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CONTENTS.

EDITORIALS.	
Paragraphs.....	290
Vacant Pulpits.....	291
The Coming Associations.....	291
"Why Not Preach the Gospel?".....	291
Philippines Exhibit.....	291
The Hebrew Messianic Council of Boston.....	292
A New Tract.....	292
News of the Week.....	292
A Well-Rounded Life Needed.....	292
The Manuscripts of the New Testament.....	293
MISSIONS.	
Paragraphs.....	294
From W. H. Godsey.....	294
From R. S. Wilson.....	294
Treasurer's Report.....	294
Rev. A. McLearn's Visit to Berea, W. Va.....	294
Agatized Wood.....	295
WOMAN'S WORK.	
One I Would See—Poetry.....	295
Paragraphs.....	295
A Great Librarian's Advice on How and When to Read.....	295
The Alphabet of Success—Poetry.....	296
From the Argentine Republic.....	296
Aim at Perfection, Never Profess it.....	296
Egypt's Oldest Man.....	296
Know Thyself.....	296
"Seen the Sunset?".....	297
Eight Poor Boys in the Cabinet.....	297
Washington Irving's Sorrow.....	297
Seeing the Bright Side.....	297
Tract Society—Receipts.....	297
YOUNG PEOPLE'S WORK.	
To Fill the Chink till Conference.....	298
Our Mirror.—Paragraph.....	298
Du Lac Academy.....	298
CHILDREN'S PAGE.	
Death of Little Paul.....	299
How Felicia Liked Candyland.....	299
The Prayer-Meeting.....	300
OUR READING ROOM.	
Paragraphs.....	300
About Books and Authors.....	300
POPULAR SCIENCE.	
The Chit of Bran and Corn.....	300
SABBATH-SCHOOL.	
Lesson for Sabbath-day, May 25, 1901—The Holy Spirit Given.....	301
Birds at Home.....	301
MARRIAGES.....	302
DEATHS.....	302
LITERARY NOTES.....	302
The Present, Alone, is Ours—Poetry.....	302
SPECIAL NOTICES.....	302

Folded Hands.

BY MARGARET E. SANGSTER.

PALE, withered hands, that more than four-
score years
Had wrought for others, soothed the hurt
of tears,

Rocked children's cradles, eased the fever's smart,
Dropped balm of love in many an aching heart,
Now, stirless folded, like wan rose leaves pressed
Above the snow and silence of her breast,
In mute appeal they told of labors done,
And well-earned rest that came at set of sun.

From the worn brow the lines of care had swept
As if an angel's kiss, the while she slept,
Had smoothed the cobweb wrinkles quite away,
And given back the peace of childhood's day.
And on the lips the faint smile almost said:
"None knows life's secret but the happy dead."
So gazing where she lay, we knew that pain
And parting could not cleave her soul again.

And we were sure that they who saw her last
In that dim vista which we call the past;
Who never knew her old and laid aside,
Remembering best the maiden and the bride,
Had sprung to greet her with the olden speech,
The dear sweet names no later lore can teach,
And "Welcome home" they cried, and grasped her
hands;
So dwells the mother in the best of lands.

—*Christian Intelligencer.*

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The Sabbath Recorder.

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

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THERE is a pawn-shop on a corner where we often pass. There is something pathetic in a pawn-shop. Sometimes it is garments that are displayed for sale. That usually tells of pinching want which forced the owner to exchange that which was needed for comfort for a little money wherewith to buy bread. Sometimes a profusion of musical instruments are exposed for sale. This is less pathetic. It tells of unwise purchasing of that for which there was little need, or which gave but temporary entertainment. It may tell of fingers too clumsy to touch strings successfully, or of patience too short-lived to pay the price of attainment. Sometimes there are displayed for sale valuable tools, articles of handicraft, wherewith men were wont to earn their living. This suggests dissipation, through which appetite became dominant, and the good workman of yesterday was the tramp ruined by drink to-day, until the tools that once gained livelihood went to the pawn-shop that more rum might be had. Possibly sickness came to some, and the things which otherwise might have brought a livelihood in the hands of health went for medicine and nourishing food to save some one sinking from disease. Pawn-shops are pathetic places.

HOW DOUBLY pathetic to the Father in heaven and the good angels, must be the spiritual pawn-shops of earth. In these, good resolutions are pawned for passing impulses toward evil. High and holy aspirations are pawned for frivolous enjoyment, or worse indulgence. Blessed purposes and richest opportunities are flung away at the demand of carelessness or indolence. The promises of divine love, rich and radiant with glory, are bartered here for the counter promises of earthly good, which, like grass of the field, to-day is, and to-morrow is cast into the oven. If the pawn-shop on the corner yonder is a pathetic place which gathers in its windows and on its shelves the story of so many sad and wasted lives, it surpasses the power of words to tell how much more pathetic, how grievously pathetic, are the spiritual pawn-shops over which the eyes of divine love grow dim with tears of sorrow.

THERE is an adage which says, "Speech is silver, but silence is golden." Thomas Carlyle, who was the chief of fault-finders, in many respects, is quoted as saying, "For God's sake keep still and do something." Another has said, "If men will only hold their tongues for two generations, the millennium will come immediately." There is a large truth in the thought quoted in the harsh words of Carlyle. Still it must be remembered that while many empty words are spoken, the power of words well chosen, words which represent wise conclusions, is of great value. That it would be better for men in general if half the people were tongue-tied half of the time, there is little doubt. Nevertheless, we cannot discount the value of right speech, since right speech is a great help toward right action. The souls of men who are seeking for right ways, and for truth, are favorable soil for words of wisdom and right-

eous counsel. It is well to be silent, unless one has a message worth the saying; but it is not well to believe that when that is said which ought to be said, the breath of speech is like the passing wind which brings little good, and carries little to the regions beyond, whither it goeth. Be wise and judicious in your speech and you will be helped to be rich in your deeds.

THE power of words fitly spoken, which Solomon says are like "apples of gold set in pictures of silver," is illustrated throughout human history. Not infrequently a word has checked the downward course of those whose turning to the ways of righteousness has brought great blessing to the world. A few words, with their blinding and convincing power, stopped Paul on the way to Damascus and made him the great apostle to the Gentiles. Similar instances, which, though less in degree, are not less truly illustrative of what we are saying, may be found in the history of all lives, and in the experiences of all days. Perhaps one great error in the matter of speech is in failing to say that which ought to be said, for fear that the hour is not opportune, or that our words will not be heeded. Every passing breeze of influence ought to be perfumed with right speech as the chilled winds of this May day are laden and perfumed by the breath of the flowers, which wait eagerly for the sunlight—refuse them by the clouds of to-day, but promise them for to-morrow.

NEARLY every night we notice a street light which burns brightly in front of our window. A few nights since it suddenly disappeared, and for some time darkness reigned in that section of the street. All at once it sprang into being again, the darkness fled, and the street was ready to welcome those who passed by, flooding them with light. No change took place in the character of the lamp, when the light left it. The bulb was unbroken, the connecting wire which ran by devious ways back to the power-house was intact, and the film within the bulb was unchanged. Outwardly, the light was in perfect shape. But the light-giving current, that life of nature which we call electricity, had ceased to flow; hence the darkness. Human lives are not unlike that street light. All true light is from the divine incoming. It is from him who is the true light, that lighteth every man coming into the world. Men become dark, spiritually, and shed darkness rather than light, because they have broken the circuit with the divine source of light and life. They come and go as before. They are surrounded by earthly blessings and mingle with men, but only to cast shadows and shed darkness, so long as their souls are unfilled with the divine light.

THE bulb which we watched made no effort to give forth light. In one sense it was passive. In another sense it was keenly active. The wire waited in throbbing expectation for the lost current, and the film within the bulb being in touch with the wire throbbed with the same anxious waiting. Every particle of material was longing for light, and when, from the power-house, the unseen but mighty current flashed forth again, wire, film and bulb welcomed it as with a shout. So human souls, waiting to welcome the incoming of the divine life, have not long to wait. No

heart ever throbbed in eager desire for truth, or help or guidance, but that divine love and wisdom rushed in to grant these. So, while we are in one sense passive, in that we receive light from above, we cannot receive it until we are active and eager through desire and that fitness which desire can produce, to receive the divine light, and hence give it forth.

THE Devil is a noisy fellow, and doubly so when he thinks he can frighten good men; but his noisiness is comparatively empty, and the strength of his influence against the truth is less than his noisy demonstrations indicate. This is fairly illustrated by the deceptive character of that which seems to be diamonds and jewels upon the vesture of stage players. Under the glare of stage lights, theatre goers see that which appears to be massive diamonds, larger than the Kohinoor itself. There are sapphires which look like mountains of genuine blue, and strings of pearls, with bunches of emeralds and rubies, which, if genuine, would purchase the treasures of kingdoms. There is tinsel which glitters like genuine gold on the robes of the dancers; but the real worth in all this is nothing. It is colored glass that shines like rubies, and worthless paste which glitters like diamonds. So the noise which evil makes in opposing good is empty as to real strength, while the promised pleasures of sinning are like the illusive "devil's fire," which lures the foolish traveler into the morasses of loss and failure. Be not frightened when the devil roareth. Noise is not dangerous.

SOME men seem to have been born to be good. Virtue and right-doing are like their native air. They have inherited a hatred for that which is evil and a corresponding love for that which is righteous. They have been sheltered in Christian homes where vice and wrong-doing are practically unknown. Such ones are not always strongest as to moral vigor, when the seclusion of home is exchanged for the rush of the world's temptations. Others are born to lives of difficulty and surroundings which make for evil. They carry passions, impulses and weaknesses passed to them from preceding generations. Not infrequently such ones gain unexpected victories over these evil tendencies and rise to great heights in righteous living. Charity is demanded in judging both these classes of men. Each must be judged by a standard which is modified by individual characteristics and surroundings. Whatever of good does appear in either class of lives—especially positive and aggressive goodness—must come through divine help and the indwelling of divine power.

You have often read the story of the revival at Jerusalem, under Hezekiah. The crowning scene of that revival is told in 2 Chron. 29:27. The polluted and dilapidated temple had been cleansed and rebuilt. The "burnt offering" which signified the repentance of the people had been prepared, and the account says, "when the burnt offering began, the song of the Lord began also with the trumpets." The joy of repentance is always vocal with thanksgiving. Songs of the Lord leap from all lips which forgiving love hath kissed. Each one who had contributed the money by which the burnt offerings of that day were purchased, joined in the song;

for each felt that he had given something of himself, in testimony of true repentance and of genuine revival. What was true that day, in ancient Jerusalem, is equally true in human experience now. There is joy in repentance, a joy in self-sacrifice and a double joy in the rendering of our thanks. Few things lift the soul as joy does. Few things strengthen the vision by which the pure in heart see God, like repentant thanksgiving, now, as in the days of Hezekiah. In the same actual and glorious experience is it true of every life, that when the burnt offerings begin to smoke before the Lord, the Lord's songs of thanksgiving and of glory burst out, and the waiting multitude is carried on the quick-rising waves of spiritual fervor, into the presence of the Forgiving One.

VACANT PULPITS.

For the last three or four years there have been many evidences that the number of theological students in Protestant Seminaries, in the United States, is steadily declining. Of the reason for this we are not to speak now. The fact seems assured. Similar facts appear outside the United States. Those at the head of two of the leading Canadian Colleges have lately declared concerning the Canadian Presbyterian church, that "unless conditions speedily change, the country will be brought face to face with the problem of a numerically insufficient force of men to assume the existing positions, while new work will not be touched at all because of lack of men." It is said that this state of affairs is more serious in Canada than in the United States, since denominational lines are so closely drawn that Presbyterian churches cannot secure supplies from other denominations.

England has sent forth the same complaint within a few years, and now reports from Germany point in the same direction. The Lutheran authorities are said to be "stirring to discover the reason for the continual decrease in students of Protestant Theology at the various universities." Figures reported by the German universities justify genuine alarm in the state-church circles. Ten years ago there were a little more than two hundred theological students out of each thousand students in the universities. In 1893 the number was one hundred fifty for each thousand, while in 1901 it had fallen to one hundred one in each thousand. One cause seems to obtain in Germany, namely: that the recent developments in scientific and mechanical lines have drawn students from the ministry because of the prospect of securing a better living and of attaining wealth.

Whatever the causes may be—and they are various—the situation may well engage the careful attention of those who have the best interests of Christianity at heart. Throughout the civilized world, the new century opens with such an intensely commercial and worldly spirit that all aspirations and desires in the direction of the ministry as a life work, if not in the direction of Christian living itself, are subjected to a pressure almost unknown hitherto, and to a stress which makes demands upon conscience and consecration to higher living almost impossible. Seventh-day Baptists are not free from the influences which lessen the number of able and consecrated men who are coming forward to do the Lord's work in the Gospel ministry.

THE COMING ASSOCIATIONS.

With the Associations at hand, the RECORDER is anxious to impress every reader with the truth that attendance upon these Associations, whenever it is possible, is a high personal duty and a great privilege. The comparatively small attendance upon these gatherings is an unfavorable symptom, which indicates either a decline in the spiritual life of the churches, or too great an indifference to important matters connected therewith. Especially do we take this occasion to appeal to the preachers who will attend the Associations, and to the delegates from Sister Associations, that they make special preparation as to their own spiritual life, and as to all sermons and speeches which they may be called upon to make. The value of right leadership in such gatherings cannot be overestimated, and it often happens that a given sermon or address becomes the dominant chord, and the key-note of the Association. The duties and responsibilities which preachers and leaders in church work assume in connection with such gatherings are greater than is usually appreciated. Every word spoken ought to add something to the spiritual life of those who hear, and, notably, it ought to add strength to denominational interests and denominational work.

The need of increasing such interest was never greater than at the present time. Influences adverse to individual Christian life, and to the spiritual life of the churches in general, were never greater in many directions than now. Love for the world, and worldly tendencies, abounds. A justifiable interest in business and proper devotion to it are almost sure to be carried beyond proper limits, where the best of men are overwhelmed in the commercial and worldly spirit of the age. Our Associations are vantage points, if properly used, at which each individual and each church represented, may gain much to strengthen individual life and to aid in the life of each local church. That these things may abound in the coming sessions of the various Associations, the RECORDER puts forth this earnest appeal in advance, urging that each one who goes up to these gatherings shall seek the guidance of the Holy Spirit, that all words spoken and all influences exerted may unite to upbuild our beloved Zion in righteousness and peace, and to give new strength and new impulse to all our denominational work.

"WHY NOT PREACH THE GOSPEL?"

Under the above head the *Chicago Record-Herald* of April 30, makes some pertinent suggestions and criticisms concerning certain sermons delivered in that city on the previous Sunday. The following themes were reported by the *Record-Herald*:

Professor Herron's Teachings.
Mrs. Humphry Ward's "Eleanor."
The Almighty Dollar.
Tragedy of Human Greatness.
Doctrine of Spiritualism.
The Card-Playing Habit.
The Religious Situation.
The Churches and Bigotry.
Three-fourths or Four-fourths of a Man.
Review of the Trial of Dr. Thomas for Heresy.
The Southern Negro.

The core of the criticism by the *Record-Herald* is, that Christianity loses while men spend so much time in "defending the gospel from the assaults of unbelievers." It further said:

The world is waiting for a great preacher—one that will preach the gospel as Beecher and Moody and Brooks preached it. The people are hungry for it. Christianity is not a question of argument. Its teachings are not susceptible of proof; if they were, all men would make haste to become Christians. It is a matter of simple faith. It reaches the conduct of man through his spiritual nature.

The people have learned the emptiness of mere theology just as they have learned the emptiness of agnosticism. There is an unmistakable drifting toward the simple and immutable truths that were taught by the Nazarene. The people are ready to listen to the gospel. Why not give it to them?

We believe that the pulpit should deal with those great questions touching the moral and religious life of men, which affect Christian life and practice, and that the scope of the pulpit should not be narrowed to any single creed or form of truth. But the point made by our Chicago contemporary is a good one when it says "Christianity is not a question of argument. . . . It is a matter of simple faith. It reaches the conduct of man through his spiritual nature." The world waits for the authoritative voice of truth, all truth that is related to human conduct and human character.

PHILIPPINES EXHIBIT.

Life in Uncle Sam's Newest Possession. Illustrated at the Pan-American.

Few exhibits in the Government Building attract more attention than the Philippine collection in the North Pavilion. Every American citizen who visits the Exposition will have an opportunity to see for himself how the Filipinos live, what kind of houses they live in, what clothes they wear, what they eat, how they cultivate the soil, their fisheries, their industries, their trades and manufactures, their games and amusements and the thousand and one things that make up their home environment.

One large portion of the exhibit consists of agricultural implements and products. There is the primitive plough and rake used in the rice fields, knives for cutting rice straw, rice sifters, baskets and sieves, models of rice mills, and finally the rice itself.

Next comes the famous manilla hemp in huge skeins, like flaxen hair, or made up into ropes and cables. There are sugar baskets and bales and native sugar of various grades, tobacco, coffee, indigo, dye-stuffs, cocoanut fibre, and oil and the beautiful and wonderfully delicate pina cloth, made from pineapple fibre. Most abundant of all is the bamboo, which the Filipino adapts to every conceivable use. There are bedsteads of bamboo, chairs, tables, brushes, milk jars, rakes, rafts and, strangest of all, musical instruments. Hardly less important is rattan, of which the native constructs baskets, balls, mats and numerous other household articles.

The Palm leaf is everywhere in evidence, for roofs, hats, cloaks, fans, baskets, etc.

The collection includes all kinds of fishery apparatus, lines, nets, rafts, boats, baskets, etc.

The tools of the various trades are also well represented, such as a complete carpenter's kit, carriage and harness makers' tools, mason's tools, a tinsmith's outfit, farrier's implements, etc.

Visitors will doubtless find much to interest them in the household utensils and appliances, not the least curious of which are the little earthenware stoves, of which no well-appointed kitchen contains less than half a dozen. Then there are spoons and bowls of

cocoanut shell, knives and forks of buffalo bone, grass brooms, bamboo bird cages, pottery, water bottles, baskets of every size and description.

Quite a different side of life in the Islands is shown by the gorgeous embroidered silk and satin gowns worn by the belles of Manila, lace mantillas, embroidered and lace handkerchiefs and scarfs, necklaces, bracelets and other jewelry.

Intellectual products have not been forgotten. There are books on all subjects, printed in Manila, school books and examination papers; printed music, including a piece dedicated to Aguinaldo. Among the art products are shell, horn and wood carvings.

A reminder of the Spanish government is to be found in the collection of postage stamps, coins and paper money, tax receipts, proclamations, etc.

There are also Spanish guns and other weapons. Alongside of these are many curious native weapons captured by our troops, armor made of buffalo hide, spears, knives and bolos, bows and arrows, and most singular of all, cannon made of wood wound with wire.

The exhibit is supplemented by several hundred mounted photographs, colored pictures of flowers and plants, and a small collection of animals.

THE HEBREW MESSIANIC COUNCIL OF BOSTON.

The Hebrew Messianic Council of Boston, an organization for promoting Christianity among Jews, is to hold a meeting in Park Street church, Boston, May 21, 22, 23, and 24, 1901. Circulars which are before us say:

"The main theme for prayer and conference will be expressions of convictions with relation to the Hebrew Christian and the Mosical Dispensation: How much of the divine law may a Hebrew Christian, out of love for the old covenant, observe, without abrogating his privileges under grace?"

"This subject, we hope and pray, will be treated in the same spirit of love and tolerance which characterized the assemblies of his chosen ones from of old (Acts 15), and that the same fruit of belief may appear among the tribes of Israel according to the flesh, as appeared at that time among the Gentiles."

* * * * *

"The conviction obtains among a majority, if not all, who have called this convention, that he has a right to exercise his preferences, and that if a strong re-enforcing sentiment can find public expression, a new day will dawn for avowed Hebrew Christians. Not that the believer should take the freedom of grace back into the bondage of the law, but rather that the law should be exalted by its wisdom through the spirit of grace."

The RECORDER hails this meeting and the discussion of the theme announced as a step in the right direction. We are also glad to learn that Rev. Wm. C. Daland, D. D., pastor of the church at Leonardsville, N. Y., is to address the convention upon the following important theme, "*May the Jewish Christian continue to observe the Sabbath.*" Under this theme the Doctor is at liberty to treat the relation of Jewish Christians to the Sabbath, as his views and wisdom may direct. Our readers will join with us, we are sure, in the hope and prayer that this new departure in considering the relation between Christian-

ity and the Jews will be followed by similar discussions, and by results which will accord with those that came in New Testament times when Christianity had its birth in the heart of the Jewish church.

A NEW TRACT.

A new tract of 20 pp. entitled "Perverted History Concerning Sunday-Observance," is now ready for distribution from this office. It deals with certain statements concerning what the Church Fathers say, and shows that writers like R. A. Torrey, in his booklet "Ought Christians to keep the Sabbath," fails to quote correctly or fully, thus perverting history and obscuring facts. Pastors, especially in the West and Southwest are urged to secure a full supply for their fields. Sent, on application, to any address.

NEWS OF THE WEEK.

The journey of President McKinley through Mexico and into California has been one of constant ovation and welcome. The company reached California on the 8th of May, and were received at Redlands in the San Bernardino Valley. Speeches of welcome with a reply from the President, a drive through orange groves, portions of the way being almost paved with flowers, and many other features of rejoicing and welcome, marked the entrance of the Presidential party to California.

On the 8th of May it was reported that the sum of the indemnity finally agreed upon by the Powers, which shall be demanded of China, is \$337,000,000.

The stock market of New York has had an upward speculative movement for a long time past, the most remarkable and best sustained in the history of Wall Street. On the 8th and 9th of May there was a "slump" caused by a break in the stock of the Northern Pacific Railroad. As a result, nearly all stocks suffered. This was natural from the excessive high price which stocks had secured for so long a time. The panic was tremendous on the 9th, and for the time everything was demoralized. No serious injury will come, except to those speculators who were caught on the wrong side of the market, and it is to be hoped that foolish men will learn, better than before, that all such speculation is both wicked and dangerous. Northern Pacific stock went to \$1,000 per share. On the 10th it was announced that those who wished could settle at \$1.50 per share. Wall Street is likely to indulge in costly folly.

On the 3d of May, a most disastrous fire swept out the main business portion of Jacksonville, Fla. The loss of property is reported at \$11,000,000. It is reported that some lives were lost, but at present writing the details concerning the loss of life are not at hand. The fire swept over more than one hundred and forty blocks, covering the best portions of the city both as to residence and business. Eleven thousand people were left homeless by the fire, and many thousands more are in need of immediate help for food and shelter. As soon as possible, relief trains began to pour in aid from neighboring cities, while more distant points sent forward gifts of money. The burned district is three miles wide and two miles long, extending from St. John's River to Katherine Street on the east, Orange Street on the north, and Davis Street on the west. Eight or ten docks were burned to the waters edge along the river line. The

necessity was so great that Martial Law was declared, and the streets of the city were placed in charge of the militia. Many people who were wealthy the day before are now penniless, and women accustomed to all luxuries sat on the curbstone with those who had been beggars before, all sharing alike under the pitiless blows of misfortune.

A WELL-ROUNDED LIFE NEEDED.

BY WILLIAM PITNEY FLINT.

It is astonishing how few people live a complete life. There are many who develop a fraction of themselves and use but a tithe of their power. The majority of people get their living by the use of their weakest faculties, while their strong ones atrophy and die from disuse.

While nature is a generous parent, giving to us bountifully, she will allow us to retain only that which we use, and she will remove any faculty or power which remains inactive. "Use or lose," is her motto. We can have all we put into active use, but everything else she takes and gives to another.

Nature takes an inventory of us very often, and whatever she finds hid away on a shelf, dust covered from disuse, she quickly removes. "You may have it so long as you use it," she says, "but no longer." Brilliant powers and ability to achieve success may be born within us,—we may give promise of a great future, but the man who fails to exercise those powers will soon be amazed to find that they have vanished.

A king gave to Solomon a precious vase containing, it is said, an elixir of life that would kill disease and restore youth. Many people in distress begged the monarch for a little of the precious elixir, but he did not dare to remove the cover until he was compelled to use it himself, lest it should escape. At length, when the king became ill, he went to the wondrous jar, and, to his amazement, all the magic liquid had evaporated.

So, many men and women have failed to use the gifts which would have blessed other lives as well as their own, until they awoke to the fact that the elixir of their powers had vanished—had evaporated from long disuse.

There are many who live but half a life, and surround themselves with commonness, simply because they do not develop their higher faculties. They are content to live in the basement and the kitchen of their life, and seldom go up to the parlor to get the sun and the beauty of the wholesome living of a complete life. They use only a fraction of their powers, and then wonder that they do not accomplish more.

A large, broad, well-rounded, complete life is very rare—so rare that its influence falls like a benediction upon the race.

It is inconceivable that a man endowed with golden powers should be satisfied with the husks of life when the rich kernel of the grain is so near. It is incomprehensible that we should be satisfied with half a life, with incompleteness, with the development of only a few, and those, often, the lowest, of the faculties of the mind.

People seem content to develop the brute side of themselves, while the God-man within, the Creator's image, remains in the rough marble of life, or is marred, scarred, or distorted by the careless use of the chisel and mallet, until the angel, which is imprisoned, waiting to be released by industry and stern endeavor, is ruined.—*Success.*

THE MANUSCRIPTS OF THE NEW TESTAMENT.

A paper read before the Ministerial Association of Hornellsville, N. Y., by President Boothe Colwell Davis, of Alfred University.

It is a rather surprising discovery, for one unacquainted with Biblical criticism, to learn that although the Old Testament Scriptures began to take literary form more than a thousand years before the Christian era, no manuscripts of the Old Testament are extant of a date earlier than the tenth century of our era, while the New Testament literature, which began to be produced near the middle of the first century, A. D., has two excellent manuscripts, one of them complete, dating back to the fourth century; ten dating to the fifth; and twenty-four to the sixth century.

It is also pleasing as well as surprising to note that the new Testament manuscripts are found in a good state of preservation, bearing a much earlier date than extant manuscripts of the great classics of antiquity.

Of Homer there is no complete manuscript dating earlier than the thirteenth century. Of Herodotus there is no manuscript earlier than the ninth century. One copy of Plato as old as the ninth century is extant. Of Virgil, one copy only, goes back to the fourth century.

Alexandria and Constantinople have produced many of the early Christian manuscripts, and their preservation to recent times has been due for the most part to the monasteries, where dwelt the monkish population of the Christian church.

The southern promontories of Macedonia and the southern provinces of Italy furnished secluded places for many hundreds of churches, chapels and monasteries whose many adherents, throughout the middle ages, passed their time in religious occupations. An important part of these occupations was making and transcribing manuscripts of the biblical writings.

Mount Sinai, in Arabia, has been for many centuries the site of a monastery, known as the Convent of St. Catharine. This convent guarded, from some time early in the Christian era until the latter half of the nineteenth century, the now famous Sinaitic Codex—discovered there by Tischendorf in 1859.

Dr. Merrill makes the following comment upon the remarkable coincidence of the giving of the Law, and the preservation of this New Testament manuscript, both at Mt. Sinai: "It is, indeed, a strange providence which ordained the giving of the old Law from this awful peak, amid the tumultuous scenes of earthquake and fire, and also that upon this very spot should be preserved through the peace and calm of ages, one of the two oldest copies and the only complete *uncial* of the new covenant which Christendom to-day possesses."

The transcribing of the sacred writings grew to assume a place of very great importance in the work of the monastic and other religious establishments, as these orders came more and more to be the repositories of learning, and of the ecclesiastical as well as the classical literature of former generations or even centuries.

But with the marvelous patience and care given to this work, the manuscripts suffered not only the ravages of time, but not infrequently the inaccuracies of the transcribers arising from weariness, inattention and interruption.

The comparison of the several manuscripts makes these facts very evident, but it will make this paper too cumbersome to cite references and give illustrations.

The autographs of the New Testament writings were doubtless in the form of rolls. In the latter half of the first century the custom of writing in rolls was everywhere prevalent. The only manuscripts that are extant at the present time are in the form of books. So we know that the custom of writing in books instead of rolls must have grown up between the first of the second century and the first of the fourth.

The important manuscripts now extant are the proudest treasures of the Vatican, national museums, and university libraries. It would require more than princely gifts to remove them from the safe keeping of these repositories.

The manuscripts of the New Testament thus far found are divided into two classes, and distinguished by certain marks whereby they are known to all scholars.

These two divisions are made according to the characters employed in writing the manuscripts, whether capital or small letters.

They are called *uncials* (capital or inch letters) when written throughout in the large capital letters, and *cursives*, or small letter manuscripts, when they are written throughout with a small, running or cursive hand.

The *uncial* manuscripts are older—none of them have been written since the tenth century. Of these uncial manuscripts, and fragments of manuscripts, there are now known to be about 110 in number.

Of the cursive manuscripts there are, however, many hundreds. Westcott and Hort estimate at least ten hundred. None of them are earlier than the ninth century, and they extend down to the sixteenth.

They are, therefore, of minor importance, compared with the uncial manuscripts, especially the great codices.

Some of the ancient translations of the Scriptures are more valuable for textual criticism than the cursive manuscripts, for some of them were made at a date prior to any extant Greek copy of the text, and therefore bear witness to a text considerably earlier than any document now known to Christendom. The Syriac, Coptic, Armenian, Latin and other versions, when used in connection with each other, and the Greek manuscripts now extant, present much valuable information regarding the earliest text of the Scriptures.

But this paper would fail in its essential point if it should not include a more detailed account of the Greek manuscripts of chief importance.

At the head of the list of uncials stand four great manuscripts belonging to the fourth and fifth centuries, which contained, when complete, both the Old and the New Testaments. They are:

B. Codex Vaticanus, at the Vatican in Rome, containing the whole New Testament, except the later chapters of Hebrews, the pastoral Epistles, Philemon and the Apocalypse.

N. Codex Sinaiticus, at St. Petersburg, containing the entire New Testament. Discovered by Tischendorf, in 1859, in the convent on Mount Sinai.

A. Codex Alexandrinus, in the British Museum, containing all, except about the first 24 chapters of Matthew's and two leaves

of John's Gospel and three chapters of 2 Corinthians; preserved at Alexandria from at least the end of the eleventh century; presented to Charles I., in 1628, by Cyril Lucar, Patriarch of Constantinople.

C. Ephraemi-rescriptus, at Paris, containing nearly three-fifths of the whole, a part of almost every book being preserved. The original writing of this manuscript has suffered some mutilation, by being in some places erased and Greek translations of writings of Ephram Syrus written over. Of the above manuscripts, B and N appear to belong to the fourth century, and A and C are assigned by the best judges to the fifth century. Westcott and Hort think that B. and N were written in Italy, A and C at Alexandria.

The next in interest to the four great manuscripts of the Bible are the bilingual uncials, in Greek and Latin, written in parallel pages or columns, or in one instance with Latin between the lines of the Greek.

There are four of these bilingual fragments. They are supposed to date between the sixth and ninth centuries, and are now preserved at Cambridge, Oxford, Paris and St. Gallens. Of all these and the hundred other fragments of uncial manuscripts, scattered throughout Europe, the two most remarkable and valuable Greek manuscripts are the two first mentioned, viz., the codex vaticanus and the codex Sinaiticus, both dating from about the middle of the fourth century or possibly earlier.

The first of these, the vatican codex, received its name from the *Vatican*, at Rome, where it has long been preserved as the chief treasure of the Vatican library. This library was founded by Pope Nicholas V., in 1448. Its first catalogue of books was prepared in 1475, and contained a mention of this famous codex, so that it may fairly be supposed to be one of the original books of the library.

By whom it was written or by whom preserved for more than a thousand years before it reached the Vatican library will probably never be known to modern scholars. Its internal evidence throws the only light we have on its age, its origin and its early history.

The book contains seven hundred and fifty-nine very thin and delicate leaves of vellum, or over 1,500 pages. These are all bound in one volume of red morocco. The book is 10½ inches in length, 10 inches in breadth, and about 5 inches in thickness.

The text is written in capital letters, in three narrow columns to the page, and the letters are clear, simple and beautiful. There are no divisions between the words, except at the change of subject, where the space of one letter, or half a letter, is left to indicate the change. Almost no punctuation appears, except as interpolated by later scribes. Originally the initial letters were the same size of the others. A later hand has made larger initial letters over the original smaller ones. The accents and other marks which the text now shows have been decided to be later additions to the manuscript. Of the 1,500 pages, only about 300 are devoted to the New Testament, and the remainder contains the Septuagint Version of the Old Testament, except such portions as have been lost, viz., the most of the book of Genesis, and about thirty of the Psalms.

While this manuscript has been considered of the very highest value in the critical study of the text of the Scriptures, it has until recently been exceedingly difficult of access. It was hidden away in its case and never examined, save by members of the Roman church.

(To be continued.)

Missions.

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

FOR a number of years past the Christian world has been agitated by disputes over the Old Testament. These disputes are not entirely over now, but the end thereof is in sight. Now the New Testament is attacked and thrown into the arena of criticism and dispute. It is not an attack upon the New Testament simply, but upon the Christ of the New Testament, and upon the Christian religion. The very life of our Christian faith will have to be fought for, and the critics will have to be met. They will be met, and we have no fears as to the outcome.

Dr. Dale in his address from the chair of the Congregational Union a number of years ago, looking forward to the battle that would come, said:

If only a theory of inspiration were breaking down, if men were discussing nothing more serious than the precise and minute accuracy of the four Gospels, if we were threatened with nothing more formidable than the demonstration of the historical untrustworthiness of a few chapters here and there in the Old Testament, we might look on calmly and wait for the issue of the conflict with indifference. But it becomes plainer every year that the real questions in debate are far different from these. The storm has moved round the whole horizon, but it is rapidly concentrating its strength and fury above one Sacred Head. This is the real issue of the fight: Is Christendom to believe in Christ any longer or no? It is a battle in which everything is to be lost or won. It is not a theory of ecclesiastical polity which is in danger, it is not the Old Testament or the New, but the claim of Christ himself to be the Son of God and the Saviour of mankind. . . . This is surely enough to stir the church to vehement enthusiasm and to inspire it with its old heroic energy. It is a controversy not for theologians merely, but for every man who has seen the face of Christ and can bear testimony to his power and glory.

FROM W. H. GODSEY.

The first quarter of my work as pastor of the Little Prairie Seventh-day Baptist church closes to-day. I realize some of the special needs of this part of the field. Have accepted to give one regular appointment at the Ruffin school-house and also at the Williams school-house. The two places are two and a half miles apart and fifteen miles from my home. The appointments were brought about by the solicitation of the people, and I accepted the invitations. The appointments will be filled in one trip, two sermons at each place. This part of the missionary work promises a good work for Sabbath Reform. The outlook of the work in general is very hopeful, but we hope to get some things in better shape. Am laboring to get the church in good working order. We shall soon organize a Sabbath-school and also have a regular prayer-meeting. Our new meeting-house is progressing toward completion, and we hope soon to hold our meetings in it.

Booty, Ark., April 1, 1901.

FROM R. S. WILSON.

During the quarter I have preached but little and have given four or five addresses at the close of the Sabbath-school upon the lesson. The reason I have done no more was on account of sickness in my family. When I returned home from my trip to Cullman, I found my wife very feeble and almost helpless because of nervous chills, and I have had the care of her. Have had quite an extensive correspondence during the quarter and have sent out quite a number of tracts and papers. Have tried to keep our people in Cullman and other places in remembrance of the

great things the Lord has in store for them that love him. I think all will be well with us here in a few days, so I can engage fully again in the work. Have always wanted to have things so arranged that I could give all my time to the work on this field. I am glad such an arrangement can be made by the Board, and I enter most heartily into it.

ATTALLA, Ala., April 1, 1901.

TREASURER'S REPORT.

For the month of April, 1901.

GEO. H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Cash in treasury, April 1, 1901.....\$1,691 66

Churches:

Pawcatuck, Westerly, R. I.....	75 19
North Loup, Neb.....	3 07
Albion, Wis.....	12 00
Waterford, Conn.....	10 00
Boulder, Col.....	1 88
Plainfield, N. J.....	38 84
Milton Junction, Wis., Elder Bakker.....	30 00
Adams Centre, N. Y.....	15 00
Second Brookfield, N. Y.....	7 69
Rotterdam, Holland, China Mission.....	\$2 00
Home Missions.....	2 00—
Chicago, Ill.....	4 00
Milton, Wis.....	10 00
Crowley's Ridge, Ark.....	12 68
Fouke, Ark.....	1 00
Sabbath-school at North Loup, Neb.....	27 50
Sherman Park, Bible-class, Syracuse, N. Y.....	6 80
Special Meeting, Syracuse, N. Y., Gold Coast Work.....	1 00
Junior Society of Christian Endeavor, North Loup, Neb.....	2 27
S. H. Crandall, Glen, Wis.....	4 00
L. E. Livermore, Dunellen, N. J.....	2 75
Seventh-day Baptist Memorial Board, Income Missionary Fund.....	3 00
Thank-offering, Woman's Page of RECORDER.....	32 47
Henry M. Maxson, Plainfield, N. J., Life Membership.....	2 50
Permanent Fund, Income.....	15 00
	1,056 59

\$3,066 84

CR.

O. U. Whitford, balance salary and expenses, quarter ending March 31.....	\$ 231 67
A. G. Crofoot, salary and expenses, quarter ending Mar. 31.....	15 20
Charles S. Sayer, one month's salary and expenses, quarter ending March 31.....	10 80
G. H. Fitz Randolph, salary and expenses, quarter ending March 31.....	155 26

Churches:

First Westerly, R. I.....	50 00
Second Westerly, R. I.....	18 75
Berea, W. Va.....	18 75
Greenbrier, Middle Island, Black Lick, W. Va.....	37 50
Second Verona, N. Y.....	10 00
Richburg, N. Y.....	25 00
Salemville, Pa.....	25 00
Hornellsville and Hartsville, N. Y.....	50 00
Boulder, Colo.....	50 00
New Auburn, Minn.....	37 50
Farnam, Neb., (2 month's labor).....	18 67
Attalla, Ala.....	25 00
Hammond, La.....	37 50
Delaware, Mo.....	6 25
Providence, Mo.....	6 25
Corluth, Mo.....	6 25
Smith's Cash Store, San Francisco, Cal., account of J. W. Crofoot.....	20 00
Evangelistic Committee, Orders Nos. 221-224.....	147 20
A. McLearn, Rockville, R. I., traveling expenses.....	10 00
Loan.....	500 00
Cash in treasury, China Mission.....	\$640 22
Available for current expenses.....	916 07—
	1,556 29

\$3,066 84

E. & O. E.

GEO. H. UTTER, Treas.

REV. A. McLEARN'S VISIT TO BEREA, W. VA.

BY R. G. DAVIS.

While no special meetings were held with our church during the quarter, we experienced a very precious revival in the community. At first the M. P. church arranged for a meeting and expressed freely a desire that we unite with them in a revival work. Accordingly, services began January the 6th. The meeting was exceedingly interesting and helpful. Many fathers and some well advanced in years were brought to Christ. This feature of the meeting made it very hopeful that results would be lasting. Many young persons who had been unsuccessful in their religious efforts would evidently be helped by a Christian home. But while we rejoice that so many have been brought to experience a hope in Christ, and that some have identified themselves with the church, we very much regret that others, confused by strange doctrine, or for some other reason, are unwilling to unite with any church. It was thought by the more aged brethren that the revival was the most extensive of any in the community for many years.

When the meeting closed, good results were everywhere apparent, and religion was a daily theme among the people. Seventh-day

Adventists immediately began presenting their system of religion, sending tracts into Seventh-day Baptist homes. Their minister was brought to the field and they began holding meetings. As a means of protection we circulated a tract, written by Rev. A. McLearn, published by the American Sabbath Tract Society, entitled, "Seventh-day Adventism; Some of its Errors and Delusions." As a result they, as well as their minister, took exceptions, and he made some very extravagant statements, publicly, at his church regarding the tract and its author. He also expressed freely a willingness, if not an actual desire, to meet Bro. McLearn in discussion on some of the statements made in that publication. On consulting the brethren it was decided to write Bro. O. U. Whitford, Secretary of our Missionary Board, and ask that a defense of the disputed statements be made at Berea. We also wrote Bro. McLearn, author of the tract, from whom we received a prompt and definite reply, assuring us that he would soon be on the field. When it became generally known that a discussion would in all probability take place, there was a general stir, and the disputed tract was much in demand. It was frequently called for by First-day friends as well as our own people.

Bro. McLearn arrived at Berea March 13, and on the following day the two ministers met at the Seventh-day Baptist parsonage, and Eld. Westworth, the Adventist minister, proposed resolutions for a discussion. Our brother assured him that his only object in coming to West Virginia was to answer regarding the disputed statements in the tract, and asked him to appear at the church and state them to the congregation; but Eld. Westworth declined. Eld. McLearn then asked him to take one of the tracts and mark them, and again he refused, but still contended for the discussion of the resolutions. Bro. McLearn finally consented to a discussion of the proposed resolutions, though he said he did not come to Berea for that purpose, and rules were written and mutually agreed to by which the debate was to be governed. One session was given to each of the three resolutions, and the discussion ended without any complaint whatever on the part of either of the contestants.

Bro. McLearn then announced that on the following day, at 10 A. M., he would speak regarding the disputed statements in his tract. Eld. Westworth then rose and complained of unfairness, saying that the tract was to be brought into the discussion. In this he was evidently mistaken. While Bro. McLearn did retain the privilege to make such reference, he did not promise to do so, nor did he agree to say nothing more regarding the tract after the discussion was over. Another Adventist minister who was present at each of the sessions rose and protested that his brother had been unfairly treated throughout the contest. He also implied by another statement, which he finally affirmed, that Bro. McLearn was expelled from Battle Creek College. The statement was promptly denied, and the meeting was immediately closed.

On the following day a large congregation gathered at the church to hear Eld. McLearn speak. He first told how he was introduced and became President of Battle Creek College, and also the circumstances under which he left. He then presented a certificate of recom-

mentation officially signed, and read some other documents by prominent persons of the Adventist faith. All showing the high esteem in which he was held at the time he left the College. He then took up the tract and referred to the points which as best he could ascertain were disputed, and then read from their own publications statements which evidently substantiated what was said in the tract.

The people in general were much delighted with the facts set forth, and at the close of the meeting a large number of people from the various denominations came forward and gave Eld. McLearn a good-bye hand-shaking, together with their most liberal contributions, thus evidencing their appreciation of his services among us.

BEREA, W. Va., April 17, 1901.

AGATIZED WOOD.

A most beautiful, interesting and decidedly unique exhibit has just been set up in the Mines Building of the Pan-American Exposition. It is that of the agatized wood specimens from Chalcedony Park, Apache county, Arizona, in charge of Mr. E. F. Batten, who represents the Drake Company of St. Paul, Minn. These specimens consist of cross sections of trees polished to a high degree of brilliancy, and showing most beautiful colors. In some of the specimens the petrified bark still surrounds the section of the tree. This petrified forest, of which Mr. Batten has numerous pictures, looks more like a stone quarry than a forest, as the prehistoric trees are mostly strewn around in broken sections. One picture, however, shows an almost perfect petrified tree.

These sections of trees are generally found projecting from volcanic ash and lava, which is covered with sandstone to the depth of twenty to thirty feet, and lie exposed in gulches and basins where water has worn away the sandstone. Many scientific men, whose study of geology has been all that years of toil and observation could embrace, have, during the past few years, visited this wonder of wonders, and all seem to be lost scientifically; their theories are like the pieces of silicified wood, no two alike. It is, however, generally conceded that this was a tropical wood, transformed in a pre-historic era from a living, growing forest to the present recumbent sections of interblended agate, jasper, jade, calcide, amethyst, etc. Although silicified wood is found in many localities, never before was seen such variety of coloring, with sound hearts of large trees, and sound bark. While the quantity of material is great, the sound sections are very limited, and after years of labor in selection of material fit for working, and the erection of costly machinery for cutting and polishing, it is, and must ever remain, a rare and costly article, since in hardness it is only three degrees from a diamond. Steel will not scratch it nor can it be stained by ink.

Microscopical examination reveals a part of this wood to be the genus *Araucaria*, or the Norfolk Island pine of the Southern Pacific Ocean. All the specimens examined show that the wood was undergoing decay before being filled with the various media which afterwards solidified. On some of the specimens traces of fungi (mycellum) causing decay, may be plainly seen. The process of petrification possibly resulted from the tree being submerged by hot geysers bearing silicon in solution, the rich oxides of Arizona intermixed with silicon and the cell tissues of the wood were substituted by the silicious solution and then solidified.

Woman's Work.

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

ONE I WOULD SEE.

BY AMELIA M. STARKWEATHER.

I long to reach the golden strand,
That borders on the better land,
And enter through the pearly gate,
Where loved ones for my coming wait,
And walk the beauteous streets of gold,
And all its treasures there behold;
But most of all, I went to see
The One that made that home for me.

To see the city without night,
Whose brightness is above the light
Of moon and stars, or midday sun,
And know our rest there was begun,
To end but with eternity,
E'en that is not enough for me,
For oh! I want to see the grace
And glory of his unveiled face.

I long to see the friends so dear
Who went away and left me here;
And that great company who bow
Before the throne in homage low;
And all the blessed ones there greet,
And with them hold communion sweet;
But most of all I want to see
And know the One who died for me.

And when I've reached the better land
That lies beyond the golden strand,
Then I would join in that great hymn,
With cherubim and seraphim,
And all the angels, and the throng
Of the redeemed, tell with the song
I love the best, all heaven should ring,
"The love of Jesus Christ my King."

—Triumphs of Faith.

HE is the greatest who most readily acknowledges a fault. One of New York's best known clergymen so far forgot himself the other day, as to use in a public way language unbecoming to one in his position. In as public a way he said, "Under the influence of strong feeling, I spake unadvisedly with my lips and I wish to say how sincerely I regret it." To all who knew of the incident he has raised himself a little higher in this prompt, manly acknowledgement of his error.

THOSE who have read the RECORDER account of the Mass Meeting held in New York in the interest of the Anti-Vice Crusade, on March 17, will be interested to know that a permanent organization has been affected. Committees have been formed on membership, affiliation, legislation, municipal affairs, rescue work, industries, education, settlements, anti-gambling, purity, legal aid, anti-sweatshop and intemperance. They purpose to hold a public meeting, similar to the one held in Carnegie Hall, once in three months. Our denomination is represented by Dr. Anne L. Langworthy, Chairman of the Membership Committee, and Dr. P. J. B. Wait on the Executive Board.

AN exchange intimates that American people are too busy to pray. Is that true? Is it true of us, Seventh-day Baptists? Has the world and its duties so engrossed our time and hearts that we "render to Cæsar the things that are Cæsar's," but do not "render to God the things that are God's?" Is there not great danger that "things spiritual" may be crowded out by "things temporal"? Let us stop and consider this, and make time, if we have not already done so, for family worship, for the bed-time talk and prayer with the little ones. Mothers, this talk with the children after the day's work is over and you are ready to tuck them away for the night, will be worth all the world to you as you look back on them by and by. At this hour, when the heart is tender, you may sow the seeds of good in your child's heart that will yield a great and abundant harvest in the years to come. Don't cheat yourself!

A GREAT LIBRARIAN'S ADVICE ON HOW AND WHEN TO READ.

[A. R. Spoffard, late Librarian of the Congressional Library at Washington, has published a book entitled: "Book for all Readers," in which he makes many excellent suggestions concerning the selection of books, and the art of reading. Not least in importance are the following touching how to read.]

The art of reading to the best advantage implies the command of adequate time to read. The art of having time to read depends upon knowing how to make the best use of our days. Days are short, and time is fleeting, but no one's day ever holds less than twenty-four hours. Engrossing as one's occupation may be, it need never consume all the time remaining from sleep, refreshment, and social intercourse. The half hour before breakfast, the fifteen minutes waiting for dinner, given to the book you wish to read, will soon finish it and make room for another. The busiest men I have known have often been the most intelligent and the widest readers. The idle person never knows how to make use of odd moments; the busy one always knows how. Yet the vast majority of people go through life without ever learning the great lesson of the supreme value of moments. Let us suppose that you determine to devote two hours every day to reading. That is equivalent to more than seven hundred hours a year, or to three months of working time, of eight hours a day. What could you not do in three months, if you had all the time to yourself? You could almost learn a new language, or master a new science; yet these two hours a day, which would give you three months of free time every year, is frittered away, you scarcely know how, in aimless matters that lead to nothing. A famous writer of our century, some of whose books you have read—Edward Bulwer-Lytton—devoted only four hours a day to writing; yet he produced more than sixty volumes of fiction, poetry, drama, and criticism, of singular literary merit. The great naturalist, Darwin, a chronic sufferer from a depressing malady, counted two hours a fortunate day's work for him; yet he accomplished results in the world of science which render his name immortal.

Be not particular as to hours, or the time of day, and you will soon find that all hours are good for the muse. Have a purpose and adhere to it with good-humored pertinacity. Be independent of the advice and opinions of others; the world of books, like the world of nature, was made for you; possess it in your own way. If you find no good in ancient history or in metaphysics, let them alone and read books of art, or poetry, or biography, or voyages and travels. The wide domain of knowledge and the world of books are so related that all roads cross and converge, like the paths that carry us over the surface of the globe on which we live. Many a reader has learned more of past times from good biographies than from any formal history; and it is a fact that many owe to the plays of Shakespeare and the novels of Walter Scott nearly all the knowledge they possess of the history of England and Scotland.

* * * * *

Most writers envelop the thought or the fact in so much verbiage, complicate it with so many episodes, beat it out thin by so much iteration and reiteration, that the student must needs learn the art of skipping in self-defense. To one in zealous pursuit of

knowledge, to read most books through is paying them too extravagant a compliment. He has to read between the lines, as it were, to note down a fact here or a thought there, or an illustration elsewhere, and leave alone all that contributes nothing to his special purpose. As the quick practised eye glances over the visible signs of thought, page after page is rapidly absorbed, and a book which would occupy an ordinary reader many days in reading is mastered in a few hours.

The habit of reading I have outlined, and which may be called the intuitive method, or, if you prefer it, the shorthand method, will more than double the working power of the reader. It is not difficult to practise, especially to a busy man, who does with all his might what he has got to do; but it should be learned early in life, when the faculties are fresh, the mind full of zeal for knowledge, and the mental habits are ductile, not fixed. With it, one's capacity for acquiring knowledge, and consequently his accomplishment, whether as writer, teacher, librarian, or private student, will be immeasurably increased.

THE ALPHABET OF SUCCESS.

Attend carefully to details.
Be prompt in all things.
Consider well, then decide positively.
Dare to do right, fear to do wrong.
Endure trials patiently.
Fight life's battles bravely.
Go not into the society of the vicious.
Hold integrity sacred.
Injure not another's reputation.
Join hands only with the virtuous.
Keep your mind free from evil thoughts.
Lie not for any consideration.
Make few special acquaintances.
Never try to appear what you are not.
Observe good manners.
Pay your debts promptly.
Question not the veracity of a friend.
Respect the counsel of your parents.
Sacrifice money rather than principle.
Touch not, taste not, handle not intoxicating drinks.
Use your leisure for improvement.
Venture not upon the threshold of wrong.
Watch carefully over your passions.
Extend to every one a kindly greeting.
Yield not to discouragement.
Zealously labor for the right, and success is certain.

—Ladies' Home Journal.

"FINDING things depends more on a man's mind than his eyes. Now there's my husband—and he's a good man, good as common—he can find a fish-hook in the dark if it's good biting season; but he can't see the long-handled hoe in the broad daylight if it's weeding time in the garden and the sun is hot."—*Everybody's Magazine*.

FROM THE ARGENTINE REPUBLIC.

[The following letter from a Hollander, of whose Sabbath-keeping we have spoken in a former issue, will interest all our readers. We are indebted to Bro. Fred Bakker, of Plainfield, for the translation of the letter given below.]

ROSARIO DE SANTA FE, }
Argentina Republic, }
30th March, 1901. }

To the Editor of the SABBATH RECORDER:

Our brother, F. J. Bakker, from Rotterdam, asked me in his latest letter if I understood as much English as to read the RECORDER. Then should I, out of the RECORDER, much interesting things about Seventh-day Baptist church come to know, etc. In response to this question I answer you that it would be very difficult because I have forgotten the English language, for reason I have lived in Holland so long, but while that doesn't matter I ask you to send the RECORDER anyhow. I shall pay you for it, as Bro. Bakker wrote me it cost \$2 a year. With God's help I shall try to read the RECORDER as good as I can. I have a Holland-Spanish dictionary so that

it will help me little. I am a Sabbath-keeper since five years. For four years I have read the *Christian House and Home*, (Battle Creek) though I quit with that paper because I found out that Adventists teach in many parts contrary to the Bible. I have been with Mr. Chas. Green, of Alfred, in correspondence, a couple of years. I wrote to him in the Holland language, translated to him by a son of Bro. Bakker in Alfred. By God's grace is my wife, my two oldest sons, 20 and 18 years old, and my daughter 15 years old, serving the Lord Jesus Christ as their Redeemer, though none of us are yet baptized, although we would very much like to be. My sons learned a trade, the oldest one is brush-maker, and pencil-maker and other zinc and lead-maker. The last one is laid off last night because he wanted to keep the Sabbath. His boss knew it before he took him. Of course that is nothing, for we know our Father in heaven knows just what we need. Mr. Green asked me a little while ago why I did not expect to attend Conference this year, and then at the same time be baptized. It is as far as I see now impossible. I think very much over it, to sell my little property and to move my households to the United States, but it is not very clear to me whether it is the Lord's way or not, because I am making a good living here, so far. I work already nine years in a saw-mill, and I don't like to leave without knowing where to get a good place. There are no Seventh-day Baptists as far as I know in Argentina, except at a distance of 160 hours. There lives a woman with two daughters. They have been baptized a little while ago by the Seventh-day Adventists, because there were no Seventh-day Baptists, but they are Seventh-day Baptists. Those three are true disciples of Christ, and I am in correspondence with those three. I have not got any correspondence with other persons here, about religion, but I would like to have some very much. I hope you will send me the RECORDER and answer me the letter.

With friendly and kindly regards, your praying brother and servant of our Lord Jesus Christ,
Mr. J. J. VAN YSSELDYK,

Dutch Consulate.

ROSARIO DE SANTA FE, Argentina Republic.

AIM AT PERFECTION, NEVER PROFESS IT.

The waters of God's blessing flow downward, and he who would drink them must stoop.

Our faith can never afford to approach God in robes of royalty. Sackcloth and ashes are always its proper clothing. Faith can never grow too strong to pray, "God be merciful to me a sinner." We are all Pharisees by nature, publicans only by grace, and let us shun as we would a viper all claims to sinless perfection. Paul never reached it, or, if he did, he was far from being conscious of his high attainment. When a comparatively young Christian, he wrote, "I am the least of the apostles." After he had grown in grace a few years, he could say, "I am less than the least of all saints." When he had grown old in God's service, he could subscribe himself the "chief of sinners." A certain Methodist bishop, in charging a class of licentiates said, "Aim at perfection, but I charge you, in God's name, never to profess it." The place for true faith is on its knees before a holy God, weeping tears of penitence for its sins, and rejoicing only in his righteousness.—A. C. Dixon.

EGYPT'S OLDEST MAN.

The Egyptian Gallery at the British Museum has just come into possession of the mummy of a man which may well be the oldest known body of any human being. The grave of the mummy was first seen by a wandering Arab; he reported his discovery to a British official, who immediately sent a couple of Egyptian soldiers to guard it day and night until it could be safely removed. The body is not a mummy of the ordinary historic Egyptian period such as that of Rameses II., the father of the Pharaoh of the Exodus. It was never bound up in linen or cased in any painted coffin, but was merely coated with a preparation of bitumen, the Arabic word for which is *mumia*; hence our word mummy. To reach the period when this man hunted along the banks of the Nile it is necessary to travel backward in time through the modern period since Elizabeth, through mediæval Europe, through the whole history of Rome and Greece, past the time of the earliest mummied king the museum possesses, past even Menes, the earliest king to which Egyptian records make reference, who according to Mariette ruled about 5004 B. C. Then we are among two pre-historic races, one the conquerors and the other the conquered, out of which sprang the Egyptian race of the earliest dynasties. It is with these remote stocks that this man is connected. Considering the conditions in which he was found, it is evident that he was associated with a late period of the new stone age of Egypt. He is buried in a characteristically neolithic grave (the graves of this period are covered with rude slabs of stone) and has neolithic pots and flint implements beside him. They are like other neolithic pots and chipped flint weapons and knives found in other parts of the world. The fine thin flint knives were perhaps placed in the grave as part of a funeral ritual. They should be compared with the Egyptian flints in the pre-historic section of the museum; they are almost identical with those found in the grave. There is, of course, no inscription of any kind on the pots, knives, or grave, all having been made long before the invention of a written language. It is curious to note that certain ancient Egyptian documents mention traditions of a race called the Trehennu, who had red hair and blue eyes. This man has distinctly auburn hair. He was buried on the western shore. In later times every Egyptian was buried on that side of the river, and Egyptian models of the death boats on which the body was ferried over the stream may be seen in the Egyptian Gallery.—*The Sphere*.

KNOW THYSELF.

In the Anthropological department of the Columbian Exposition there was a retired room into which persons were conducted who desired to "size up" themselves. Disrobed, they were first weighed upon scales of such delicate adjustment that they could detect the loss or gain of the fraction of an ounce. Then the stature was measured upon a wall-scale marked off to the hundredth part of an inch. Girth of chest and depth of loin were set down; capacity of lung and the lifting power of the muscles of the back, with force of arm and height of kick; but when the visitor went forth with a fully written chart which seemed to differentiate himself from all other of the sons of Adam, the spectator could but smile to think how utterly he had

failed to know himself. One would hardly attempt to write a life of Napoleon from an inspection however critical of his cast-off "redingote grise." Neither nine nor nine hundred tailors can make a man. One must go below the epidermis itself to know the real being.

There is, however, a sort of spiritual triangulation which one may employ with some confidence of direct results in knowledge. Given his three loci and their corresponding angles, the civil engineer will compute for you the height of a pinon, the altitude of a Sequoia or the elevation of Pike's Peak. The federal Coast Survey some years ago by such method mapped out the whole indented shoreline from Key West to Brooklyn, and in two thousand miles missed it by only eight inches.

If any man honestly wishes to know what manner of spirit he is of, he must take the latitude and longitude of his creed, his conscience and his will. These with their enclosing angles constitute the man. He is known by his "I believe," "I must" and "I will." No two of these alone will suffice to interpret his mystery. Devils and angels may have the same creed. The saint and the sinner may have the same conviction of obligation; but only a child of God in his life distends the same angle from the point of conviction to point of will as the Son of God, and so is to be set down as of the same order though infinitely less in degree. Creed, conscience, will, these make up the man. It is popular just now to praise doubt; but doubt cuts the hawser, while faith by a stout anchor grips the great earth beneath the wave. Only the man can believe; it is denied the brute. Only the man can feel the serious, mysterious pull of conscience, as the needle feels the star. And when to faith and sense of duty will is added, we come to the stature of a true man in Christ Jesus. There is no reason why any soul should be in uncertainty as to its relations God-ward when such means of knowledge are plainly within its reach.—*The Interior*.

"SEEN THE SUNSET?"

It was getting dark in my office, and dark in my mind at the same time. It had been a hard day. Very likely I had started it wrong, and things had obligingly responded to my initial impetus. Some ugly letters may have come in (sometimes they do, even to our favored spot in the universe). A life-insurance agent may have been unusually pertinacious—or a poet. There may have arisen some little friction over the telephone. I have forgotten the exact cause, but I was gloomy, and, as always happens in such a case, the whole earth was gloomy too. The room was full of shadows, and the approaching darkness oppressed me.

Just at that minute there came in, with some letters, one of the many sunshiny girls whose bright feces adorn our office. "Have you seen the sunset, Professor Cobweb?" she asked, as she laid the letters down and went out.

No, of course I had not seen the sunset. A tall office building blocks the entire sky across the way, and whatever view I get must be got on the bias. But I am particularly fond of sunsets, so I rushed to the window.

I could scarcely believe my dazzled eyes. The great west was aflame. From the slender silver tower of Park Street church,

over the glittering roof of the Back Bay residences and the lofty buildings on Beacon Hill, over the shining curve of the Charles and the haze that lay on the distant ridges,—Corey, Waban, and Mount Ida,—there was beating down such a glory that the staid and ancient city seemed a veritable New Jerusalem descended from heaven, adorned as a bride for her husband. The sky was an ocean of brilliant color, waves of crimson rising majestically, breaking on unseen barriers into a myriad of fiery flakes, softly melting into crimson foam, and swallowed up by the next tide of color from that furnace below the horizon. I watched the splendid pageant till it grew more tender, falling away into delicate tints of pearl and opal, extended in quiet bands along a background of brilliant green. And then, just as the fingers of sombre gray began to hold up their warning, premonitive of the dissolution of the spectacle, and while everything was still bright in the west and on the beautiful city of the Puritans, I turned back to my desk with a cheery smile, and a heart into which the peace of God had crept out of God's sunset sky.

And now God bless the kind thoughtfulness which introduced me to that sunset, and God bless all the children of light who go around the world pointing out the places where the brightness lies!—*Christian Endeavor World*.

EIGHT POOR BOYS IN THE CABINET.

A feature in the *May Success* is Mortimer A. Downing's hunt for inspiration among the cabinet ministers of this administration. "Nothing," he writes, "proclaims the virility of this republic more emphatically, nor augurs more eloquently for the stability of its future, than a study of the history of President McKinley's advisers. Not one came from wealthy parents; not one ever knew the questionable luxury of eating the bread of idleness; not one but has painfully climbed, step by step, the ladder of fortune—some of them unaided by friends or relatives—until they now stand in the highest places, after the Presidency, in the gift of the people. Another interesting circumstance, worthy of reflection, is that only one member of the present Cabinet still resides in the home of his birth, or has had political honors conferred on him in his own land, so to speak, and by his own people. This is Mr. Griggs, who was born in Paterson, and is still a resident of that growing borough. Only one other is accredited to the Cabinet from the state of his birth, though he left his native town early in life. This is Elihu Root, who, adopting the legal profession, saw greater prospects for advancement in the great city of New York than in the pretty little village of Clinton.

But two of the cabinet officers received a collegiate education before beginning life. Secretary Hay graduated from Brown University in 1858, and Mr. Griggs from Lafayette College, in 1868. All the rest received primary education at academies and public schools, and then struggled for the means to continue their work along higher planes."

The sketches of the lives of these men are illustrated by drawings, showing John Hay as a clerk to President Lincoln in the very room of the White House where he now sits as premier; Elihu Root, at eighteen, teaching

a class in the Rome, New York, Academy; John W. Griggs as a law clerk in Paterson, New Jersey; Ethan Allen Hitchcock as a clerk in the Hongkong store of Olyphant & Company; Lyman J. Gage, at fifteen, as a beginner in a bank in Rome, New York; Charles Emory Smith as a compositor in the office of the Albany, New York, "Knickerbocker;" John D. Long as a chore boy on a farm in Bucksfield, Maine, and James Wilson, at twenty, working as a farm-hand in Iowa.

WASHINGTON IRVING'S SORROW.

When a young man, rising to fame as an author, Washington Irving fell in love with Mathilda Hoffman. To his eye she was such an image of delicacy and purity that his love for her grew into idolatry. In the midst of his dreams of future happiness there came an overwhelming blow from which he never fully recovered. Mathilda was taken sick with a cold; it rapidly turned into consumption, and it was his agony to behold her fade away in a single winter, but in his sight beautiful and more beautiful to the last. During the three days and nights of her final sufferings he did not leave her house and scarcely slept. He was at her bedside when she died; his was the last face that she looked upon, and when the grave closed upon her the world became blank to him in his distraction. In the nights of his first anguish after Mathilda's death he would carry to his bed her Bible and prayer book, and place them tenderly under his pillow. Ever afterward he kept them with him in all of his many wanderings and travels. When he died at Sunnyside he had reached his threescore and ten, and his celibacy was still unbroken. There was then found a little repository of which he had always kept the key. It was opened, and there lay a faded memorandum which told the story of his sorrow, a miniature, a braid of fair hair, and a slip of paper on which he had written "Mathilda Hoffman."—*Ladies' Home Journal*.

SEEING THE BRIGHT SIDE.

To the Christian there is always a bright side, no matter how dark the storm cloud of trouble may be. Of this truth the following is a simple, beautiful illustration: An old colored woman once went to a Christian delegate at Vicksburg who was very ill with fever and much depressed in spirit, and said, "Massa, does yo' see de bright side dis mornin'?" "No, Nanny," said I, "it isn't so bright as I wish it." "Well, massa, I allus see de bright side." "You do?" said I; "maybe you haven't had much trouble." "Maybe not," she said; and then went on to tell me in her simple, broken way of her life in Virginia, of the selling of her children one by one, of the auction sale of her husband, and then of herself. She was alone now in camp, without having heard from one of her kindred for years. "Maybe I ain't seen no trouble, massa." "But, Nanny," said I, "have you seen the bright side all the time?" "Allus, massa, allus." "Well, how did you do it?" "Dis is de way, massa. When I see de brack cloud comin' over"—and she waved her dark hand inside the tent, as though one might be settling down there—"an' 'pears like its comin' crushin' down on me, den I jist whips aroun' on de oder side, and I find de Lord Jesus dar; and den it's all bright and cl'ar. De bright side's allus where Jesus is."—*Religious Telescope*.

TRACT SOCIETY.

Contributions in April, 1901.

Churches:	
First Alfred, Alfred, N. Y.	\$ 21 62
Adams Centre, N. Y.	15 00
Plainfield, N. J.	38 83
Second Brookfield, Brookfield, N. Y.	9 61
Chicago, Ill.	10 00
Rotterdam, Holland	2 00
Boulder, Col.	1 84
Albton, Wis.	8 25
Milton, Wis.	12 68
A. W. Vars, Dunellen, N. J.	5 00
S. H. Crandall, Glen, Wis.	2 75
Amos W. Davis, Fontana, Wis.	1 00
	\$128 58

E. & O. E.

J. D. SP. CER, Treas.

PLAINFIELD, N. J., May 6, 1901.

Young People's Work.

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

TO FILL THE CHINK TILL CONFERENCE.

You have heard of the man who "afterward repented and went." In the words of distinguished visitors to the Sabbath-school, "he stands before you." When President Kelly and Secretary Sherburne wrote, asking the deponent to take the editorship of this page, I answered—like some of the rest of you,—“I have bought five yoke of oxen.” It sounded rather ungracious, and after reading President Kelly's letter in the RECORDER of April 22, I repented, and here I am. I will fill the chink till Conference time.

We have heard the saying so often that perhaps it has partially lost its force; but it remains profoundly true that the hope of a church is in its young people. The young people are the future. It is pleasant to look back on a glorious past, but if the glorious past must stand up in contrast against a dark future, the whole picture becomes a sad one.

No finer company of young people exists on the planet than ours. Our weakness has been and is yet, that the forces are not sufficiently utilized. The nineteenth century was the inventor's century in the industrial realm. The inventor made a new world simply by putting to practical use the forces that had been in existence from the beginning. The inventor was sure there was some way to accomplish the work which it was in his mind to do. He would not give up till he found it. He waded through failure to success.

The history of our student evangelistic movement these last nine years has been one of experiment, failure, partial success, learning, striving on undaunted. How to develop this work so as to reach the whitening fields, provide adequate support, and train the workers for future usefulness is our greatest denominational problem just now. We have no apology to offer for the purpose to make the student evangelistic work the special study of this department for these coming three months. Plans are now being made for the summer; east, west and south. I invite the fullest discussion on the part of all—especially the young people themselves.

What suggestions have you to offer concerning any feature of this system of labor?

Please be good and send in news items, papers and suggestions along all lines of interest to us as young people.

Look Pleasant, Please.

It strikes me, too, that we have been preternaturally solemn and old in this department of our paper. I wish you would send on some of the quaint, witty, bright things that I hear from you, as an Irishman would say, when no one is listening. Our exemplary young people—like Elder B. F. Rogers and William B. West—will read this page anyway. I want to get this department before the young people who have not been reading it. So let us act natural, and not be afraid to laugh out loud. Let Kelly go fishing again like Peter, and take Paul along. Let Prof. Shaw write another humorous sketch about shaking hands in the vestibule.

I sat for two hours yesterday and enjoyed the antics of a company of ministers and their wives. (Of course I only looked on.) There was plenty of food for thought, too; but it

was all intertwined with the sparkling display of happy hearts. Peterson and I used to go up in the cupola, where Burdick and Van Horn roomed, and laughed till our sides ached. Now, I don't mean that they should tell the story of that mouse and the beans; but let us have liberty. There is a boy over there in the chimney corner about sixteen years old, full of fun and as keen as a briar. He is the fellow I am after. I want to get him to reading this page. The first thing he knows he will be interested in the news items, and then in the progress of our work, and then the next thing he will like the company so well that he will share their aims and want to assist in their work.

MAY 7, 1901.

OUR MIRROR.

WEST HALLOCK, Ill.—Bread cast upon the waters is sometimes a long time in returning, but we trust it may not be so in the case of the coffee sent from our Industrial mission in Africa. Some thirty pounds were sent to this place for distribution to share-holders and as much to be sold. It suggested to the C. E. Social Committee the idea of having an "African Palaver" and serving a ten-cent lunch and African coffee. The program was all African. A clear history of our own mission there was given. A map of Africa drawn for the occasion showed the location of our mission in B. C. A., and also the location of our interests on the Gold coast. Another paper told of the African women and something of our own brave missionary, Mrs. Booth's work among them. Six short recitals, by as many different people, on "Lessons from the lives of African Missionaries," was an interesting and profitable feature. Songs and a recitation concluded the program. Then slips of paper, passed around, divided the company—after much palavering—into groups of four, each group named after an African missionary. Papers were handed each group with a list of words which resembled anything but something English. Quick wit and a knowledge of Africa could marshal these letters into an orderly list of African geographical names. The first group to get the papers correct received a pound of African coffee. I tell of our social thus in full, thinking maybe there is a social committee somewhere waiting for a suggestion: and then maybe some society has just given a very entertaining social, and they may be reminded by this little notice to come to this column and do likewise. Why not make of the "Mirror," more frequently, a place for an interchange of ideas helpful to any committee? I am sure our social afforded both amusement and instruction, while our hearts are more tender toward our lonely missionaries in Africa and more alive to the needs of that vast dark continent. Our Endeavor work has been strengthened by the presence here of Dr. Rosa Palmberg during her vacation, and all regret her going away so soon. Let us hope a new missionary impulse may be given us through her influence and talks at the Associations. ONE OF THE COMMITTEE.

ANYTHING which makes religion its second object makes religion no object. God will put up with a great many things in the human heart, but there is one thing he will not put up with—a second place. He who offers God a second place offers him no place.—*Ruskin.*

DU LAC ACADEMY.

It will interest the friends of Milton College to read the announcement, made fifty years ago, by the trustees of the Academy out of which the College has grown. It is printed in the form of a small poster eight by ten inches in size, with the title of this article in black-face letters across the top. Next comes the following line: "A. C. Spicer, Principal; Mrs. S. M. Spicer, Preceptress." Both of these persons, if I mistake not, are still living.

Under the head of expenses, it is announced that the tuition per term is "From three to five dollars, settled invariably at the commencement of each term, either by actual payment or satisfactory arrangement." "Extras per term" are arranged in a tabulated form and read: "Oil Painting, \$7.00; Mono-chromatic Painting, \$2.00; Water-color Painting, \$3.00; Drawing, \$1.00. Board can be obtained in private families from \$1.00 to \$1.50 per week. Rooms can be obtained, by those wishing to board themselves, at a reasonable expense."

The circular closes with a series of "REMARKS" intended to show the scope, purpose and advantages of the institution, which I quote entire:

"All the English branches usually taught in our Eastern Academies, together with the Classics, and the Modern Languages (French, German and Italian), will be taught in this Institution. The mode of instruction will be in accordance with the latest and most popular method adopted in our best Eastern Institutions, aiming, primarily, at a thorough and practical qualification of School Teachers, and preparing students for an advanced standing in a College course.

"This Institution is located in the healthy and delightful village of Milton (on Du Lac Prairie), at the junction of the Milwaukee and Mississippi and the Northern and Southern Railroads, amidst an enterprising and moral community, and removed from the vices and temptations ever attendant on large villages and cities.

"Weekly meetings are held in the village by three different evangelical denominations, either of which students can attend.

"The plan of instruction and government of this Institution will aim at a harmonious development of all the moral, intellectual, and physical powers of students, in a manner to render them thorough scholars, and practical, useful citizens; and the public may feel assured that no exertion shall be wanting on the part of the teachers and proprietors of the school to render it worthy of patronage and confidence."

This document is dated, "Milton, July 11, 1851," and is signed, "ABRAM ALLEN, President of Trustees." Many among the older readers of the RECORDER will recognize in this name the father of the late, much-loved and deeply-lamented President Allen, of Alfred University.

How well the Du Lac Academy, a little later the Milton Academy, and since 1867 the Milton College, has carried out this program, so well outlined fifty years ago, the hosts of men and women that have gone out from its classrooms to engage in the world's work, rather than elaborate buildings or splendid equipments, are the best witnesses; and the test of their qualifications, both as students and as persons of splendid character, is the ready entrance they find into prominent positions in professional and practical life and the tenacity with which they hold them, both among our own people and among others wherever they go. The founders and promoters of Du Lac Academy, on the beautiful little Western prairie, builded, fifty years ago, better than they knew.

L. A. PLATTS.

MILTON, Wis., May 3, 1901.

LIFE is what we make it.—*Geo. Logan.*

Children's Page.

DEATH OF LITTLE PAUL.

BY CHARLES DICKENS.

Paul had never risen from his little bed. He lay there, listening to the noises in the street, quite tranquilly; not caring much how time went, but watching it and watching everything about him with observing eyes.

When the sunbeams struck into his room through the rustling blinds, and quivered on the opposite wall like golden water, he knew that evening was coming on, and that the sky was red and beautiful. As the reflection died away, and a gloom went creeping up the wall, he watched it deepen, deepen, deepen into night. Then he thought how the long streets were dotted with lamps, and how the peaceful stars were shining overhead.

His fancy had a strange tendency to wander to the river, which he knew was flowing through the great city; and now he thought how black it was, and how deep it would look, reflecting the host of stars—and more than all, how steadily it rolled away to meet the sea.

As it grew later in the night, and footsteps in the street became so rare that he could hear them coming, count them as they passed, and lose them in the hollow distance, he would lie and watch the many-colored rings about the candle, and wait patiently for the day. His only trouble was the swift and rapid river. He felt forced, sometimes, to try to stop it—to stem it with his childish hands, or choke its way with sand; and when he saw it coming on, resistless, he cried out! But a word from Florence, who was always at his side, restored him to himself; and, leaning his poor head upon her breast, he told Flory of his dream, and smiled.

When day began to dawn again, he watched for the sun; and when his cheerful light began to sparkle in the room, he pictured to himself—pictured! he saw—the high church towers up in the morning sky, the town reviving, waking, starting into life once more, the river glistening as it rolled (but rolling fast as ever), and the country bright with dew.

Familiar sounds and cries came by degrees into the street below; the servants in the house were roused and busy; faces looked in at the door and voices asked his attendants softly how he was. Paul always answered for himself, "I am better. I am a great deal better, thank you! Tell papa so!"

By little and little he got tired of the bustle of the day, the noise of carriages and carts, and people passing and repassing; and would fall asleep, or be troubled with a restless and uneasy sense again—the child could hardly tell whether this were in his sleeping or his waking moments—of that rushing river. "Why, will it never stop, Flory?" he would sometimes ask her. "It is bearing me away, I think."

But Flory could always soothe and reassure him; and it was his daily delight to make her lay her head down on his pillow and take some rest.

"Now lay me down," he said; "and, Flory, come close to me and let me see you!"

Sister and brother wound their arms around each other, and the golden light came streaming in and fell upon them, locked together.

"How fast the river runs between its banks and the rushes, Flory! But it's very near the sea. I hear the waves. They always said so!"

Presently he told her that the motion of the boat upon the stream was lulling him to rest. How green the banks were now, how bright the flowers growing on them, and how tall the rushes! Now the boat was out at sea, but gliding smoothly on. And now there was a shore below him. Who stood on the bank?

He put his hands together, as he had been used to do at his prayers. He did not remove his arms to do it; but they saw him fold them so, behind her neck.

"Mamma is like you, Flory. I know her by the face! But tell them that the print upon the stairs at school is not divine enough. The light about the head is shining on me as I go!"

The golden ripple on the wall came back again, and nothing else stirred in the room. The old, old fashion! The fashion that came in with our first garments, and will last unchanged until our race has run its course, and the wide firmament is rolled up like a scroll. The old, old fashion—Death!

O, thank God, all who see it, for that older fashion yet, of Immortality! And look upon us, angels of young children, with regards not quite estranged, when the swift river bears us to the ocean!—*Ex.*

HOW FELICIA LIKED CANDYLAND.

BY JANE ELLIS JOY.

There was a box of candy on the table beside the lamp, and Felicia Templeton's little white hand went in and out of it pretty often as she sat studying her lessons. When geography, arithmetic, and grammar had all been sweetened, if not faithfully learned, a strange thing happened. With a rattle and a roar and a "Toot, toot, toot!" a train of cars came rumbling along the wall, stopping at Felicia's feet.

A jaunty-looking little man jumped off the train. Lifting his cap, which was lettered "C. R. R.," the fairy bowed, saying to Felicia:

"Your humble servant, the conductor of the Candyland Express. Her Majesty, the queen of Candyland, desires the pleasure of your company for a few days. This is the royal special car, sent to convey you."

The car was upholstered in pink silk, and lighted by many little silver lamps. As Felicia took her seat, the train began to move, and directly it was shooting through the air. Unmistakable sweet odors announced the enchanted city before the towers and steeples were to be seen glittering in the sun.

At the station the Queen's carriage was waiting. The lady who had come as a chaperone informed Felicia, as they drove to the palace, that the houses on both sides of the street were built of hard candy, and that even the street was paved with candy.

The Queen received the little guest very graciously. "Knowing that you were very fond of candy; it occurred to me that you might like to visit us, my dear Felicia," she said. And then she introduced her children, Prince Sugarloaf and Princess Sweetie.

Felicia noticed that the reception room was tiled with blocks of pink-and-white candy. The vases and ornaments were also of candy. In the dining-room the table was spread attractively. Every dish consisted of candy. The supper was likewise candy. Felicia went to bed to dream of candy. Not much wonder, since the very bedstead on which she rested was manufactured out of candy.

In the morning the little American girl did

not feel quite so well as she used to feel at home. Her head ached, and her tongue felt as if it were covered with flannel. Still she rose happily, and made her toilet.

"I trust, Miss Felicia, that you enjoy our candy," said the King, as they sat down to a candy breakfast.

"It is excellent candy, Your Majesty," answered Felicia, wishing that she might dare to add, "I would much prefer a buckwheat cake in the morning, or a little dish of porridge."

Dinner was like the dinner of the day before—candy, candy, candy! The sight of so much candy and nothing else almost made Felicia ill. She sat at the table toying with a big vanilla chocolate, while her thoughts went longingly back to the bread-and-butter at home.

"You didn't eat much dinner, Miss Felicia," said Prince Sugarloaf, when the young folks went out to play in the garden.

"I—wasn't—hungry," said the little girl, with a shudder that she could not avoid.

"You don't look well, my dear," put in kind little Princess Sweetie. "Pray, make yourself at home with us. If there is anything that you would like, mention it, and I will tell the cook."

"Thank you," said Felicia. "Since you are so very kind, and fearing that I may become ill, I hope I may be pardoned for asking for a roasted potato."

"A roasted potato! You shall have it tomorrow, my dear," said Princess Sweetie.

The next morning their little highness and Felicia drove out in the country to see the great Sugar Mountains. On the way, they passed vineyards and orchards, where pears, apples and peaches could be seen hanging on trees. The prince stopped the carriage, and ordered the servant to go and purchase some of the fruit.

Felicia was delighted. "Oh, thank you!" she said, accepting a rosy-cheeked pear.

She bit unceremoniously into the pear. Alas! it was a disappointment. Instead of the juicy pulp which she expected, this Fairyland fruit was candy.

The Sugar Mountains towered almost up to the clouds. Treeless, and bare of grass, they looked to Felicia like vast heaps of sand. But their little highness said that the "sand" was sugar.

Alighting from the carriage, the party entered the factory, where men and boys were at work converting the mountain sugar into all sorts of candy.

"Help yourself, dear Felicia," said Princess Sweetie.

Royal parties were always privileged to sample candy. Felicia, however, could not touch the fresh-looking bonbons.

"Ah!" said the princess smiling, "you are afraid it will spoil your appetite for that wonderful potato!"

Returning to the palace, the young people found dinner waiting for them. A very natural-looking potato, steaming hot, lay on Felicia's plate.

"I am going to have something good now," she thought to herself.

The inside of the potato was mealy and of a pearly whiteness, and there were little dimples of eyes on the brown skin.

But, alas! like the pear this fairy-made potato was only candy, as the little girl found on tasting it! Lest the royal people might

think her capricious and exacting, she forced herself to eat a little of the supposed dainty. Then she put down her knife and fork, and leaned back on her chair.

"Poor child!" said the King kindly, "she's tired seeing the sights." And he told one of the maids to carry Felicia upstairs to her room.

"Oh! I wish I was at home!" moaned the little girl when she found herself alone. "This Fairyland candy is killing me! I wish I was at home!"

Just then Mrs. Templeton, looking very worn and anxious, appeared at the bedside.

"Darling, you are at home," said mother in the most soothing of voices. And Felicia, recognizing the dear face, knew that she was recovering from a spell of sickness.

"She's out of danger now, but don't let her eat so much candy again," whispered the doctor.

"I don't want any more," said Felicia in a weak voice. "What I want is a baked potato."—*S. S. Times.*

THE PRAYER MEETING.

A church without prosperity and spirituality is a public nuisance; it is like an unrented building, costing taxes, losing value, bringing no income. Prosperity and spirituality depend upon the faithfulness of the members.

A church is not like an ocean steamer, where a few can do the work of running the machinery, preparing the food, and taking care of the staterooms, while most are passengers enjoying transportation. It is rather like a Roman trireme, where each rower did his share of the work—a broken oar, an unshipped oar, a sleeping rower delayed the boat.

It is the duty of each member of the church to be present at every prayer meeting so far as possible. There is no obligation on the pastor that is not on every member. First, then, plan to be present; count your presence a business obligation; let this duty push aside social functions. If neighbors call in, invite them to come with you, or excuse yourself. If a friend had telegraphed you to meet him at the station, you would not urge as an excuse for not meeting him that a neighbor called in just as you were leaving the house. As a member of the church, you have made a weekly appointment to meet the Master at the midweek service. Make it your business to keep your appointments.

Come prepared; bring your mind with you; bring it full of thoughts. Surely the stream of time, flowing over your life for a week, must have some golden deposit of truth that you can cast into the common treasury. Think before you speak, and speak after you have thought. You expect the new convert to relate an experience—did your experience stop when you accepted Christ? You can at least bring a passage of Scripture that has strengthened you during the week, and tell us what it has done for you.

Come in a spirit of prayer; come from the closet; bring spiritual power with you. You cannot promote the spirituality of the church by always seeking power from others. You have no right to expect dividends without investment. You cannot ride on the street car without paying a nickel; why should you expect to be carried to heaven "on flowery beds of ease?" Come! Come prepared! Come to help!—*Dr. O. P. Gifford.*

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.

LOST CREEK, W. VA.—The aim of our state C. E. Executive Committee for some years has been to organize the state into districts of a few counties each, and hold a convention in each district, at some time of the season before the state and national conventions. Ours is called the Clarksburg district. We have just had a good Convention program well carried out here in our little village of Lost Creek. Rev. Geo. W. Pollock, pastor of the Presbyterian church at Buckhannon, was the District President, and arranged the excellent program. He is able, himself, to make a program, and do all the talking, but his efficiency is especially proven by his success in getting so many workers to respond with their parts on the program. He has been a missionary to India. Not enduring that climate, he returned and served for several years in Colorado, then came back to his native state about three years ago. He was the right man in the right place for our Convention, and was continued for the same office.

Another strong man on this program was Rev. R. B. McDaniel, of Clarksburg Baptist church, also able to do the whole program and play his own accompaniment at the organ. He recently hailed up from Philadelphia, the city of brotherly love, yet his conversion to C. E. service was mainly since coming to our state and county. We are very glad to see the C. E. faith take root in such good soil. Other speakers and delegates from Grafton, Weston, Salem, Burnsville, Sardis and other points representing the several counties in our district, came with their parts of the program, and made for us a feast of good things, and not without some good results. Our Salem College quartet came over with their good music. Not to be selfish with it, they rendered some selections in Clarksburg last First-day, by courtesy of Pastor McDaniel. We are thankful for this Convention. It was a great favor and privilege to our little village. May the sweet melody and rich harmony of true Christian Endeavor service ever strengthen. M. G. S.

ABOUT BOOKS AND AUTHORS.

"A friend came to see me once," says James Whitcomb Riley, in *Success* for February, "completely heartbroken, saying that his manuscripts were constantly returned, and that he was the most miserable wretch alive. I asked him how long he had been trying? 'Three years,' he said. 'My dear man, I answered, laughing, 'go on, keep on trying till you have spent as many years at it as I did.' 'As many as you did!' he exclaimed. 'Yes, as long as I did.' 'What? you—James Whitcomb Riley—struggled for years!' 'Yes, sir, through years, through sleepless nights, through almost hopeless days. For twenty years I tried to get into one magazine; back came my manuscript eternally. I kept on. In the twentieth year, that magazine accepted one of my articles.' I was not a believer in the theory that one man does a thing much easier than any other man. Continuous, unflagging effort, persistence and determination will win. Let not the man be discouraged who has these."

Popular Science.

BY H. H. BAKER.

The Chit and Bran of Corn.

It was found in manufacturing starch from corn, that first of all it became necessary to remove the germ or chit and the hull from the kernal, as they contained an oily substance not beneficial. Science was not long in pointing the way for the accomplishment of this.

The chit product was at first treated as waste, then it was ground with a sprinkling of oats and sold for horse feed, as corn and oats. This had only a short run, as no man ever bought it the second time.

The next scientific move for utilizing this chit product has proved a success. The chit and the thin covering of the kernal were found to be rich in oil, and by grinding and pressing, the same as with linseed, quite a copious yield of oil could be obtained. It was also found that by subjecting the corn to this hulling process it was better prepared for exportation, was not so liable to heat, being freed from the oily and non-nutritious portions.

The great amount of corn thus prepared for exportation, the distilleries, the starch and glucose factories, and the corn used for food in this country, together yielded enormous quantities of this chit material, so much that the oil obtained from it now amounts to about five million gallons annually.

The oil, in quality, falls below most of the vegetable oils, probably all of the animal oils and nearly, if not all, of the mineral oils; hence, if used, it must be for adulterating such oils as will combine with it and where it will fail of detection, unless subjected to a chemical test.

It is given out that large quantities of corn oil are shipped to foreign countries for soap manufacture. We therefore come to the conclusion that from the millions of gallons made, and the quiet way in which they are disposed of, that the corn oil forms quite a component part of that used on our buildings and other structures in composition with linseed, cottonseed or mineral oils.

Efforts are being made to clarify and improve the taste of corn oil, that it may take the place of all the salad oils now in use. Science may show the way to do this, as it did how to make oleomargarine from beef fat into such pure, choice cream butter as to deceive the very elect.

It is lamentable that such is the avarice of some people that they not only use adulterants that are harmful and poisonous in food products, that not only endanger health, but life itself; hence legislation, fines and imprisonment, Boards of Health, inspectors, etc.; yet in spite of all, nine-tenths of the prepared foods we purchase are adulterated.

Corn oil can be detected by the quickness with which the paint dries, and the rapidity with which it disappears.

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

INTERNATIONAL LESSONS, 1901.

SECOND QUARTER.

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

LESSON VIII.—THE HOLY SPIRIT GIVEN.

For Sabbath-day, May 25, 1901.

LESSON TEXT.—Acts 2: 1-11.

GOLDEN TEXT.—When he, the Spirit of truth is come, he will guide you into all truth.—John 16: 13.

INTRODUCTION.

The disciples tarried in Jerusalem as they were commanded, waiting expectantly for the fulfillment of the promise mentioned in our last week's lesson. The author of the Book of Acts gives the names of the eleven apostles, and tells that the number of this waiting band of disciples was one hundred and twenty. In this number were included the brethren of Jesus and the women who had followed him from Galilee. They continued steadfastly in prayer, waiting for the endowment of the Holy Spirit. During this period of waiting they chose Matthias to take the place of Judas, and thus fill up the number of the twelve.

Their waiting was but for a brief time—ten days. Then the Holy Spirit came. We are not to infer that the Spirit had never been manifest before. Compare John 20: 22. But never before had the Holy Spirit come in such fullness or been manifest in such an outward and forcible manner. We could imagine that he might have come now as the still small Voice with no outward sign of his presence; but at the foundation of the church there was need of signs from heaven, both to strengthen the faith of the disciples and to startle those who were worshiping through ancient forms with very little thought of God.

TIME.—Upon the day of Pentecost of the year 30; near the end of May, and probably upon a Sabbath-day.

PLACE.—In Jerusalem. At first in a house, probably the same house in which the disciples were accustomed to meet; later, in some place where many could hear, possibly in the streets, but more likely in the courts of the Temple.

PERSONS.—Peter and other disciples; a great crowd of people from various parts of the world.

OUTLINE:

1. The Coming of the Holy Spirit with the Gift of Tongues. v. 1-4.
2. The Effect Upon the People. v. 5-11.

NOTES.

1. *The day of Pentecost*, Pentecost was the second of the three great feasts of the Jews. The other two were the feasts of Passover and of Tabernacles. In the Old Testament this feast is called "the feast of harvest" because it celebrated the gathering of the earliest harvest, and "the feast weeks," because it occurred seven weeks after Passover. The name "Pentecost" is the Greek numeral meaning "fiftieth." The gift of the Holy Spirit was appropriate for this day on account of the crowds that would be in the city attending the celebration of the feast. *Was fully come*. The reference is to the filling up of the time between Passover and Pentecost. *They were all*, etc. That is, all of the one hundred and twenty disciples then in Jerusalem, and not the twelve alone. *With one accord*. Instead of this expression, the best manuscripts read "together." *In one place*. Very likely the same upper room in which they had before met to pray. This may have been the same room in which Jesus ate the Passover with his disciples. Some go so far as to identify this house with the home of Mary the mother of Mark, mentioned in Acts 12: 12.

2. *And suddenly there came a sound from heaven*, etc. The sound was not that of the wind, but resembled the sound of a mighty wind borne along. It was clearly supernatural in its origin. *And filled all the house*. This was not some slight noise, heard by a few, about which

there might be some doubt, but unmistakably heard all through the house.

3. *And there appeared unto them cloven tongues*, etc. Much better, "Tongues as of fire distributed upon them." The tongues were not really of fire, but like fire. There was not a forked tongue upon each disciple, but a distributed portion of the fiery presence which filled the room. *And it sat upon each of them*. The subject of this verb is doubtless "tongue as of fire" to be understood from the context. This clause is added evidently to teach that this flame-like appearance was not a momentary electric phenomenon, but rather a divine symbol of power which continued visible for a considerable length of time.

4. *And they were all filled with the Holy Ghost*. These words picture a mysterious endowment which is beyond explanation. The divine energy entered into these men. *And began to speak with other tongues*. There has been much discussion as to precisely what is meant by this statement. The simplest explanation is that the apostles and other disciples were given for this occasion the miraculous power of speaking in foreign languages which they had never learned. This miracle would be fitting upon the birth-day of the church as foreshadowing the triumph of the Gospel over all languages, kindreds and tongues. According to this view we must consider this speaking with tongues as not precisely equivalent to the speaking with tongues elsewhere referred to in the New Testament. The words of the disciples at Pentecost were plainly understood; later, speaking with tongues was, except to certain gifted interpreters, an ecstatic praise of God in unintelligible sounds. Both were inspired of the Spirit, but in very different ways.

5. *And there was dwelling in Jerusalem, Jews*. It is to be noted that all these here referred to were Jews. From the number of the Jews who were scattered abroad many devout men resembling in character the ancient Simeon [Compare Luke 2: 25] had returned to take up their residence in the Holy City. Others had come back for a temporary sojourn at the time of the feast, and so might be called "dwellers in Jerusalem." *Out of every nation under heaven*. The Revised Version is more accurate in translating "From every nation." In that age as well as to-day, the Jews mingled with the various races, learning the foreign language and forgetting their own, but did not become a part of any nation. We must not press the expression "every nation" too far, and say that it includes absolutely every nation both known and unknown.

6. *Now when this was noised abroad*. Much better as in the Revised Version, "And when this sound was heard;" for it was not the report that a sound had been heard, but the sound itself that called the crowd together. *And were confounded*. That is, bewildered, greatly surprised. *Because that every man heard them speak in his own language*. The miracle was not in the hearing, but in the speaking. The disciples did not speak in one language and the people hear in many. It is not necessary to suppose that one disciple spoke in all the different languages; but that some one or more spoke in each of the languages represented by the people present. The word translated language includes dialects. It is of course impossible even to estimate closely how many languages would need to be spoken for the benefit of all present. Many would speak varying dialects of Greek; but it is too much to suppose that all the people would understand and be amazed if these Galileans spoke simply in the Greek tongue of which they were masters.

7. *Are not all these which speak Galileans?* Not only were the disciples all Palestinian Jews, but also all were apparently from one particular locality which had certain striking peculiarities of dialect.

8. *And how hear we every man in our own tongue?* This must be understood distributively as in v. 11. The Jews who had left Palestine had forgotten their language and had adopted the languages of the nations with whom they lived. The second generation would naturally speak of the foreign language which they spoke as the tongue "wherein we were born."

9. In this and the following verses is given a list of the countries represented. We are to understand that all these people were either Jews by birth or proselytes who had accepted the religion of the Jews, and that none of them were really Gentiles. Luke does not say that these names represent all that were present. He seems to complete the list with v. 10, and then adds two more countries in v. 11. The list is evidently arranged with some regard to geographical location of the countries named. *Parthians*. This country appropriately heads the list not only from its position in the far east, but because its armies had so far been able to resist the encroachments of the Romans. *Medes and Elamites and*

the dwellers in Mesopotamia. These also were eastern countries. *Cappadocia, Pontus, Asia*. 10. *Phrygia, Pamphylia*. These countries are all in what is now called Asia Minor. *Egypt . . . Libya about Cyrene*. These represent Africa. *Strangers of Rome*. Better, "sojourners from Rome," as in the Revised Version, Jews who lived as temporary residents in Rome. *Jews and proselytes*. This phrase probably refers to all the names and not merely to Rome. A proselyte is literally one who has come over, and so frequently in the Bible one who has come over from heathenism to the Jew's religion.

11. *The wonderful works of God*. This probably refers to Messianic prophecies which the disciples explained as well as to the facts concerning the life, death, and resurrection of Jesus.

BIRDS AT HOME.

Have you begun to study birds? Yes, I know how busy you are, but you are just the person who should do it. An hour a week is better than nothing, while an hour a day, provided it be not at high noon, will give you such returns that your whole year will be glorified. You need such a small outfit: an opera or field glass and a manual. There are many now on the market, all good, and in selecting one see that it is of a size to be easily carried about. When Mr. Burroughs began his bird studies he did not have a glass, but he did have an Audubon, a piece of good fortune which falls to few individuals.

If you wish to begin to learn about our familiar birds, do not consider it necessary to leave home. Of course if you live in the heart of a city you must seek a park, or some spot with trees and shrubs. If it be early in the season, and you can find a brush heap, study that well. You may well come across the beautiful fox-sparrow, chewinks, wrens, and perhaps a thrush or two. They will cower in such a heap all day, if the wind has a nip and the sun lies on one side of the heap. If you have a couple of old apple trees near at hand, you will see passing through them a greater number and greater variety of birds than any two trees you might choose. Begin to study the first bird you see. Learn the names of the different parts of his body. Get his size fixed in your mind. Accustom yourself to see at a glance the shape of his bill, the spots and marks on his breast and wings, and a general idea of his head. Do not be discouraged if you cannot "name" him the first time. Try again.—*The Chautauquan*.

A CHRISTIAN should be a striking likeness of Jesus Christ. You have read lives of Christ, beautifully and eloquently written, but the best life of Christ is his living biography written out in the words and actions of his people.

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.

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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

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PLAINFIELD, N. J.

MARRIAGES.

CRANDALL—WILLIAMS.—At Unadilla Forks, N. Y., April 30, 1901, by Edgar B. Clarke, Justice of the Peace, Mr. Abraham M. Crandall and Miss Emma J. Williams, both of Plainfield, N. Y.

BACON—NASH.—At the home of the bride's parents, Brookfield, N. Y., Feb. 20, 1901, by Rev. T. J. VanHorn, Mr. Bert Eldon Bacon, of South Hamilton, and Miss Alice Marie Nash, of Brookfield.

MILLER—JONES.—At the Seventh-day Baptist parsonage, Brookfield, N. Y., April 17, 1901, by Rev. T. J. Van Horn, Mr. Willie Miller and Miss Mary A. Jones, both of Bridgewater.

DAVIS—GREENMAN.—At the Seventh-day Baptist parsonage, Brookfield, N. Y., April 24, 1901, by Rev. T. J. Van Horn, Mr. Arthur Davis and Miss Bertha A. Greenman, all of Brookfield.

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.

HEAVENER.—At his home near Roanoke, W. Va., April 18, 1901, Marlin Heavener, aged 16 years, 7 months and 1 day.

He was son of Mansfield M. Heavener and wife, and was one of a family of nine children. He had been sick for several weeks with rheumatic fever which seemed finally to affect the heart. With the other children, he had been a regular hearer at church and Sabbath-school. At the time of our last series of evangelistic meetings he was kept at home by sickness, but encouraged his brothers to go forward for baptism. God knows all, and doeth all things well. "Sometime we will understand."

M. G. S.

DAVIS.—At Oysterville, Wash., April 6, 1901, Fernando C. Davis, in the 77th year of his age.

Mr. Davis was the son of John Davis, who was for twenty years Clerk of the First Brookfield church, and was born in the town of Brookfield, N. Y., June 4, 1824. He learned the trade of tanner and carried on business at West Edmeston, N. Y., until 1852, when he removed to Portland, Oregon. He lived for seven years in San Francisco, but in 1860 settled in Oysterville, Wash., where he lived until his death. For years he carried on the only tannery in his part of the country. He held several offices, the principal one being that of County Treasurer, which he filled for four successive terms. In 1859 he married Miss Sarah E. Shippey, of Utica, N. Y., who survives him. He leaves also two sisters, Mrs. E. D. Rhodes, of Clayville, N. Y., and Mrs. H. W. Anderson, of Peoria, Ill., and two children, Mr. John L. Davis, of Oysterville, Wash., and Miss Fidelia Davis, of Portland, Ore. In 1843 he was baptized and united with the First Brookfield Seventh-day Baptist church, of which he always remained a faithful member till the time of his death. He was a staunch Sabbath-keeper and always had printed on his Treasurer's blanks for the county, "Please do not call on Saturday, for I keep the Sabbath of the Lord." He was passionately fond of music and was a true and tender-hearted man, being especially merciful to dumb creatures. He always had the respect and confidence of all who knew him.

W. C. D.

MAIN.—At his home in Brookfield, N. Y., April 5, 1901, Henry Main.

He was born Sept. 6, 1812, in Brookfield, N. Y., and has always been identified with the various interests of the village and town of Brookfield. In 1836, he was married to Lydia Brown, who died in 1877. Mrs. Mandana Maxson, of Brookfield, is the only surviving child. He gave himself to the cause of Christ in early life, and has ever since been deeply interested in religious matters. He first united with the First-day Baptist church, but subsequently came to the observance of the Sabbath. After the death of his first wife he was married to Mrs. Minerva Maxson, and subsequently to Lucinda B. Smith, who is left in old age awaiting her summons to go. Bro. Main was industrious, reliable, ardent in reform and conscientious in the performance of duty, taking a noble stand in all the great reformatory movements of our country. He died in the faith of the Seventh-day Advent. Funeral was conducted from the Seventh-day Baptist church, by the writer. Text, 1 Cor. 15: 20.

T. J. V.

CHESTER.—Near Hopkinton City, R. I., March 11, 1901, Mrs. Mary G. Chester, in the 60th year of her age.

Sister Chester was a member of the Second Hopkinton church, and died in the triumphs of the Christian faith.

L. F. R.

LANGWORTHY.—Near Canonchet, R. I., March 26, 1901, George A. Langworthy, in the 67th year of his age.

Mr. Langworthy was for many years a member of the Second Hopkinton church; was a soldier in the Civil War, and an highly honored, and an unselfish and useful neighbor and citizen; in proof of which let the large attendance at his funeral, on an unpleasant day, together with many who could not attend, testify. The widow, one son and many relatives mourn the loss of one who will be much missed in many homes where he went as a relative, friend, neighbor, nurse, and frequently funeral conductor. Matt. 7: 24, 25. L. F. R.

BURTON.—Near Hopkinton City, R. I., April 22, 1901, Ephraim Burton, in the 86th year of his age.

Mr. Burton joined the First Hopkinton Seventh-day Baptist church in the year 1834. At the organization of the Rockville church he moved his membership to that place, being a constituent member thereof. He was a soldier in the Civil War, a man of good mind and in his best days capable of taking positions of public trust; but he seemed to choose retirement and the quiet of home and family life. The widow, three sons, a daughter-in-law and numerous relatives survive him. By request, the pastor of the Second Hopkinton church spoke at the funeral.

L. F. R.

SWINNEY.—In Walworth, Wis., April 7, 1901, Mary Ann Swinney, aged 79 years and 1 month.

She was one of a family of five children born to Jonathan and Emma Davis Ayers, of Shiloh, N. J. March 24, 1842, she was married to Ephraim Bonham Swinney, who died some years ago. They removed to Wisconsin in 1852 and settled in Walworth for the remainder of their lives. Of the five children who came to bless their home only two are now living, Joseph, with whom she lived, and Mrs. E. A. Walters of Walworth. She was a faithful and consistent Christian and a worthy member of the Seventh-day Baptist church of Walworth. Funeral services from the church Wednesday afternoon, conducted by the pastor.

S. L. M.

SAYRE.—At Cartwright, Wis., April 22, 1901, Erma Luella, infant daughter of A. J. and Clara Sayre, aged 10 months.

R. W.

GREEN.—Horatio V. Green was born at Adams Centre, N. Y., March 24, 1843, and died at his home in Berlin, N. Y., April 26, 1901.

He was the son of Henry and Samantha (Baker) Green. He was converted when about sixteen years of age, and united with the Seventh-day Baptist church at Berlin, N. Y. In August, 1862, he enlisted and was soon after wounded at Auburn, Va. On account of his wound he did not thereafter see much active service, and was honorably discharged at the close of the war. He was in the 125th New York Volunteers. He leaves a sister, Miss Louisa, and an invalid mother, to mourn his departure. Services were held at the church, conducted by the pastor. 1 Cor. 15: 55.

M. S.

Literary Notes.

THE Pan-American Exposition at Buffalo sends forth a beautiful pamphlet with both plain and illustrated pictures, accompanying the description of the grounds, buildings and general features of the Exposition. If the reality approaches the descriptions and illustrations, in beauty and practicalness, there will be no end to the enjoyment and instruction which the American people will secure from a visit to these entertainments.

THE *International Monthly*, Vol. 3, No. 5, bears date of May, 1901. Burlington, Vt., 148 College St. \$4.

When we have said that the material features of this magazine, such as paper, printing, etc., are A 1, we can do the reader no better service than to indicate the table of contents for this May number, which is as follows:

1. The Iron and Steel Industry; An Introspect, H. F. J. Porter.
2. German Criticism, Richard M. Meyer.
3. M. Antoine and the Theatre Libre, A. Ferdinand Herold.
4. The Science of Religion; Its History and Methods (Concluded), F. B. Jevons.
5. The Principles of Modern Dietetics, Carl von Noorden.
6. A History of Japanese Art, John La Farge.
7. Women of the Renaissance, B. W. Wells.
8. The Native Vigor of Roman Art, Frank Miles Day.

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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.

THE PRESENT, ALONE, IS OURS.

(Robert Mackay, in *May Success*.)

There's but one word upon the face of Time,—
That word is "Now."
Heed it before you hear Life's evening chime,
Your head to bow;

And, with a gemless crown, at Failure's shrine,
Ask God to raise
The curtain 'twixt the hope that seems divine
And misspent days.

"Now" is the crisis of man's circumstance,—
His life, his all;
The trial of his fortitude,—his chance
To rise or fall.

The column waits, the old flag floats on high,—
But soon the sun
Will count a day lost, and in sadness sigh,
"No battle won."

The potter's clay is in thy hands to mold
An angel's face,—
Why leave it, idly, to turn crude and cold,
And lose its grace?

The mountain beckons from its wooded sides,
"Come unto me,"
The river whispers, "Ah, my struggling tides
Roll uselessly."

The desert calls for water, that a flower
May raise its head;
And Science pleads her resurrection hour,
To leave the dead.

Great Now, while yet we sing, you glide away
In mystic air,
Out from the sunshine of the glad to-day,
On, on to where

To-morrow, youth's bright harbinger, still thrives,
'T will never be;
If man should have a hundred thousand lives,
He'd find in thee

The power that made the lily first disclose
Her wealth of white,—
The corner stone from which Time's temples rose,
The source of Might.

THE one prudence in life is concentration.—
R. W. Emerson.

Special Notices.

North-Western Tract Depository.

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

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

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

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

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

THE Ministerial Conference and Quarterly Meeting of the Seventh-day Baptist churches of Southern Wisconsin and Chicago, will be held with the church of Milton Junction, May 24-29, 1901.

PROGRAM.

Friday, 2 o'clock P. M., General Missionary Conference. 8 o'clock P. M., Missionary Prayer-meeting lead by E. D. VanHorn.

Sabbath Morning, 10.30, Sermon by L. A. Platts; subject, "Evangelistic Missionary Work."

Evening after the Sabbath, 8 o'clock, Sermon by S. H. Babcock; subject, "Missionary Work on the Home Field."

Sunday Morning, 10.30, Sermon by S. L. Maxson; subject, "Missionary Work in the Foreign Field."

Sunday afternoon, 2 o'clock, Sermon by M. B. Kelly; subject, "The Duties of C. E. Societies to all these Fields of Work."

GEO. J. CRANDALL, Sec.

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

THE Semi-Annual Meeting of the Seventh-day Baptist churches of Minnesota will convene with the church at New Auburn, on Friday, June 7, at 2 P. M. Rev. E. H. Socwell will preach the Introductory Discourse, with Rev. J. H. Hurley as alternate. Essayists: Miss Leah Baxter, of Dodge Centre, and Mr. Peter Clement, of New Auburn.

D. T. ROUNSVILLE, *Cor. Sec.*

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*.

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. Layman's Hour, M. H. VanHorn, 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. Titsworth.

FIRST-DAY—MORNING.

- 9.30. Business.
- 9.45. Devotional Service, Rev. A. McLearn.
- 10.00. Woman's Hour, Mrs. Anna Randolph, Associational Secretary.
- 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. Collection for Woman's Board.
- 4.00. Business.

EVENING.

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

C. C. CHIPMAN, *Moderator*.

PROGRAM for the Central Association, to be held with the First Verona church, Verona Mills, N. Y., May 30, to June 2, 1901.

FIFTH-DAY—MORNING.

- 10.00. Call to order. Devotional exercises, led by Rev. L. M. Cottrell.
- 10.15. Report of Program Committee, followed by Words of Welcome, given by the pastor of the First Verona church. Response by Rev. O. U. Whitford.
- 11.00. Introductory Sermon, Rev. T. J. VanHorn.
- 11.50. Announcements. Adjournment.

AFTERNOON.

- 2.00. Praise Service, led by Dr. A. C. Davis.
- 2.15. Communications from Churches and Corresponding Bodies. Appointment of Standing Committees. Annual Reports of Officers and Committees, and Reports of Delegates.
- 4.00. Adjournment.

EVENING.

- 7.30. Song and Prayer Service, led by Rev. William C. Daland, D. D.
- 8.00. Sermon, by Rev. L. F. Randolph, delegate from the Eastern Association.

SIXTH-DAY—MORNING.

- 9.00. Scripture Reading and Prayer, Rev. M. Harry.
- 9.15. Report of Standing Committees. Miscellaneous Business.
- 10.30. Address, by M. H. VanHorn delegate from the South-Eastern Association.
- 11.10. Education Hour, led by President B. C. Davis, representative of the Education Society.
- 12.00. Adjournment.

AFTERNOON.

- 2.00. Prayer Service, led by Rev. J. M. Todd.
- 2.15. Tract Society Hour, conducted by the Corresponding Secretary, Dr. A. H. Lewis.
- 3.15. Question Box and Open Parliament, led by Dr. O. U. Whitford. Subject, "Sabbath Reform Work."
- 4.00. Adjournment.

EVENING.

- 7.30. Song and Prayer Service, led by Rev. J. T. Davis.
- 7.45. Sermon, by Rev. L. C. Randolph, delegate from the Western Association, followed by Conference Meeting, led by Rev. L. R. Swinney.

SABBATH MORNING.

- 10.30. Song Service, First Verona choir.
- 11.00. Sermon by Rev. E. A. Witter, delegate from the North-Western Association, followed by a joint collection for the Tract and Missionary Societies.

AFTERNOON.

- 2.00. Sabbath-school, conducted by E. S. Bennett, Superintendent of the First Verona school.
- 3.00. Woman's Hour, led by Mrs. Thomas R. Williams, Associational Secretary.

EVENING.

- 7.30. Praise and Prayer Service, conducted by Rev. T. J. VanHorn.
- 8.00. Young People's Hour, led by G. W. Davis, Associational Secretary.

FIRST-DAY—MORNING.

- 9.00. Devotional Exercises, Rev. W. H. Lawton.
- 9.15. Unfinished business.
- 10.00. Sabbath-school Hour, conducted by Rev. G. W. Lewis, Associational Vice-President of the Sabbath-school Board.
- 11.00. Sermon by Rev. A. H. Lewis, D. D., followed by a collection for the Education Society.

AFTERNOON.

- 2.00. Praise Service, Rev. L. C. Randolph.
- 2.15. Missionary Hour, conducted by Rev. O. U. Whitford, D. D., Missionary Secretary.
- 3.15. Sermon by Pres. B. C. Davis.

EVENING.

- 7.30. Opening Service, led by Dr. S. C. Maxson.
- 7.45. Sermon by Rev. W. C. Daland, D. D., followed by closing conference, led by Rev. A. B. Prentice.

FOR the comfort of all concerned, it is *very* necessary that all delegates to the Central Association (May 30 to June 2), should send their names to the undersigned one week in advance, if possible.

Those coming with teams will be met at the church on Wednesday, May 29, from 3 to 6 o'clock, unless otherwise provided.

Those coming by train will be met on Wednesday, Thursday and Friday, at Greenway, on the New York Central, at 4.15 P. M. from the west, and 5.25 P. M. from the east. On Wednesday teams will also meet trains 12.38 P. M. from the west, and 1.45 P. M. from the east. Any coming on other trains or other days, will please notify us twenty-four hours in advance.

As far as possible, give the names and number of those coming by train, or by team, that assignments may be made previously.

GEO. W. LEWIS,
Chairman of Entertainment Committee.

PROGRAM of the Seventh-day Baptist Western Association, to be held with the Second Alfred church, Alfred Station, N. Y., June 6-13, 1901.

FIFTH-DAY—MORNING.

- 10.00. Devotional exercises, Rev. B. F. Rogers.
- 10.30. Address by Moderator, O. M. Burdick.
- 10.45. Introductory Sermon, Rev. D. B. Coon.
- 11.30. Report of Executive Committee, Communications from Churches, and Appointment of Committees.

AFTERNOON.

- 2.00. Devotional Exercises.
- 2.15. Communications from Corresponding Bodies.
- 2.45. Sabbath-school Hour, Rev. I. L. Cottrell.
- 3.30. Layman's Hour, Charles Stillman.

EVENING.

- 7.30. Praise and Devotional Service.
- 8.00. Sermon by Delegate, Rev. L. F. Randolph.

SIXTH-DAY—MORNING.

- 9.00. Devotional Service.
- 9.15. Business.
- 9.45. Reports from Delegates.
- 10.15. Tract Hour, J. P. Moshé.
- 11.15. Address by Delegate, M. H. VanHorn.

AFTERNOON.

- 2.00. Devotional Exercises.
- 2.15. Missionary Hour, Rev. O. U. Whitford.
- 3.15. Student Evangelistic Work, Rev. L. C. Randolph.

EVENING.

- 7.30. Praise Service, led by Dr. O. E. Burdick.
- 8.00. Prayer and Conference Meeting, Rev. W. D. Burdick.

SABBATH MORNING.

- 11.00. Sermon by Delegate, Rev. O. U. Whitford. Collection for Education, Tract and Missionary Societies.

AFTERNOON.

- 2.30. Bible-class, conducted by Prof. W. C. Whitford.
- 2.30. Children's Bible-class, conducted by Superintendent of Second Alfred Sabbath-school.
- 3.30. Christian Endeavor Prayer-meeting, Alice Brown.
- 3.30. Junior Christian Endeavor, Mrs. F. E. Peterson.

EVENING.

- 7.30. Young People's Hour, B. Frank Whitford.

FIRST-DAY—MORNING.

- 9.00. Unfinished Business.
- 9.45. Devotional Service, Rev. W. L. Burdick.
- 10.00. Sermon, by Delegate, Rev. G. W. Lewis.
- 11.00. Education Hour, Pres. B. C. Davis. Collection for Missionary, Tract and Education Societies.

AFTERNOON.

- 2.00. Devotional Service.
- 2.15. Junior and Intermediate Work, Marie Allen.
- 3.15. Woman's Hour, Agnes L. Rogers.

EVENING.

- 7.30. Praise Service, led by Walter L. Greene.
- 8.00. Sermon, Rev. E. A. Witter.
- 8.45. Closing Service, Rev. F. E. Peterson.

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

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

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

Proposed Centennial Fund.....	\$100,000 00
Amount needed, June 1, 1900.....	\$98,698 00
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There are 199,729 persons holding licenses granted by the Government of the United States to sell spiritous liquors, an increase from 195,964 on January 1, 1899. In addition to these there are 12,327 persons licensed to sell malt liquors only, an increase of 244 from the previous year, making a total of 212,156 retail liquor dealers in the United States—4,121 more than in 1898. There are 4,496 persons licensed as wholesale dealers, 1,959 brewers, and 1,907 rectifiers, making a total of 220,518 licenses granted for the manufacture and sale of liquor. It is fair to estimate that at least three persons are employed under every license. This is undoubtedly a small average, because some of the brewers and distillers employ several thousand men, but even at that rate there are not less than 661,554 persons engaged in the manufacture and sale of liquor in the United States. Estimating the population of the country at 75,000,000, this would make an average of one liquor-seller to every 114 of the population.

During the last year 25,262,901 bushels of grain and 2,198,513 gallons of molasses were used for the manufacture of liquor in this country, which produced 107,618,120 gallons of spirits and 1,657,808 gallons of rum, making a total of 109,275,928, which is about one gallon and a half to every man, woman, and child in the country.—Ex.

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Westerly, R. I.

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Chicago, Ill.

BENJAMIN F. LANGWORTHY,

ATTORNEY AND COUNSELOR AT LAW,
Room 512 Continental Nat'l Bank Bldg.,
218 LaSalle St. Tel., Main 3257. Chicago, Ill.

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