear like rounded heaps of hills, snowy white on top, but the lower surface is dark and flat. When the sun is shining their margins show a fringe of brightness, while some portions more dense cast very deep shadows. The lower edge of these clouds comes within a hundred rods of the earth, and their tops are two and a half miles. These clouds are remarkable for giving rise to the phrase "silvery linings."

NIMBRUS OR STRATUS. This cloud is the

rain-cloud, and occupies a place nearest the earth, and frequently appears like a sheet of lifted fog; it only clears the earth by a few rods, and the belt does not exceed a mile and a half in thickness.

THUNDER-HEADS, so-called, are a special class of clouds and occupy a position embracing the depth or belt of all the clouds combined; their wide, flat bases are sometimes within a mile of the earth; at other times their white mountain tops covered with snow are seen some distance higher than the highest mountain on the world. Prof. Bigelow found the temperature in one of these summits, in midsummer, to be 75 degrees below zero, centigrade. This is colder than it is around the North Pole in mid-winter.

SPEED.

The cloud that attained the greatest velocity of any was a Cirro Cumulus of the mackeral stripe, timed in December; it went at the enormous rate of 198 miles an hour. The slowest was a Cumulus or Wool-pack; it moved at a snail pace, or 9-100 of a mile per hour.

It has been demonstrated that the velocity of the wind is slowest in the upper atmosphere, and that it increases in each belt until it reaches the earth; also that clouds travel faster in winter than in summer.

In the upper regions, the direction of currents is found to be due east and continuing around the world, evidently caused by friction, hence the dust from a volcano on the Island of Krakatoa during an eruption in August, 1883, was caught and carried around the world, and for several years we had golden sunsets, while the sun was passing that belt of dust.

The eddies and currents of the atmosphere which produce storms are found to form within a mile and a half of the earth, and at times to cover great areas, from 1,000 to 2,000 miles in diameter. While the most furious wind-storms are raging below, the upper currents are pursuing their eastward journey around the world undisturbed.

MEMORIAL TRIBUTE.

At a meeting of the Ladies' Aid Society of the Seventh-day Baptist church of Westerly, held Tuesday April 23, 1901, it was voted to send the following Memorial Tribute to the SABBATH RECORDER for publication:

The Heavenly Father has again called from our midst one of our members, Mrs. Sarah C. L. Burdick, whose long, useful life leaves a far better memorial than any words of ours can express. She was naturally retiring and quiet, and it was those who knew her best who most thoroughly appreciated her real worth and sweet womanly ways. Deeply interested in all our work she always enjoyed attending our meetings when possible, and now, while we shall miss her and mourn our loss, we can but rejoice that she has passed from her lonely earthly home, her family having gone before, to the enjoyment of a full fruition of her Christian life in her Father's mansion above.

Let us remember her pure, devoted, unselfish life, so helpful as a friend, so faithful in church and all good work, and strive to follow her example in all its Christian graces, so that when the call home comes to us, we may be found watching and waiting as the Death Angel found her.

MRS. L. T. CLAWSON, } Com.
MRS. O. U. WHITFORD, }

WESTERLY, R. I., April 23, 1901.

THE requests we make of God interpret our character. They show us as we are. God reads our character in our prayers. What we love best, what we covet most, that gives the key to our hearts.—Theo. L. Cuyler.

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.....	John 20: 1-12
April 13.	Jesus Appears to Mary.....	Luke 24: 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 VI.—THE GREAT COMMISSION.

For Sabbath-day, May 11, 1901.

LESSON TEXT.—Matt. 28: 16-20.

GOLDEN TEXT.—Lo, I am with you alway, even unto the end of the world.—Matt. 28: 20.

INTRODUCTION.

If we read only the Gospel according to Matthew, we would not know that Jesus appeared to any of his followers except the women, until his appearance in Galilee which is the last that this Evangelist records. We need not be surprised, however, at his omission when we remember that none of the Evangelists give us the narrative of half of the appearances mentioned explicitly in the New Testament, to say nothing of the fact that it is implied in Acts 1: 3 that there were many appearances of Jesus during the forty days of which we have no record.

This appearance of Jesus is in several respects the most significant of all. This is the one concerning which he spoke before his death; the angels at the tomb spoke of it, and Jesus himself sent a message to his disciples by the women in regard to this meeting. The appearance of Jesus to the seven concerning which we studied last week was in Galilee; but that could not have been the formal meeting referred to, since so few were present. This appearance is noteworthy in that this was an appointed meeting while all the others were sudden and unexpected. It is especially significant in view of the commission which Jesus gave to his disciples. He had at other times spoken of their work; but this is the most complete and formal declaration of what they were to do.

It seems very likely that it was at this time that the five hundred saw Jesus, as recorded by Paul in 1 Cor. 15; for the presence of so many seems to imply an appointed meeting.

TIME.—Sometime during the forty days after our Lord's resurrection; in April or May of the year 30.

PLACE.—Upon a mountain in Galilee.

PERSONS.—Jesus and the eleven apostles, and probably other disciples of Jesus.

OUTLINE:

1. Jesus Meets His Disciples in Galilee. v. 16, 17.
2. The Introduction to the Commission. v. 18.
3. The Great Commission. v. 19, 20.

NOTES.

16. Then the eleven disciples went away into Galilee. It is much better to render the clause as in the Revised Version, "But the disciples," etc. There is no adverb of the time in the Greek. In this sentence the action of the disciples is presented in contrast to the plans of the Jews in their bribery of the guards to corroborate their lie, mentioned in the preceding paragraph. Into a mountain. Rather into the mountain. The place was definitely appointed for them. It is possible that it was the same mountain upon which Jesus, in the early part of his Galilean ministry, gave that wonderful discourse which we call the Sermon on the Mount; but this is not certain.

17. And when they saw him, they worshiped him. They prostrated themselves before him. We cannot tell certainly whether they recognized the risen Christ as God, and so rendered him divine homage, or simply bowed in reverence before the Master, whom they had known and loved as man. The word translated "worshiped" is used both of homage rendered to men and to God. But some doubted. As it seems almost impossible that the eleven should doubt after the evidence they had had in Jerusalem of the certainty of the Lord's resurrection, and of the reality of his body, it is possible that those who doubted were among the number of the five hundred brethren mentioned in 1 Cor. It must be admitted, however, that if we read Matthew's account

alone we could not know that others than the eleven were present. There were certainly others present when Jesus spoke similar words as recorded by Luke (Luke 24: 47). It seems very probable that others were present on this occasion not mentioned by Matthew, especially as the account of this portion of the gospel narrative is abbreviated.

18. And Jesus came. He came up to them as a familiar friend. He did not stand at great distance and give them this great commission as a Roman Emperor might issue a decree. All power is given unto me in heaven and in earth. Much better as in the Revised Version, "all authority." This is a fitting introduction for this stupendous task—this grandest commission which was ever given. It is true that Jesus had in a certain sense always possessed this absolute authority, but during his human life his authority was virtually restricted in that emptying of himself by which he took frail flesh and became as one of us. Now, when God awoke him from death and called him from the tomb, he summoned him to resume all that power and authority which he had laid down. Now the work of establishing the Kingdom of God, which has been already begun, was to be pressed forward with vigor, and there is to be no lack of authority to maintain it.

19. Go ye therefore. The word "therefore" is omitted by some of the best authorities. Whether this word should have a place here or not, it is certainly understood; for the command of verses 19, 20 is based upon the statement of verse 18. And teach all nations. This is more literally and more clearly rendered in the Revised Version, "make disciples of all nations." The great object that the disciples are to accomplish by their witnessing is to bring other men into the same relation to their Master as that in which they themselves stand. The restriction which was mentioned in Matt. 10: 5 is now no longer to apply. All men of whatsoever nation are to be followers of Christ. Baptizing them. Baptism is the sign and seal of discipleship. It is the burial to the old life of sin, and the resurrection to the new life of holiness in allegiance to God as the loyal subjects to his kingdom. Its logical place is at the beginning of the new life as follower of Christ; not before that life has begun, nor, on the other hand, long after this beginning. It is a mistake to paraphrase this passage; first make disciples, and then as a separate work baptize them; for the baptism is a part of the discipleship. It is, on the other hand, a still more serious error, to paraphrase. Make disciples of those who have been already baptized.* In the name. Better as in the Revised Version, "into the name," lest we might fall into the error of thinking that it means simply "by the command of" or "in the authority of." It means rather, with reference to the Father, Son and Holy Spirit, or into the fellowship and communion of the Triune God. The name stands for that which it names. To be baptized into the name of God, is to accept God as the one whom we trust and to whom we have entrusted ourselves. Of the Father, and of the Son, and of the Holy Ghost. The Revised Version omits the commas, that these three phrases may appear more clearly to name one God, rather than the three which some imagine. The doctrine of the Trinity is a mystery which is explicitly taught neither here nor elsewhere in Scripture; but is implied from this as well as from many other passages.

20. Teaching them to observe all things whatsoever I commanded you. It is to be noticed that this instruction is not added to the preceding by a conjunction; it is an integral part of the one work of making disciples. The new followers of Christ are to be taught all that Jesus revealed to his first disciples. And, lo, I am with you alway. Truly here has been presented a task beyond the power of mortal man, and almost beyond his comprehension—to disciple all nations. But along with the command there is a wonderful encouragement—the Master is to be continually with his disciples to inspire them by his presence and to give them aid. The literal translation of the word rendered alway is still more vivid, "all the days." The end of the world. "The consummation of the age." That is, until the time when our Lord shall come again in visible form, and his kingdom shall be completely established.

IN THE BOOK OUR MOTHER READ.

We search the world for truth; we cull
 The good, the pure, the beautiful,
 From graven stone and written scroll,
 From all the flower-fields of the soul:
 And, weary seekers of the best,
 We come back laden from our quest,
 To find that all the sages said
 Is in the Book our mother read.

—Whittier.

*The correct reading has the present participle βαπτίζοντες, not the aorist participle βαπτίσαντες, as some authorities give.

MARRIAGES.

BURDICK—SEVERENCE.—In the town of Milton, Rock Co., Wis., March 11, 1901, by Rev. Geo. J. Crandall, Mr. Edgar E. Burdick and Miss Flossie N. Severence.

KIRCH—DURHAM.—At the residence of the bride's parents, Mr. and Mrs. Oren Durham, Rutland, N. Y., April 17, 1901, by Rev. A. B. Prentice, Mr. Fred N. Kirch, of Inlet, N. Y., and Miss Nellie E. Durham.

MCGRAW—SEAGER.—In Independence, N. Y., April 21, 1901, by Elder J. Kenyon, at his home, Lewis McGraw, of West Union, N. Y., and Miss Amanda M. Seager, of Whitesville, N. Y.

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.

THOMAS.—Rowland A. Thomas was born July 26, 1819, and died at Alfred, N. Y., April 19, 1901.

He was married to Ann Crandall in 1841. That the match was a happy one may be evidenced by the fact that two of Rowland's brothers followed his example and married two sisters of the bride. Six children were born to them, of whom three survive. Mr. and Mrs. Thomas were converted and baptized at the same time, when he was nineteen and she fifteen. There was a pretty romance connected with the baptism, for it was then that the acquaintance began which was afterward so happily consummated. He was a conscientious, truthful man. He owed no man anything; but there were many who owed him. If a debtor was poor, and had bad luck, he would not press him, but would be more likely to give over the debt. He was entrusted with positions of responsibility, being Assessor six years, Poormaster five years, Trustee of the University thirty-three years. When new students came here from other communities, they found in him an acquaintance and friend. He was for a number of years one of the committee to oversee the Regents' examinations. He gave liberally and worked cheerfully. If others thought he gave too liberally for his own good, he did not seem to share the thought; for he begrudged not the gifts, he always had plenty himself, and could walk the pathway of life with the happy consciousness that his life was a blessing to the world in which he lived. He was faithful in attendance on religious service so long as he was able, and greatly enjoyed the cottage prayer-meetings held at his house. Pres. Davis and Eld. B. F. Rogers assisted in the funeral services. The pastor's text was from Isaiah 46: 4.

L. C. R.

COTTRELL.—At his home, in Westerly, R. I., April 8, 1901, of pneumonia, Mr. Calvert Byron Cottrell, in his 41st year.

He was the fourth child of the late Calvert B. and Lydia W. Cottrell. Mr. Calvert B. Cottrell was a prominent figure in the history of printing in this country, and the founder of the business which for half a century has borne his name. In 1882 Mr. Byron Cottrell was admitted as a partner in the printing press manufacturing business carried on by his father and two brothers, and the firm became C. B. Cottrell & Sons. When the business was incorporated, in 1893, he became its Secretary, a position which he held until his death, and in which he showed great executive and financiering ability. Reared in a Christian home, Mr. Cottrell early accepted the Christian faith. He united with the Pawcatuck Seventh-day Baptist church in February, 1874, and though of a quiet disposition, he ever gave to the church a strong moral and financial support. For the purity and nobility of his life, his high-toned manliness and his unsullied Christian character, he was greatly beloved. While carrying large business responsibilities, he was public spirited and gave liberally of his time and means to the advancement of public and benevolent interests. The funeral service, conducted by the pastor, was simple and brief, and largely attended. The business places in town were closed during the service; and following it some three hundred of the men who had come to know Mr. Cottrell so favorably as one of their employers, marched with the funeral procession to the beautiful River Bend Cemetery, where the body was laid to rest in the family mausoleum beside those of the father, mother and sister, who had preceded him but a little while. Mr. Cottrell was married on November 24, 1891, to Miss Agnes Clark, of Newark, N. J., a daughter of the late William Clark. His wife, with two children—Donald and Kathryn,—a sister and three brothers survive him. The sympathy of the entire community goes out to the bereaved family.

S. H. D.

Literary Notes.

Dreyfus's Own Story.

A powerful chapter from one of the most remarkable of recorded human experiences appears in *McClure's Magazine* for May—Captain Alfred Dreyfus's Own Story of his arrest, degradation and transportation to Devil's Isle. To this story is added a portion of the Diary kept by Dreyfus on the island, for his wife, and referred to so often and so mysteriously in the Rennes trial, but never made public.

A more intense and convincing expression of human agony than that found in these fragments is inconceivable. From first to last it is evident that the sufferer is bewildered and maddened by what has befallen him, and that all which keeps him from insanity or death is his determination to prove that his persecutions are powerless to overthrow what he calls the "sovereignty of the soul." These dramatic passages make it clear, too, that Dreyfus was compelled to undergo on Devil's Isle every ignominy and hardship his jailers could devise, even to close confinement in a hut, enclosed by palisades and shut out from air and light, with double irons upon his legs throughout the night.

The book from which this remarkable document is taken, containing the story of Dreyfus's entire five years of suffering and imprisonment, is to be published by McClure, Phillips & Co., in May.

HAMAN'S LICENSE is the title of an address by Rev. W. M. Curry, pastor of the United Presbyterian church of Linesville, Pennsylvania. The address was made "In opposition to the establishing of a saloon in the Borough." This address covers 16 pages of moderate size and is a sharp, logical and just arraignment of the license system. It portrays vividly the injustice and evils of that system which take money for wrong doing, granting indulgence and protection therefor. It shows that "blood-money does not enrich a state or city," and that "a state which throws off allegiance to Haman, at the same time stops an enormous leakage in its finances." Mr. Curry demonstrates that high license does not restrict the liquor traffic, but, on the contrary, strengthens it. No new things are said in the address, but many things worth repeating are put in a forceful way.

THE CHANGING VIEW-POINT IN RELIGIOUS THOUGHT and Other Short Studies in Present Religious Problems, by Henry Thomas Colestock, A. M., B. D., pastor of the First Baptist church, Madison, Wisconsin; Sometime Fellow in the University of Chicago. 7 1/2 x 5 1/2 inches, 303 pages, \$1.00. E. B. Treat & Company, New York.

This book is made up of certain magazine articles and summaries of sermons. We judge that the author has passed by a definite experience from certain forms of Calvinism to different and larger views akin to what is known as higher criticism. The leading chapter in the book entitled, "The Changing View-Point in Religious Thought," is an interesting discussion of the fact that the change of standpoint, while affecting the forms in which Christian faith is expressed, does not affect their fundamental character. The themes, in general, are practical, well-treated, and put in an interesting style. The general reader will find much that is suggestive and helpful in the book, while clergymen, and others, will cull from it instructive thoughts and valuable suggestions. The following quotation from Lowell suggests the general thought running through the opening chapter which gives title to the book:

"God sends his teachers unto every age,
To every clime, and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of Truth
Into the selfish rule of one sole race;
Therefore each form of worship that hath swayed
The life of man, and given it to grasp
The master-key of knowledge, reverence,
Infolds some germs of goodness and of right;
Else never had the eager soul, which loathes
The slothful down of pampered ignorance,
Found in it even a moment's fitful rest."

Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's catarrh cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO., Props., Toledo, O.

Sold by druggists, price 75 cents.
Hall's Family Pills are the best.

THE GOSPEL OF SPRING.

BY MARTIN SINDALL.

Myriads of mysteries entombed awhile
Within the pyramids of winter's power.
Then, as if by voice divine, called quickly out,
Those mysteries come forth in grass and flower!
The thoughts of God, in form, once more enshrined;
The laws of God in blade and flower entwined;
The songs of God from feathered throats in air—
His ways, in tone and color, everywhere!

Is spring no more than grass and flower and budding trees?

Is summer's vestibule no more than gentle breeze?
Are winged voices only dawn of summer days,
And balmy air a troop with fresh relays?
Nay! 'Tis God-life in larger measure given.
His servant, Nature, now once more arrayed
And perfumed with sweet odors fresh from heaven,
With sacred songs upon her tuneful lips,
Glides forth as noiselessly as drifting ships,
Which float wherever men have prayed.

WANTED!

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

Special Notices.

North-Western Tract Depository.

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

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

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

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

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

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

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

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

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

PROGRAM for South-Eastern Association, Salem, W. Va., May 16-19, 1901.

FIFTH-DAY—MORNING.

- 10.00. Devotional Service.
- 10.15. Address by Moderator, A. L. Davis.
- 10.30. Introductory Sermon, D. C. Lippincott.
- 11.30. Report of Executive Committee. Communications from Churches.

AFTERNOON.

- 2.00. Communications from Sister Associations. Report of Delegates to the Associations. Appointment of Standing Committees.
- 3.00. Sabbath-school Hour, M. H. Van Horn.

EVENING.

- 7.45. Praise Service, Okey Davis.
- 8.00. Sermon, Rev. Leon D. Burdick.

SIXTH-DAY—MORNING.

- 9.45. Devotional Service, S. O. Bond.
- 10.00. Sermon, Rev. J. T. Davis.
- 11.00. Education Hour, Pres. B. C. Davis.

AFTERNOON.

- 2.00. Praise Service, Harold Stillman.
- 2.15. Reports of Committees.
- 2.45. Sermon, Rev. L. C. Randolph.

EVENING.

- 7.45. Prayer and Conference Meeting, Rev. D. W. Leath.

SABBATH—MORNING.

- 10.00. Sermon, Rev. G. W. Hills.
- 11.00. Sabbath-school, Miss Dora Gardiner, Superintendent. Salem Sabbath-school.

AFTERNOON.

- 2.00. Praise Service, W. L. Davis.
- 2.15. Missionary Hour, Rev. O. U. Whitford.
- 3.00. Tract Society Hour, Rev. A. H. Lewis.

EVENING.

- 7.45. Praise Service, A. J. C. Bond.
- 8.00. Sermon, Rev. J. G. Burdick.

FIRST-DAY—MORNING.

- 9.00. Praise Service, Rev. M. G. Stillman.
- 9.15. Woman's Hour, Elsie Bond.
- 10.15. Dedication of Salem Church.

AFTERNOON.

- 1.30. Reports and Unfinished Business.
- 2.30. Young People's Hour, Roy Randolph.

EVENING.

- 7.45. Sermon.

A. L. DAVIS, Moderator.

O. A. BOND, Sec.

PROGRAM of the Eastern Association, to be held with the Shiloh (N. J.) church, May 23-26, 1901.

FIFTH-DAY—MORNING.

- 10.30. Devotional Service, Rev. L. E. Livermore.
- 10.45. Address of Welcome, Rev. E. B. Saunders.
- 11.00. Introductory Sermon, Rev. S. H. Davis.
- 11.45. Announcement of Standing Committees.

AFTERNOON.

- 2.00. Devotional Service, Rev. Leon D. Burdick.
- 2.15. Communications from Sister Associations, Report of Delegates, Executive Committee and Treasurer.
- 3.15. Sermon, Rev. J. T. Davis, Delegate from Central Association.
- 3.45. Business.

EVENING.

- 7.30. Praise Service, Rev. Martin Sindall.
- 8.00. Sermon, Rev. C. A. Burdick.

SIXTH-DAY—MORNING.

- 10.00. Business.
- 10.15. Devotional Service, Rev. O. D. Sherman.
- 10.30. Sabbath-school Hour, Rev. George B. Shaw.
- 11.00. Education Society Hour, Pres. B. C. Davis.

AFTERNOON.

- 2.00. Devotional Service, Rev. Andrew Potter.
- 2.15. Missionary Society Hour, Rev. O. U. Whitford.
- 3.30. Sermon, Rev. M. G. Stillman, Delegate from South-Eastern Association.

EVENING.

- 7.30. Praise Service, Rev. L. C. Randolph.
- 7.45. Prayer and Conference Meeting, Wayland D. Wilcox.

SABBATH-DAY—MORNING.

- 10.30. Sermon, Rev. L. C. Randolph, Delegate from Western Association. Joint Collection for Missionary and Tract Societies.

AFTERNOON.

- 2.30. Sabbath-school, Directed by Superintendent of Shiloh Sabbath-school, Auley C. Davis.
- 3.30. Y. P. S. C. E., Directed by President of Y. P. S. C. E. of Shiloh, J. C. Bowden.

EVENING.

- 7.00. Young People's Hour, O. S. Rogers.
- 8.00. Sabbath Evangelizing and Industrial Association, D. E. Titworth.

FIRST-DAY—MORNING.

- 9.30. Business.
- 9.45. Devotional Service, Rev. A. McLearn.
- 10.00. Woman's Hour, Mrs. H. M. Maxson.
- 10.45. Sermon, Rev. E. A. Witter, Delegate from North-Western Association. Joint Collection for the Missionary and Tract Societies.

AFTERNOON.

- 2.00. Devotional Service, Rev. L. F. Randolph.
- 2.15. Address, "Our Theological School," Rev. A. E. Main.
- 3.00. Tract Society Hour, Rev. A. H. Lewis.
- 4.00. Business.

EVENING.

- 7.30. Praise Service, John H. Bonham (Shiloh).
- 8.00. Sermon, Pres. B. C. Davis.

C. C. CHIPMAN, Moderator.

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