

# THE SABBATH RECORDER.

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

VOLUME 57. No. 21.

MAY 27, 1901.

WHOLE No. 2935.

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### Night.

**T**HE tender Night, in sable dress,  
Leans o'er the earth, intent to bless;  
Like a round ball of misty light  
Her lantern moon glows soft and bright;

The yellow stars that wink and yawn  
Are her small candles till the dawn;

Thus lighted, round the world she goes  
To heal with sleep its sharpest woes.

The tears Day brought Night gently dries  
With her soft touch on weary eyes—

In mists of dreams each tired brain  
Forgets its trouble or its pain.

To age she brings back youth and joy,  
The gray-haired man becomes a boy;

Fair visions to the youth she shows  
Of all the future may disclose.

On childhood's lips she leaves a kiss;  
Enough for him is present bliss!

But, for this goodness which she shows,  
She wills that every eye must close;

For all too shy is modest Night  
To do such kindness in our sight!

—Margaret Deland.

\$2.00 A YEAR

PLAINFIELD N J

## The Sabbath Recorder.

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

It is said that John Quincy Adams, when President of the United States, rebuked his little son, who took a sheet of paper from the government pigeon hole, saying, "That belongs to the government, here is my own stationery at the other end of the desk. I always use it for letters on private business." The story has excellent points. Honesty and carefulness as to the rights of others in little things is the basis of honesty in things greater. There was an old fashion rhyme heard in our boyhood which said:

"It is a sin to steal a pin,  
Much more to steal a greater thing."

Such ethics are misleading, whether to children or adults. 'Tis not the greatness of an act, but the character of it, which determines its nature. There are people who would denounce the milk-man whose measure is too small by a gill, or whose milk is increased in quantity from the pump, while the same man might go from the breakfast table, where they had thus denounced little things, to business transactions involving dishonesty measured by thousands of dollars. Let it always be remembered that it is the quality of actions and purposes which make them right or wrong, and not the quantity.

It was Dr. Holmes who said, speaking of things immortal, the trees and truth were the only things which live on in this world. Carrying this thought into the realm of character, it is easy to see that truth is the only permanent soil out of which right character can be grown. Experiment as much as we may in seeking after truth, and often prevented from finding it, in fullness, because of weakness or ignorance, it still remains a fact that permanence, strength, beauty and purity of character are proportionate to the amount of truth which is woven into it. Our age has great need to recognize this fact, for some form of untruth, that is, of deceit or of evasion, if not direct falsehood, appears in many experiences of this our commercial and world-loving age. All such evasions are a confession of weakness. Men who are conscious that their cause is not just, and their power not equal to the demands, acknowledge these facts when seeking by evasion to cover their weakness, or to appear to be what they are not. The same is true in all words and actions. Men who are conscious of being equal to a given occasion, and who know that their words and efforts embody only truth, are brave, and willing to accept whatever may come through the avowal of truth. They shun evasion and deceit because these are untrue. A man who is allied with truth is conscious of having great reserve forces upon which to draw. He knows also that the cause he champions has the immortality of truth in it, and that the failure of to-day will be compensated by the success of to-morrow.

This principle that truth is the soul of success and permanency appears outside the realm of character and morals. No man is worthy the name of an artist, whether he paint with colors or with words, or whether he molds the plastic clay that he may fashion thereby the more permanent and enduring marble, unless his work be truthful.

The highest test of art is its truthfulness and its accord with fact. A story is told of Tennyson, who, having written a beautiful verse describing the gloom of a November morning, in which appear these words, "A death-dumb autumn-dripping gloom," finally destroyed an edition of the poem because the imagery, though striking, was contradictory. In no department of life is the matter of truthfulness more important than in the keeping of promises, whether made to men or to God. This fact is illustrated in the words of one who, speaking of a friend, said: "He has no genius, but he is so true to his word that if he promised to bring you an acorn and could find none in England, he would go to Denmark for one rather than break his word." He who makes promises and statements with care, knowing that they accord with truth, may be relied upon to fulfill his promise and make good his statements, because of the unerring fidelity with which his soul clings to that which is true.

FEW people appreciate the better side of the Chinese character, in many respects. It is well understood that no people stimulate their students with better counsels and greater influence toward success. English boys are sometimes told that Newton did his figuring on a barn door. American boys are stimulated to better endeavor by being told that the author of our Spencerian system of writing began by tracing letters in the sand. It is said that Chinese boys are told that the worthy students who have preceded them tied their long hair to the posts in their rooms so that when they nodded from sleepiness the pull would awaken them and stimulate them to study. Another Chinese legend tells of a scholar who studied by the light of a glow worm, and another that a student bored a hole through the wall that he might borrow light which he could not afford to purchase. It is also said that a noted historian in China slept on a globular pillow so that when he became restless enough to turn over, the pillow would roll from under his head, bumping his brain to wakefulness that he might continue his studies. Whatever these legends are worth, they could not exist among a people who are not accustomed to stimulate their children and students to the highest degree in the line of mental effort, and of intellectual attainments.

### TRUTH FIRST OF ALL.

Nothing is true because it is in the Bible. That which God has revealed in his Book is revealed because it is truth. Every truth embodied in the Ten Commandments existed long before Moses or the giving of the law in that form. Truths which relate us to God and to each other have been operative from the moment of existence. It may be better to accept a truth because it is written than not to accept it at all, but the larger conception sees that truth is first of all, both as to time and importance. In the spiritual world this is illustrated as fully as in the natural world. The law we call gravitation has been at work since the first world was created. That man was not aware of its nature, and did not name it, had nothing to do with its existence. The stars have traveled in their courses since their chorus shouted for joy over the new-made world, but even yet men know little of the paths they follow, or the forces that guide them.

Since this law holds good in spiritual things, he who would know more of truth and duty must be searching constantly for more than he already knows. One great weakness on the part of men is the willingness to set bounds to their knowledge of truth, and to conclude that when a few duties are recognized there is little or nothing more to learn. The exact contrary ought to be the law of life. It is reported that yesterday President McKinley visited one of the rich gold mines in Arizona. The riches of that mine have laid untouched through countless centuries, waiting to be revealed at this time. The truths which men have yet learned from the works of God, and through spiritual experience, are but a small part of what is yet to be known and attained. Deep down within the heart of things and farther on in the paths of human experience devout and eager souls will find such developments of truth as none have yet dreamed of, as the the careless ones do not even conceive of. The scientist rejoices with exceeding great joy when a new fact or truth which adds important results in the scientific world is discovered. With far greater eagerness ought we to seek after the hidden wisdom that awaits experience, study and obedience on the part of those who love God and truth. As the mountain ranges of the West are filled with precious ores, so that which seems a hidden and impossible attainment, by ordinary human effort, will yield to earnest search and high endeavor, greater riches than any fields of thought or action have yet produced. We counsel the reader not only to believe that truth is first of all, but that first of all duties, and highest of all privileges, is the duty of searching after truth, and the privilege of gathering its riches into one's own life.

### MAN'S POSSIBILITIES IN THE HANDS OF GOD.

Yesterday we spent half an hour in a granite yard. Finished forms of beauty filled part of the yard. Blocks of granite, larger and smaller, just as they came from the quarry filled another part. In the polishing room men were at work, chiseling, polishing and finishing. Granite appeared in almost every stage of development from the ruder blocks, to the finished forms with final lettering. The finished pieces represented long continued labor, much skill and more patience. From this granite yard lessons come thronging. God's providences and the work of the Holy Spirit, coupled with influences which move men toward right and righteousness, are ever at work upon human souls. These present every phase of finished and unfinished spiritual life from the rudely formed blocks representing the unconverted soul, to the perfected work seen in the aged saint of God. But, through it all, the main agency in shaping, developing and beautifying, is the hand of God. Without the divine touch, chiseling, fashioning and polishing human life would remain unquarried from the hills of doubt, and wholly unbeautified and unfinished. Divine love awakens new impulses, and divine truth guides in every effort which human souls make to come into the divine communion and likeness.

Considering this, the possibilities which human souls may attain under the touch of God, seem endless and infinite. Transformations as great as science can conceive are shown, as souls yield themselves to the divine touch. Sining gives way when the human



spirit listens to the pleadings of divine love, and that beautiful regeneration begins, which, at the last, brings the sanctified life ripe for the life that lies beyond.

This granite yard is given up to the fashioning of monuments and mementos which love places above the dust of its dead. These are of little account when compared with the transformation of life and the fitness for something better which sanctified and redeemed souls attain before they leave the dust, over which the granite is reared to keep them in memory. One cannot spend an hour in such a place, with heart open to good lessons, without coming away rejoicing that as human love rears monuments above the dust of the departed, divine love leads the redeemed souls into that better life where the fashioning into beauty and the perfecting of spiritual experiences go forward, without hindrance or delay.

We saw monuments representing fortunes. Dollars are poured out in unstinted measure by those who are rich in this world's goods, that the dust of their dead may find proper commemoration. Richer than all human treasures is the wealth of divine love which God has poured out through the ages, that human souls may be fashioned into forms of righteousness for the courts above. Indifferent and selfish indeed must that heart be which, knowing the wealth of divine love which God has poured upon this world, remains indifferent to it, and plods on in ways of disobedience, gathering the worthless things of earth, and forgetting the better things God has in keeping for those who will seek them. When next you stand beside any monument reared over human dust, or wander amid the forms of beauty, rise from such material things to those higher lessons which the soul ought to learn in connection with God's great care, and the anxiety which he has to mold and fashion us into forms of highest beauty, and character rich in divine loveliness.

#### "THOU SHALT"—I WILL.

One of the largest differences between the spirit of the New Testament and the narrowest spirit which appears in the Old Testament, is the different standpoints from which men come to obedience. In the early life of individuals, peoples and nations, command must be prominent, for at that period men are being taught the necessity of obedience. The higher the attainments in any given case, the less of absolute command is necessary. Nevertheless, commandment is the stepping-stone to something higher and better.

There is something which may be called the transfiguration of purpose and of duty. Command may awaken fear, which becomes the motive to obedience when higher motives have not been formed. The Old Testament deals with a people and a church in the incipient stages of development. Hence the necessity for many commandments. These commandments were fundamental, and obedience to them brought men into better living and right relations with God, even though but little of the whole meaning of the commandment was understood.

In the development of his kingdom, Christ did not seek to remove commandments, but to fulfill and enlarge the conceptions of men concerning them, and to awaken higher motives for obedience. Hence, whether in the gospels or other portions of the New Testament, we find the thought often expressed,

"that love is the fulfilling of the law." A corresponding experience comes to each individual Christian when the beginning of his experience is compared with his spiritual ripening in later years. One of the prevailing mistakes of our time—a mistake which works much evil—is in thinking that while the gospel presents higher and different motives than mere obedience to "thou shalt," it removes the obligation to obey the law. This is the essence of no-lawism. The real fact is exactly contrary. When the law of God is written in the hearts of men, in contrast with its outward writing on tables of stone, the law is intensified as to its power, and is in no sense lessened as to authority or removed as to binding force. But the redeemed soul, having risen from under the lower conception of obedience, substitutes "I will," as the voice of his own heart, in response to the obligation which still says, thou oughtest, and thou shalt, but adds "thou oughtest to do because of thy love for me and for truth." Herein is the genuine and glorious transformation of the motive which leads to obedience. It is easy to say that the Christian has passed beyond the narrower Jewish conception of his relations to God. This ought to be, but in so doing he has not lessened any obligation to obey all that God has said, and to seek the highest standards of righteousness. If he has experienced that change which makes him a new man in Christ, each obligation is strengthened, because it has been written within his heart, and because he has substituted within his soul one answer to all the demands which truth and righteousness make of him; namely, I WILL.

#### A WORD TO PARENTS.

Next to the highest responsibility in life is that which you sustain to your children in their earlier years. No question can be of greater importance to you than your habits of thought and your general attitude toward your children. The sense of authority which comes to parents sometimes blinds them to the rights of children and leads to imperativeness which easily becomes cruelty. Parents are in danger of demanding things of their children, for their own sake, rather than for the sake of the child and its best good. Few mistakes could be greater than this and few are fraught with worse results.

Your children have many rights, and most of all the right to be treated so that their unfolding powers and distinct personality shall be given right tendencies and just development. You are to have judgment for both yourself and them, but your judgment and wisdom must be so applied to their lives that growth and unfolding will result rather than suppression. The child has as full right to his individuality, within the limits of his knowledge, as the parent has to his. Upon the parent rests the duty of recognizing those rights and guiding the development of that individuality into ways of righteousness, purity and strength. The RECORDER is not inclined to write a treatise on the training of children, but both observance and experience have taught us that the average parent is in danger of underrating the rights of his child and of demanding of the child, under given circumstances, more than physical powers and general experience will justify. It must be remembered that beyond its intuitions the child has everything to learn, including that most difficult of problems, the

adjusting of itself to a superior will, to stronger physical powers, and to standards of thought and action which come only with years of experience. The parent who is always looking out for some act or purpose on the part of his child which is contrary to the parent's wishes, as though there were a natural antagonism between them, is most unfortunate, and probably he will be unjust to his child. Correspondingly dangerous is that attitude which sees only the good traits of the child and fails to recognize the necessity of such training and pruning as will bring the child to its best in after life. Remember that every interest of the child must be considered in the light of coming years, rather than of momentary surroundings. What the parent does for the child and the habitual attitude he assumes toward it, go far to determine the destiny of the child for all time. This is enough to set you thinking.

#### STEEL IS KING.

The formation of an enormous Steel Trust calls attention to the unprecedented developments in the iron industry in the United States. Still larger than this is the fact that iron and steel are now ruling factors in our civilization. Archaeologists are wont to trace the history of civilization through the Stone Age, the Bronze Age, the Iron Age, etc. A moment's thought will indicate something of the extent to which iron ore, in its various forms, is related to our civilization. Seen at its largest, it appears in our railroad system, in all forms of motor machinery, in the world's commerce, in almost everything connected with war, everything in agriculture, and it is a prominent element in building, and so on to the end of the chapter.

There is a legend which says that when the great temple was completed at Jerusalem, Solomon called all the artisans together, reserving the seat of honor next to the king for the one whom all should agree was the master workman. When the assemblage gathered, this seat of honor was claimed by a swarthy blacksmith. He declared that all other artisans, deriving their tools through his art, were dependent upon him as chief. He kept the seat.

The truth which this legend embodies finds ample confirmation in the present state of things. Even the natural forces of wind and water can never be utilized without aid from iron, while every power artificially developed, such as steam and electricity, is wholly dependent upon iron and iron workers for its demonstration and application. The process of creating steel from iron is mainly a development of our own time, although we have not been able to secure a quality better than some of the ancients secured; for instance, "the Damascus blade." The development of the Puddling Process in 1784, and the various improvements since that time up to the development of steel on the Bessmer plan, have revolutionized methods to an extent before unknown, and increased the results beyond computation.

In the ruder methods of using iron, the invention of the "upright steam hammer," which is modern, is worthy of note as an epoch-making invention. Since its introduction this hammer has been increased from a few hundred pounds up to one hundred tons and more; but since 1890, the Hydraulic Press has come into prominence, until its capacity has now reached a pressure equal to



14,000 pounds, requiring 15,000 horse-power to operate it. Accompanying this has come the "Electric Crane;" through these it is now possible to forge ingots of iron or steel which weigh 250,000 pounds.

The earliest artificial application of air for the smelting of metal appears in Egyptian history, at Thebes, 1500 years B. C. This primitive bellows of the Egyptians consisted of two leather bags connected with a clay pipe which carried the air to the fire. They were worked by a man standing with one foot on either bag, who stepped alternately, and closed the hole through which the air entered, with his heel, thus securing the bellows-action with the downward pressure. The air-blast of to-day which is such an important feature in the iron industry is far removed from this primitive bellows.

Time would fail to make even a partial catalogue of the changes and developments which have made this so peculiarly the Iron Age of civilization. At the bottom of all this lies the simple fact that in God's ordering in nature, iron ore has a peculiar affinity for carbon. There seems no ground to doubt that more vital issues connected with our civilization and with the future of the world's history depend upon the relation between these two elements than on any similar relation now known to men.

No prophecy can tell the future touching this relation of iron ore to human life. Probably the last words have not been spoken by Science, and Chemistry, Physics, Metallurgy and Microscopy have not exhausted their resources, either in the development or application of iron and steel. Whatever the future may be, the evidence of divine wisdom and of divine care for human interests find few illustrations more clear and convincing than in this adaptation of the greatest and most valuable of our minerals to human want and human history.

#### KEROSENE OIL A MINERAL.

The name, petroleum, identifies it with the rocks of what are known as the oil measures, but it is by no means clear that it is a mineral product. Indeed, a consensus of expert opinion would probably class it as an animal oil, expressed from the carcasses of the fishes, saurians and amphibians of the early world. It is also partly vegetable. The remains of the animal and vegetable life of the periods furnishing it were buried in the mud and, protected from access to air, were slowly converted into oil by distillation and pressure. This was absorbed into the shales, sandstones and limestones, such as were formed by the consolidation of mud at the bottom of the sea. At no stage of the process, however, did it become a mineral, remaining what it was at the outset, a hydrocarbon of unmistakably organic origin. The term "rock oil," which is the English equivalent of petroleum, is sufficiently descriptive of the source from which it is drawn, but as indicating its source or character it is a misnomer, since its presence in the rocks which hold it is due to intrusive infiltration, usually from underlying or overlying strata.

*Mining and Metallurgy*, of New York, says: "About six years ago the question as to whether or not natural gas is a mineral product was decided by the Treasury officials at Washington. The question arose in regard to the importing of natural gas at Buffalo. It was decided that natural gas should be allowed to come in free of duty as a natural mineral product. Petroleum, and even coal, belong in the same class as natural gas."

#### SOUTH-EASTERN ASSOCIATION.

The opening of new oil-bearing territory near Salem, W. Va., has wrought great and rapid changes in the character and business of the village. It was a quiet, thriving college town. It is the center of a growing oil field, with all the evils which go with such centers. There are not less than 500 producing wells within ten miles of the village. These produce an aggregate of 7,000 barrels per day at the present time; one well yielded 3,600 barrels for the first few days.

Like all towns where the influence of Seventh-day Baptists is large, Salem has been a no-license town for many years. Gambling houses, saloons, and social impurity have come in, undisguised and defiant, with the oil-producing boom. Rev. Dr. T. L. Gardiner, President of Salem College, led off in a warfare against this work of evil, in a vigorous defense, which has been fought out in the Legislature and the courts. Just now a temporary victory has come, and some of the worst places are closed; but the fight is not over. Personal violence has been threatened the Doctor, and the gamblers have proposed to dynamite the College buildings, faculty and all. But President Gardiner and his supporters are not to be moved by such threats. Both he and the Seventh-day Baptists of Salem have won new laurels for the cause of righteousness and purity in these days of Salem's prosperity and peril. The RECORDER is glad to speak this word for him and them. May other Christian people stand with them in the fight against sin.

The South-Eastern Association for 1901 opened at Salem, May 16, with a service of song led by J. G. Burdick, and devotional services conducted by Rev. S. D. Davis, the "Patriarch of West Virginia."

The opening address of the Moderator, A. L. Davis, of Salem, on "What Shall we do with the Boys," was timely, thoughtful and telling. It set forth the importance of heredity and of right training through home and church for sake of the manhood and influence which God seeks in the men of each generation. Mr. Davis laid special stress upon the sacredness of the parental relation and the need of training and preparation for it. If space would permit, we would be glad to give the address to our readers entire. It had the right ring.

The Introductory Sermon was by D. C. Lippincott, of Salem. Solomon's Songs 6: 10. Theme, "The Progressive Glory of the Church." By contrast and comparison he traced the church of God through the Patriarchal and Levitical periods, until the light broke in fullness by the coming of the Sun of Righteousness. The application to the life and work of the Association, and of its members, as individuals, was a plea for such growth in righteousness and spiritual life as brings honor to Christ, strength to the church and victory to the cause of purity and peace. It is well summed up in, "We must go forward."

#### AFTERNOON SESSION.

After communications from the churches, the delegates from Sister Associations reported themselves and were welcomed. Leon D. Burdick from the Eastern, John T. Davis from the Central, L. C. Randolph from the Western, E. A. Witter from the North-Western, and T. L. Gardiner and J. G. Burdick for the South-Western, by proxy.

#### SABBATH-SCHOOL HOUR.

The Sabbath-school Hour was conducted by M. H. VanHorn. It was an open parliament discussion of several well-chosen themes touching the conducting of schools, the selection of lessons, etc. One theme which elicited much interest was, "Shall we teach denominational history and doctrines in the Sabbath-school." The value and necessity of such teaching was urged by several speakers, and the RECORDER joins in commending the further consideration of this theme to all of its readers. Our denominational interests suffer for want of such teaching.

#### EVENING SESSION.

The evening session was opened by a song service, with a full choir, led by Oakey Davis, of Salem. The sermon was by Leon D. Burdick, Eastern Association. Text, Numb. 14: 25, and Mark 12: 34. The failure of the children of Israel to enter the Promised Land through fear and disobedience, and hence their being turned back to forty years of wandering in the wilderness, was made the central point of the lesson for us and these times. God has higher good, greater spiritual riches and sweeter rest for his people, but they are in danger of failing to gain these, through doubt, fear and want of desire. But now, as of olden time, those who fail to enter the Promised Land of new hopes, higher attainments and larger duties, when God opens the way, must be turned back into the severe experiences through which bitter lessons are to be learned. Peace and joy await obedient feet; thorny roads and unknown graves in the wilderness await the faltering and disobedient.

#### SIXTH-DAY.

The Chapel exercises at Salem College on Sixth-day morning were extended into a sort of musical and speech-making reception, which proved a very interesting occasion. Among other features, an orchestra of guitars, mandolins, and a violine, played by a volunteer club of seven young ladies, formed an attractive feature of the occasion. Salem College is well at the front in the educational work of West Virginia. Doctor Gardiner and his associates deserve the commendation they win on all sides.

The sermon of the forenoon was by J. T. Davis, of the Central Association, from 2 Cor. 2: 9, "The surpassing glory of our spiritual transformation in Christ." He drew strong contrasts between scenes of beauty and power in natural things and in spiritual experiences. The phenomena in nature and material things are not more real nor less obscure than in the spiritual world. The sermon was a logical answer to doubt and skepticism, and an inspiration to high and holy living. It demonstrated that the mystery in spiritual experiences by which life, character, aims and purposes are transformed, is not less real than the mysterious things in the natural world, and that the results of spiritual transformation are far more glorious and blessed. Personal experience is the source of our knowledge in such transformation by the unseen but real and potent influence of the Spirit of God. The final glory of the treasures God has in waiting for his children is beyond description or computation. Into that glory we come when earthly experiences and warfare give way to eternal life.



## EDUCATION HOUR.

This hour was conducted by President Davis, of Alfred. He spoke of the purpose of our schools to furnish full and broad culture under surroundings where the religious and denominational life of our young people will find full development, away from the harmful influence of the too secular education of State Schools, and cold scientific training.

President Gardiner spoke of the history and development of Salem College, of its transforming influence in West Virginia, and of the evident blessing of God shown in its financial support through many friends. To conduct the College has been a "walk of faith," which faith had always been honored by God. E. A. Witter spoke upon, "How Colleges Make Men and Women." He mentioned three ways: By transformation of ideals and purposes; by development and unfolding of powers; and by inspiration to high endeavor and right living. L. C. Randolph answered the question, "How People Can Make a College." The people of West Virginia have demonstrated this. Stand by the President and faculty; grant financial aid as a privilege and duty; patronize by sending and securing pupils; always speak well of the school, talk it up; help students to help themselves—most of all by prayers and sympathy.

## AFTERNOON OF SIXTH-DAY.

After the transaction of business, L. C. Randolph preached from the text, "Neither do I condemn thee; go, and sin no more." The sermon opened with a description of the "Feast of Tabernacles," its ceremonies, surroundings and purpose; the only feast of the Jews which has not a counterpart in the Christian dispensation; which is to find its counterpart in the final ingathering of all the Israel of God in heaven. Hypocritical Pharisees sought to entrap Christ by bringing to him a woman taken in open sin, asking his opinion of the punishment accorded to such by Moses. Christ's answer suggests three methods of treating sinners:

1. The world's way: Stone them to death. Trample on them. Magnify their wrongs to cover your own. The world's way is usually the hypocrite's way. The Law's way: To condemn and punish is the way and mission of the law. Law alone can do neither more nor less than this. Christ's way hears repentant sinners say, "Give me another chance, Oh Lord." Love rejoices to forgive and help, and to say in tenderness, "neither do I condemn thee; go and sin no more." The sermon closed with a fervid appeal to the people of Salem to apply Christ's way to the prominent evils now coming into the village.

## SABBATH-MORNING.

The sermon on Sabbath morning was by E. A. Witter, of the North-Western Association. Text, Rom. 5: 11. "Atonement through Christ." The Old Testament conception of atonement for sin was that of expiation by appeasing God. This idea is expanded and uplifted by Christ into the idea of reconciliation through the forgiveness of repenting sinners. Under the gospel, God, the wronged one, makes the first steps toward reconciliation, through love! So God's children should do in their relation to each other, and the world. The speaker illustrated the doctrine of reconciliation through love by two incidents. An impetuous boy, in anger, deter-

mined to leave home because of fancied wrong from his mother, but mother-love triumphed, the boy repented, and the bonds between mother and son were made doubly strong. God's love for us, as revealed in Christ, brings us to repentance, and the divine love and life dwelling in us bring us into communion and at-one-ment with God. We should prize this at-one-ment as the highest blessing and the greatest good. This new life in Christ brings sweetest peace and highest enjoyment. God does not compel us to obedience by rules, but teaches and helps us by personal indwelling and guidance. The sermon presented the Atonement as a new life of reconciliation and obedience through the power of divine love and the indwelling of divine life.

## SABBATH SCHOOL.

The Sabbath-school was conducted by S. B. Bond, Superintendent of the Salem school; lesson, Luke 24: 44-53; Acts 1: 1-11. The lesson was taught by themes.

1. Introduction, M. G. Stillman. The central thought is the story of Christ's life and work. He teaches us to be learners of God's will by abiding in his temple, and reading his Word. He teaches us by example to walk in ways of obedience and righteousness. He teaches us by his power, by what he did. We gain wisdom and power by following Christ's example and deeds.

"Waiting the Promises of the Father" was spoken upon by J. T. Davis. The outpouring of God's Spirit had been promised by Isaiah and Joel, and now the hour of fulfillment was near. All waiting should be timely. Work while the times demand work, and wait when God's Providence shows that it is his will. Wait receptively, patiently and expectantly. God supplements our work and adds victory to our endeavors. He finishes what we cannot do.

L. C. Randolph spoke upon "Their Question and His Answer." We cannot know the "times and seasons," which are in God's hands. It is best that the future is unknown. We could not comprehend it. What we need most is power and willingness for service. Christ's coming has been a power in all ages for comforting and sustaining the church. We may not know the time nor the manner of Christ's coming, but we do know the fact, and on it we can rest.

Leon D. Burdick spoke upon "The Ascension and its Importance." This is a topic for thought more than for words. The Ascension was the glorious climax of Christ's work. Born in a manger, but welcomed by angels into glory. To us comes the lesson which suggests the glorious possibilities we may attain in the ascending life of holiness and peace. The true road to this is by obedient living and glad self-sacrifice. This draws our affections upward, where Christ sits at the right hand of God.

President Davis spoke of "The Promised Return." God's love always promises light after darkness, joy after sorrow, sunshine after storm. This return of Christ to guide, strengthen and defend his people has been the hope and inspiration of the church in all ages. Time and manner are unknown, but the fact of his promised coming is the joy and hope of his waiting people.

## SABBATH AFTERNOON.

This afternoon was occupied, mainly, by the hours devoted to the Missionary and Tract

Societies. The former is reported for the proper page by A. J. C. Bond, of Salem. The central thought presented by A. H. Lewis, who had charge of the Tract Society's Hour, was, "The Vital Relation" between the work of the American Sabbath Tract Society and the denomination, through its publications and its Sabbath Reform work. He insisted that this relation ought to be recognized more than it is, and that the Society is entitled to a larger place in the hearts of the people, year by year. A symposium of questions followed, in which many interesting points were evolved.

## EVENING AFTER SABBATH.

After a praise service led by A. J. C. Bond, President Davis, of Alfred University, preached from 2 Tim. 4: 7. "Keeping the Faith Unto Victory." In the exordium he reviewed the history of the Salem church, which has stood for more than a century, keeping faith in Christ, and loyalty to the law of God alive, at Salem. Paul's triumphant words from a Roman dungeon were "last words" from one whose life had made him able to speak as a victor. He gained such victory because his life and faith and works rested on certain fundamental truths which he believed and embodied in life and deeds. This faith included repentance, cessation from sinning, a growing faith in truth and a deep consciousness of personal immortality. We need the same fundamental faith, confidence and obedience, fitted to the problems and duties of this time. Paul needed faith for life in Rome and death at the door of a Roman dungeon. You need faith for 1901, A. D., and its duties in an "Oil Town" in West Virginia. Such faith gives purity, power and personal salvation. It enables us to aid others, and to shelter them against the assaults of evil. It keeps us from drifting and indifference, and enables us to do God's work successfully. If you of West Virginia have kept the faith till now, you should reconsecrate yourselves this day, on this spot sacred to the faith of your fathers, and hallowed by the memory of their deeds, and as the shrine where their ashes rest.

## SUNDAY MORNING.

The Woman's Hour occupied the first session of the morning, under the direction of Miss Elsie Bond, by whom it will be reported for the Woman's Page. This Hour was followed by the Dedication Services spoken of on page 332.

## SUNDAY AFTERNOON.

The closing work of the Association, by way of committee reports, unfinished business and the Young People's Hour, filled the afternoon. This Hour will be reported by the Editor of the Young People's Page, who was present. The Resolutions included: (a) A call for loyalty to the Bible, and the example of Christ and the Apostles. (b) Pledge of loyalty to Missionary Society, and thanks for aid. (c) Temperance and destruction of liquor traffic. (d) Commending student evangelistic work. (e) Commending publications of Tract Society. Seven out of the nine churches in the Association reported. A general gain in the spiritual and educational interests of the Association, and twenty-seven baptisms, were reported.

Thus closed a series of session all of which were strong and well sustained. The sermons and addresses were of an high order. Salem College is having an excellent year; all in all, the work of the denomination in West Virginia shows much to encourage the friends of the cause.



## Missions.

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

WHY do we love so ardently and so constantly the unseen Christ? Our love naturally goes forth to some person we see and know, not to those we have never seen. The loving John wrote: "We love him, because he first loved us." That is a powerful reason. Love begets love. The sacrificial love of Jesus Christ, which led him to die upon the cruel cross for sinful and lost men, will draw out and hold the warm and constant love of men. Nothing will so touch and make tender the heart of man as the sense of some one suffering and dying voluntarily for him. He knows no one would do that for him who did not love him. Christ said: "And I, if I be lifted up from the earth, will draw all unto me." We are drawn to the cross because we behold the love of Jesus poured out in self-sacrifice. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Love is the primal cause and the bottom power of Redemption. God is love. Love is the queen attribute of God. The divine energy, power, wisdom, justice and righteousness are all in force for the purposes and ends of love. Love will lift a man out of the slough and slime of sin, cleanse him, transform him and make him Christ-like. No power in the world like love. Men yearn and long for love, for sympathy born of love. They see it in the Christ, in his sacrificial life and death, in the elder brother and best friend who is man's loving and able advocate and mediator with God the Father. That heart must be as hard as flint that can not and will not reciprocate the love of Jesus. If the sacrificial dying love of Jesus Christ can not and does not melt sinful hearts into repentance and acceptance of him, there is no salvation for man.

BUT we love the unseen Christ because of his lovable and adorable character. He was the unique man, the perfect man. All the qualities of perfect manhood were in him. Who so pure, so good, so noble, so just, so loving, so sympathetic, so helpful, so true and loyal! We all have our ideals. We will love the one who comes up to that ideal, or the nearest to it. We are all character-builders. Christ is the perfect pattern after which to build our house not made with hands. We look unto him as the foundation and the superstructure because we love his character. Hence the Christian man or woman will want to be like him. Love is the molding power that makes character, whether good or bad. The all-controlling love of Christ in the heart will make a Christly character.

WE love the unseen Christ because we need his love. How hungry is the human heart for love. It must have it or die. No soul can live, be happy, reach its highest development, without love. We need the love of Jesus in us to give soul-life, soul-joy, soul-happiness. We need the love of Jesus to inspire us, to move us to holy action, righteous living, to fashion us into his image. Feeling that need, we seek that love. Finding and experiencing it in our hearts, we have peace with God and with man. That love gives us the joys of salvation, sweet communion and fellowship with Jesus, harmony with God and his government, wonderful growth in grace, and a hope like an anchor to the soul. Do you love with all your heart the unseen but living Christ? If you do, then you will see him and know him as he is forever and forever.

## MISSIONARY HOUR.

SOUTH-EASTERN ASSOCIATION.

(Reported by A. J. C. Bond.)

The Missionary Hour of the South-Eastern Association was devoted mainly to the work which the Missionary Society is doing along various lines in the different fields. Rev. J. G. Burdick, after a song by the College Quartet and prayer, spoke briefly of the general missionaries employed on the home field. The next speaker was Rev. E. A. Witter, who spoke of the work of the Society in the great Northwest. The North-Western Association covers more territory than all the other Associations combined. Not a few of the churches in that Association are so isolated that many of the members have never been in any other Seventh-day Baptist church than their own. It is a great blessing to a people thus situated when a quartet or an evangelist can spend a few weeks with them. This is made possible through the aid of the Missionary Society. Bro. Witter spoke in a similar way concerning the needs and the work of the South-Western Association.

Rev. J. T. Davis presented the "Needs of the Feeble Churches." Believing that the problems are very much the same in all the feeble churches, he gave a brief review of the labor and its results among the weak churches of the Central Association. A great deal of the good accomplished through special efforts in these churches must be lost if not sustained and the interest kept up, after the quartet or evangelist has gone.

Rev. L. C. Randolph spoke earnestly of our evangelist and quartet work. The advantages which the students have for reaching the hearts of the people were illustrated by incidents from his own experience as a student evangelist. The quartet work furnishes opportunity for reaching hearts which could hardly be reached in any other way; and its value in fitting those engaged in the work for better service for the Master cannot be estimated.

The place which Industrial Missions has, and is likely to have, in our denominational life, was discussed by Dr. A. H. Lewis. In the Seventh-day Baptist denomination, more than in any other, this element in missionary effort seems necessary to make the work permanent. Men who come to the Sabbath must live. Wherever possible, opportunity should be given those coming to us to find employment among those of like faith. This is one result of industrial missions. The problems in British Central Africa have been difficult, but Mr. Booth is meeting them bravely. He greatly needs the assistance which Mr. Bakker will be able to give.

The most interesting part of the program was the address by Dr. Palmborg, of Shanghai, China. We were enlightened much concerning the recent uprising in China, and were made to feel more kindly toward the Boxers, and more ashamed of the treatment the Chinese have received at the hands of foreigners; all of whom, in the mind of the Chinese, are representatives of Christianity. We wish her address might appear in full in the RECORDER.

As a whole, the Missionary Hour was one of interest and instruction. We believe that the love of souls was deepened in the hearts of many present, and that a new interest was created for the Missionary Board in its various fields.

## CHURCH ATTENDANCE.

"Why do people go to church?" Can any one answer that question? If an answer can be given, perhaps an answer would also be given to its opposite, "Why do people not go to church?" For a number of years this question has been before ministers' associations and religious bodies, in one form and another, and to-day the correct answer seems to be as little known as ever. Numerous methods of getting people out to church have been proposed, differing so widely, however, that the only reasonable explanation of such difference is that the assigned causes of non-attendance must differ.

At a meeting of the New Haven Congregational Club one evening last week Rev. Newell D. Hillis, pastor of Plymouth church in Brooklyn, N. Y., called attention to this lack of interest in church services, and suggested as a possible cure a half-holiday on Saturdays, so that those who ought to attend the service Sunday morning might become physically rested. At present, he said, men are so wearied that they do not feel like being shut up in a church audience-room for even an hour, and consequently they seek the fields or the seashore or their easy chairs or their beds, that they may secure physical rest. A half-holiday on Saturday would enable them to secure the rest before the Sunday began, and therefore they would be so invigorated physically that on Sunday morning they would hasten to the church service. But—yes, but! Suppose that instead of taking the half-holiday for the physical rest which the negligent church attendants profess to seek on Sunday morning, they should use it in going fishing or mowing the lawn or cleaning out the cellar or taking care of the children. Would they then be any better prepared physically to attend church the next morning? It rather strikes us that physical weariness would then be a pretty serious obstacle in the highway which leads to the church door.

It may be that a physically worn man or woman finds the rest which is needed in a day spent in riding a bicycle or sitting in the sand or climbing the hills! Physical rest is like charity, we fear, in that it covers a multitude of other things. If a man is too tired physically to go to church, he is also too tired to go to the sea-shore. There must be some reason other than physical weariness why men do not attend church, and we will warrant that it is largely a lack of interest in church matters. If the church is simply to feed the mind, the mind can be better fed in a majority of cases from newspapers and books. If the church is simply to entertain the attendant, a ride in the country or a day at the sea-shore can better do that. If the church has nothing to offer which differs in kind from what other organizations offer, it can expect attendance only when its attractions are better advertised or better known. If the church is to compete with the sea-shore resorts and the country drives and the bicycles and the boats and the trolley cars, it must compete in their way. In other words, if the church is to be attended, it must be attended for some reason greater than the reason why men and women attend other places. Does it not belittle the church, therefore, to propose as cure for non-attendance what would be proposed for non-attendance at other meetings from picnics to horse-races? The reason which holds men and women to



church attendance is worship. Is it not safe to say, on the contrary, that the reason men and women do not attend church is the lack of a desire to worship? All the other possible reasons can be satisfied in other ways, but the church is primarily the place of worship. Even a very tired man, if he desires to worship in reality, will seek the church rather than the open field. When this desire to worship is coupled with a sense of responsibility for maintaining a place of worship, there will be little trouble in securing regularity of church attendance. And a half-holiday on Saturday will have very little effect in controlling the action. We fear that the average clergyman is not ready to seek the real reason, but is only ready to seek the surface reason. Can that be true?—*Westerly Daily Sun.*

#### THE MESSAGE FOR MEN.

Five hundred listening to one. That is a singular spectacle, however common; and it tells us a gospel truth, that is, that men love to be addressed. Beyond all forms of entertainment is the delight of men in an entertaining speaker, an eloquent and earnest orator. There is no such satisfying sensation for all men of ordinary capacity and sensibility as is given by the words of a strong man riveting fast to their souls some great thought, some living truth. And so long as there are strong men with something worth the telling, there will always be a throng eager to hear. The man with a message will compel men to his audience. He holds his fellows in the hollow of his hand.

It is a fashion to-day to belittle speech, to call this cynically an age of talk. As if forsooth right speech was not the finest form of action! Words may be the noblest deeds; one word has kindled the soul of men to the rush for freedom, to the fight for life, to the final achievement of victory. And whatever may be the flippancy of modern literature or current talk, the world-old and world-wide power of true speech is not diminished, but is broadened by the brotherhood of language, the unity of men, the splendor of past achievement and the promise of better things and brighter days to come. No wonder the world talks! Bring people together, and there is nothing so natural or so delightful as the rippling war of earnest conversation. Yet how eloquent is the silence that falls on this scene of talk when the crowd hushes itself to hear! Did you think, O little talker, that just because you got up into a pulpit this great and eager world was bound to listen to your twaddle? And when the pulpit message is not even first hand, but too often some second-hand thoughts, notions, dicta, dogmas, culled from the fathers of theology or from some clerical library of plans and quotations and illustrated from a cyclopedia or a collection of current anecdotes, is it anything but respect for the place and hour that prevents a rush for the door? The man who has a message for men will get a hearing; but he who pretends and poses and plagiarizes and comes into his pulpit loaded with his loot, will find his level at last and men will wait for a better.

Precisely so with the man who goes to juggling with the words of the Bible, playing with them by making new combinations, as children play with letters of the alphabet, more concerned with the surprises of new names and sentences that can be so framed,

than with the real significance of divine revelation. This is one of the travesties of true preaching which has a vogue still with peripatetic preachers and platform speakers at conventions; its origin is this little letter game—a sort of Scripture tiddle-de-wink; and it has been played in Sabbath-school and in young people's meeting till some men have dignified it as a science and taught it as the key to all spiritual truth.

Meanwhile men are waiting for a message, something living, born of the Spirit in the soul of a man, a burden of energizing truth, a reality of personal conviction. Men care little to hear you talk of what other men have seen and heard, but they will give earnest heed to your vision of the world to come, to what God has told you of his love and providence. We heard one summer day a big-voiced man roaring out the thunders of old prophets and congratulating his hearers that they were having a fresh message from the King of heaven. Our "thus saith the Lord" preachers have failed to establish their title to the message, until they forget the need of that vital connection. It is an awful thing to claim to be speaking for Jehovah when one is only declaiming to hear himself. It is a base thing to make the Bible responsible for your narrow views or individual opinions. It is a cheat and a deception which the world begins to recognize; it is a hollow sincerity which is felt to be insincere; it is a temporary conviction, an oratorical earnestness, true, after a style, for the moment, but transitory, as tricks are, and false as are all stimulated emotions. The message for men is a personal experience; the mere formulation of truth is not the inspiration of the pulpit.

Here is a simple illustration; an incident in the ministry of the late Dr. Seward at Yonkers. He had turned the last leaf of a carefully written sermon, and his respectful hearers were calmly expecting dismissal, when he lifted his eyes from the paper and as they filled with tears, he said; "The message is closed, but *I cannot close here.*" When he closed they had forgotten the regular sermon, but their heads were bowed and their hearts were melted. O brothers, if *you* have a message men will heed it. But you may mouth over the wisdom of sages and saints and prophets and philosophers and creed-makers and sound dialecticians with all the stock stories to relieve and tricks of manner to enforce, and be all by yourself—a fool!

We have to-day specialists in the pulpit, and each sort has its constituency. Our church audiences are not the people. Selected circles are not the men of to-day whom we are called to evangelize, who are waiting for a message from the other world. Here is the experience of a man of sensibility and strong personality as given by himself to a friend: "I went to one church, and the sermons were crystalline and cold, to another and they were impassioned but on special themes like three-column editorials orated, to another and the sermon was a make-shift talk to bridge an interval in the service. Then I went to the missions and there was clap-trap and the beating of religious drums; so I walked the avenue and the Park and went to the Sunday concert and found myself with the people." If you multiply that man by thousands you will have the audience waiting for a message.

Now, brothers of the pulpit, who is to give it? Your specialty will do it; but it will have

to be converted; it must "get religion," which is old American for having a vision of the other world and hearing the voice which makes you hide your face in a mantle. You must tell men what *you* have seen and what God has told *you*. You never saw "original sin"; cease to talk about it. You have seen a sinner, never cease to tell him how God loves and forgives and waits for his human children.—*The Evangelist.*

#### SECULAR EDUCATION?

The history of the relation of the Roman Catholic church to the public schools of this country is not difficult to follow. The first complaint was that they were too much under the control of Protestant influence. But after the reading of the Bible was discontinued and the last traces of Protestant control were eliminated, the ground of criticism shifted to the charge that the schools had been secularized, and that no education was adequate which was divorced from positive religious inculcation. That criticism is now being pressed so as to make plausible a division of the school fund between Roman Catholics and the Protestant denominations. If that were done the Jews, the Christian Scientists, the Spiritualists, the Theosophists and all the rest of the cults, ancient and modern, would logically come in for their share of the fund, and that would mean the destruction of the public school system. But we do not oppose the Roman Catholic proposals simply on that ground. The controlling reason for objecting to it is focussed in the principle of the separation of church and state which makes it wrong for the state to exert its power or to use its resources in the interests of any particular faith.

The public schools do not need to teach religion in order to teach morality. Certain great moral principals and duties are involved in the laws of the state. Why should not these principles and duties be taught in the public schools of the state? The sanction of their inculcation would not be the Bible, or the tenets of any religious denomination, but the existing law of the state. No one could object to the state's giving instruction as to those duties which its own laws enjoin. Religious people, who do not apprehend the principle of the separation of the church and state and who are willing to have the state teach their faith, but not the faith of their neighbors, may be expected to object to such instruction; but their objection and criticism can hardly count. We hope that some author may prepare a text on morals for use in the public schools, which shall not go behind the law of the state for the reason of its inculcations. Such a work, written by a man of moral insight who had a competent knowledge of public law, would be a most valuable contribution to our school literature.—*Exchange.*

#### SIGHT.

The world is bright with beauty, and its days  
Are filled with music; could we only know  
True ends from false, and lofty things from low;  
Could we but tear away the walls that graze  
Our very elbows in life's frosty ways;  
Behold the width beyond us with its flow,  
Its knowledge and its murmur and its glow,  
Where doubt itself is but a golden haze.  
Ah, brothers, still upon our pathway lies  
The shadow of dim weariness and fear,  
Yet if we could but lift our earthward eyes  
To see, and open our dull ears to hear,  
Then should the wonder of this world draw near  
And life's innumerable harmonies.

—*Archibald Lampman.*



## Woman's Work.

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

### LIFE'S TRIFLES.

WILL M. CROCKETT.

A wild bird's song is a little thing—  
Lost in the depths of a summer sky;  
And yet when it falls on a listening ear,  
And leaves its message of sweet good cheer,  
Earth's green grows brighter and life seems lighter,  
And summer indeed draws nigh.

A budding rose is a little thing—  
Lost in the joys of a sunny June;  
And yet wherever it bursts in bloom  
And scatters afar its sweet perfume,  
Love grows dearer and heaven nearer,  
And its petals fall too soon.

A passing smile is a little thing—  
Lost in a world of toil and care;  
And yet the soul with gloom oppressed,  
And the life grown wearied with strange unrest,  
Will happier grow in the afterglow  
Of a smile that is kind and fair.

—Good Cheer.

THIS is the season of annual conventions, and the daily papers give many interesting accounts of work done for the Master. The dawn of the twentieth century sees in many lands the obeying of the command, "Go ye into all the world and preach the gospel to every creature."

THE Woman's Baptist Home Missionary Society, which convened in New York last week, reported that they were supporting 159 missionaries, who are laboring in 34 states and territories of our land. These are employed among Europeans, Asiatics, Indians, Jews and negroes. The last station to be opened is in Cuba, where there are three teachers, one of whom is supported by the young women of the Baptist churches. The "Baby Band," with its 3,817 enrolled members, pays the expenses of a kindergarten among the Chinese of San Francisco and one in Mexico. There are 2,807 auxiliaries. During the twenty-four years of existence of the National Society \$1,034,103 has been raised, \$69,976 of the amount being last year's income. The Society supports a training school for workers in Chicago, in Dallas, Texas, and a training department in Shaw University.

MANY delegates attended the meetings of the Woman's Board of Foreign Missions of the Reformed Church, which also met in New York about the same time. They have raised \$35,000 during the last year, and are supporting missionaries in China, Japan, India and Arabia. Miss Deyo, who has been ten years a missionary in Japan, says of the children: "The superstitions of heathenism are sitting lightly upon the bright, eager, teachable children whom one sees there, trooping in and out of the public schools, and the negations of materialism are failing to satisfy their youthful queries. There is no trouble to get an audience of youngsters at Sabbath-schools or week-day services, providing that the teacher is interesting. The youngsters come, some demure and some mischievous, many of them bringing on their backs younger members of their families."

WORK in the South was discussed at the Annual Meeting of the Armstrong Association. Booker T. Washington, who is doing such a grand work for the colored people of the South, was one of the principal speakers. He said in part: "In helping the colored race you have helped the white. There was no industrial training for white people in the South until after it was established in Hampton for the colored." He urged those

present to extend their help and sympathy to those who are working to educate the whites in the South, saying that innovations were not popular in that more conservative section, and that it often needed courage to start new ideas in education. Touching lightly upon present conditions, he remarked that the race question is no longer on a political basis, but on an economic, and that "those who see that our need is not for political power, but for industrial development, are full of hope and encouragement." The sympathy of the Southern whites for the colored people, he declared, is constantly increasing.

A CHARITY that has outlived two generations has just held its Sixty-seventh Annual Meeting, the American Female Guardian Society. It maintains twelve industrial homes in New York City. They have a large outdoor relief department, as well as industrial schools, and an extensive fresh air work. In the last ten months they have enrolled in their schools nearly 8,000 pupils. They not only instruct the children in school, but visit them in their homes and help the parents as well. More than seventy thousand loaves of bread and fifteen barrels of oatmeal were used in supplying food for the children during the past year.

### WOMAN'S BOARD.

Receipts in March, 1901.

Adams Centre, N. Y., Ladies of Seventh-day Baptist church:	
Tract Society.....	\$10 00
Missionary Society, Mrs. D. H. Davis.....	5 00
African Mission.....	10 00—
Chicago, Ill., Mrs. M. E. Post, African Mission.....	5 20
Milton Wis., Mrs. L. A. Platts, Education Fund, Milton College.....	6 00
Milton Junction, Wis., Ladies, African girl, "Faith".....	6 00
New Auburn, Minn., Ladies of Seventh-day Baptist church, Education Chinese boy.....	4 00
Leonardsville, N. Y., Woman's Benevolent Society:	
Tract Society.....	\$30 00
Missionary Society.....	15 00
Gold Coast.....	5 00
Miss Burdick's salary.....	25 00
Native Helpers.....	5 00
African girl.....	12 00
Board expense.....	5 00—
Milton, Wis., Ladies' Benevolent Society, African girl, "Esther Milton".....	5 00
Westerly, R. I., Mrs. A. K. Witter, Industrial Department, Shanghai, China.....	5 00
Andover, N. Y., Ladies of the Andover church, unappropriated.....	10 00
	\$163 20
Receipts in April.	
Milton Junction, Wis., Ladies' Benevolent Society, African girl, "Anna".....	\$ 12 00
Boulder, Col., Woman's Missionary Society, unappropriated.....	2 15
North Loup, Neb., Woman's Missionary Society, unappropriated.....	20 00
Milton, Wis., Ladies, African girl, "Faith".....	6 00
Milton Junction, Wis., photographs, Booth family.....	50
Wilton, Iowa, Ladies' Benevolent Society, unappropriated.....	5 00
Brookfield, N. Y., Young People's Missionary Society, Gold Coast.....	3 00
Milton, Wis., Ladies' Benevolent Society, African girl, "Esther Milton".....	7 00
Wausau, Wis., A Friend, Jacob Bakker.....	1 00
Alfred Station, N. Y., Woman's Evangelical Society:	
Tract Society.....	\$4 00
Gold Coast.....	3 00
Miss Burdick's salary.....	1 25
Native Helpers.....	5 50
African girl.....	6 00—
	19 75
Jackson Centre, Ohio, Mrs. A. G. Crofoot:	
China Mission.....	\$1 00
Home Missions.....	50
African Mission.....	50—
	2 00
Alfred N. Y., Woman's Evangelical Society:	
Tract Society.....	\$ 5 00
"Crofoot Home".....	1 45
Missionary Society.....	1 00
Boys' School.....	1 64
Education Fund, Alfred University.....	5 00
Miss Burdick's salary, completing pledge of \$50 to be applied on "Crofoot Home".....	15 00—
Lost Creek, W. Va., Ladies' Aid Society, unappropriated.....	5 00
Plainfield, N. J., Woman's Society for Christian Work:	
Tract Society.....	\$25 00
Missionary Society.....	25 00
Miss Burdick's salary.....	20 00
Board expense.....	5 00—
	75 00
New Market, N. J., Ladies' Aid Society:	
Miss Burdick's salary.....	\$ 5 00
Home Missions.....	5 00
Board expense.....	2 00—
	12 00
Westerly, R. I., Ladies' Aid Society, unappropriated.....	5 00
	\$204 49
E. & O. E.	MRS. L. A. PLATTS, Treas.

### THE WOMAN AND THE PIN.

BY REV. CHARLES D. CRANE.

A short time ago a lady well known in Boston and vicinity for her abundant missionary zeal, and whose attractive face and smile would be easily recognized, got on board the

train to go to a certain point. The car she entered proved to be unusually full, the only vacant place being at the extreme end. As she sat down, she observed directly opposite an old woman in shabby attire and a most unhappy look upon her face. Upon her head she had an old shawl which with some difficulty she was holding in place with her thumb and fingers.

The lady had just given an earnest address on foreign missions, and was returning from the missionary meeting to her home. As she cast her eye upon this forlorn creature, it occurred to her that here, close at hand, was an opportunity for missionary work. She thought of the "cup of cold water," but that gift seemed uncalled for; a tub of warm water would have been more appropriate, had there been opportunity. So she took from her case a glass-headed pin, and with a smile passed it to the withered and wretched woman directly opposite. As the woman clutched the pin in her bony hand, the brakeman called out, "Essex"; and she rose as if to go.

Placing her hand upon the shoulder of the lady, she said, "I wanted the pin awfully, but I thank ye for the smile."

There was but a moment left. Desiring to acquaint the woman with the love of the gracious Father, the lady bent over toward her and said gently and tenderly: "Do you know God? You don't look very happy, but I want you to know that He cares."

The brakeman called again the name of the station; the train had stopped; and in haste, and with the shawl over her head, the nameless one passed out.

When the lady reached home, she told her mother, as her custom was, of the experience she had had; and her mother made a note of it in a little book in which she wrote the names of those in whom her daughter had for any reason become interested. Not knowing the name of the stranger, for want of a better title she wrote her down as "The woman and the pin."

A few weeks after this the lady was passing through the railroad-station at Hartford, and felt something pull convulsively at her arm. Turning about, she was surprised to see this same old woman; but there was a bright and happy expression upon her face as she said, "I'm in an awful hurry, and I know you be; but I thought I'd jest like to tell ye that I know God now."

And with that she was gone. Like ships that pass in the night, they had met and separated forever.

"A whispered word may touch the heart,  
And bring it back to life;  
A look of love bid sin depart,  
And still unholy strife."

—Christian Endeavor World.

THIS is a genuine letter from a lad at school. After complaining generally of the school, the young gentleman says: "I hope Matilda's cold is better. I am glad she is not at shule. I think I have got consumption. The boys at this place are not gentlemanly, but of course you did not no this when you sent me here. I will try not to get bad habits. The pants have worn out at the knees. I think the tailor must have cheated you, the buttons have come off and they are loose behind. I don't think the food is good, but I shd not mind it if I was only stronger. The piece of meat I send you is off the beef we had on Sunday, but on other days it is more stringy. There are black beetles in the kitchen, and sometimes they cook them in the dinner, which cant be holesome when you are not strong. I have a tame beetle as a pet. Do not mind my being so uncomfortable, as I do not think I shall last long. Please send me some more money, as I o 25 cents. if you cant spare it I think I can borrow it of a boy who is going to leave at the half quarter, but perhaps you would not like to be under an obligation to his parents. Yr loving but retched son."—Current Literature.



## Young People's Work.

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

### CHRISTIAN ENDEAVOR IN THE MOUNTAIN STATE.

The Young People's Hour at the South-Western Association on Sunday afternoon passed quickly under the charge of Mr. Roy Randolph. The ladies' quartet was attractive, not more for the excellent music rendered than by the refined womanliness of the singers. They were Misses Nellie Eaton, Ora Van Horn, Mabel Lowther and Mrs. Daisy Kemper. They sang "Heavenly Father, Grant Thy Blessing."

Miss Cora Bond's capital paper on "Shall we tithe?" is now in the possession of the editor and will shortly appear on this page.

The evangelistic quartet, composed of Okey Davis, Harold Stillman, Orestes Bond and Ahva Bond, a favorite at the Association, sang "Come, Spirit, Come." This is the quartet which did such good work in West Virginia last summer. It is made up of earnest workers. Their singing has been improved under brief training by Evangelist J. G. Burdick. Having naturally excellent voices and depth of spiritual sensibility, the boys are capable of great development in singing the gospel message. We hope they will push on and be satisfied with nothing short of the best.

Miss Mattie Childers recited "The Last Hymn," singing the hymn passages, the audience giving marked attention.

We shall endeavor to have also for this page the spirited speech of Harold Stillman on "The Color Bearer." Harold is the son of pastor M. G. Stillman, of Lost Creek.

The Big Four quartet, composed of D. F. Kemper, Otto Bond, Holden Kemper, and Arthur Post, sang in closing, "Jesus waits to save." Even a deaf man would have enjoyed looking upon these stalwart examples of the new West Virginia manhood

### "AND PUT A CHEERFUL COURAGE ON."

One of the admirable characteristics of the West Virginia young people is their self-reliance and readiness. Salem College has been making a new civilization, and our young men and women have responded to these opportunities with a vigor which shows that the blood is virile and fresh. I went to spend one night with a young contractor who must be on the short side of thirty, yet who employs twenty to forty men. He keeps the Sabbath and follows the Bible rule, "In it thou shalt not do any work, thou nor thy man-servant." One of our prosperous young merchants told me that, while his keeping the Sabbath might have been to his disadvantage at first, he did not think it was now. He had no complaints to make.

The moderator of the Association, conducting its business with promptness and energy, was a young school-teacher who recently graduated from Salem College. The chairman of the Committee on Resolutions, who must still be in the early twenties, did his work with dignity, and his parliamentary practice gave no evidence of his youth. As to the young women, we are, of course, debarred from guessing on their age, but they showed themselves no whit behind their brothers. One of the pleasant features of the chapel exercises on Friday morning was the string orchestra hastily gotten up for the occasion only the night before. The young ladies had not played together for months, but President Gardiner needed them and

seven cheerfully volunteered to do their best. The music which they rendered was worthy of the occasion, and their pluck was rewarded by an enthusiastic encore.

With an army of men and women coming forward who have the industry to prepare and the gumption to do, we shall go up and take the land.

### THE WEST VIRGINIA ROADS.

At the very outset let it be said that the West Virginia roads are all right when we get out of the territory cut by the great oil country wagons. But, as for the streets of Salem—Western mud up to the hub becomes tame and trifling by comparison. The Illinois fiction of mules buried all but their ears is here paralleled by iron-clad facts. Great wagon wheels out of sight except six inches at the top, teams stuck, their heads held up by boards to keep them from drowning while they are being extricated from the mud-hole,—these are samples of sober truth on the authority of a college president. After traveling along the edge of the abyss a few days, the following verse sprouted. It may be used as an encore for the "West Virginia Hills."

O, the West Virginia streets,  
I must bid you now adieu;  
As I clean my muddy garments  
I shall often think of you.  
You've advanced in education  
And you count your wealth by loads,  
But no changes can be noticed  
In those West Virginia roads.

Please remember, however, that this applies only to the oil country.

### A GOOD FIGHT.

Somehow that awful street of Salem seems a type of the vicious elements of society which with the inrush of population have endeavored to capture the town. Pres. Gardiner, as game a fighter as ever put on the helmet of salvation, has worked unceasingly for law enforcement. He has had loyal help in this cause, and a heavy batch of indictments just returned by the grand jury has brought cheer to the lovers of purity and good government.

### "INTO THE HIGHWAYS."

The night after the Sabbath a street meeting was held which was pronounced by at least one onlooker as the best one he ever saw. A large company of us, by previous appointment, gathered on a prominent street corner at about sunset and began to sing sweet familiar gospel songs. Judson Burdick conducted the meeting in his easy, happy manner which seemed to make the people on both sides of the gulf feel at home. He told of his own conversion when a boy of seventeen and what he had to turn his back upon. E. A. Witter and the Young People's Editor followed in a kindred strain, emphasizing God's love for the sinner, while he hated the sin, and holding out the possibilities of manhood through Christ. The Evangelistic Quartet sang their message. Dr. Lewis was passing by and pressed into the service. Coming as the service was reaching its climax, he began with the statement, "God never hated anybody." Then he went on to tell the story of the prodigal son in the vernacular of the street. I hope to prevail on Dr. Lewis to write out that five-minute sermon. I want it for this department, as an illustration of adaptation to an audience. The crowd was quiet and intent, and more than one hardened fellow wiped his eyes.

Two men who heard it declare that they would not go into the saloon again after hearing that talk.

Oh, brethren, we need more of this kind of work. Not a man present that night but what had been touched with higher thoughts. Whatever may be the permanent result, these men have had a practical demonstration of the loving, yearning spirit of Christianity, and certainly a breath of new life and courage came into the hearts of those who lifted their voices "on the Lord's side."

### QUARTERLY REPORT.

J. D. CLARKE, Treasurer,

In account with the

YOUNG PEOPLE'S PERMANENT COMMITTEE.

Receipts from Feb. 1, 1900, to May 1, 1901.

DR.	
To balance on hand February 1.....	\$ 95 19
To Receipts as follows:	
Waterford .....	7 00
Walworth .....	9 00
Leonardsville.....	8 55
Middle Island.....	2 50
Adams Centre.....	10 00
Milton Junction.....	6 25
Dodge Centre.....	15 00
	\$153 49
CR.	
Missionary Society.....	\$ 50 38
Tract Society.....	50 37
Publishing House.....	2 16
	\$102 91
Balance on hand May 1.....	50 58
	\$153 49

## OUR MIRROR.

### PRESIDENT'S LETTER.

Dear Young People:

The writer was born, and partly brought up, in a log-house, which was a common kind of dwelling in southern Illinois during his childhood days. The chinks between the logs of these houses were filled with short pieces of boards driven obliquely into the chinks upon one another, making what in the colloquial speech of that section was called "chinkin." Sometimes it happened, when a house was begun in the spring, the "chinkin," if good, had to suffice during the warm months, after which the chinks were permanently filled with mortar.

Brother Randolph has kindly offered "to fill the chink till Conference," and as he makes first-class "chinkin" for warm days when one is apt to go to sleep while reading, we shall all be content to wait for the permanent filling till signs of cooler weather. Then it need not be surprising to our temporary editor if he is asked to complete the job by putting on the mortar. If the unanimous vote of the Chicago Society is any criterion, he had as well begin to mix his mortar and have it seasoning.

I have been thinking, since reading Randolph's earnest exhortation to look pleasant and not solemn, that when we young people go up to Conference in such overwhelming numbers that the good people of Alfred can't find bedding and provender for us without sleeping on "field-beds", and taking short rations themselves, we may have occasion to say to the pastor, "It strikes us that you are preternaturally solemn. We wish you would give us some of the quaint, witty, bright things we used to hear from you—before Conference."

We hope, however, that this little hint will make neither the pastor nor his flock "preternaturally solemn" before we get there, for we shall be the easiest crowd cared for imaginable. Like brother George Shaw, we shall be content with "a place in the boat-house," even if it is a "stone-boat" house.

I am sure we are all pleased with the way our editor has started out, and we have premonitions that his "chinkin" will do us all good, and let us all pray that he may warm us to white heat in interest and zeal for the advancement of Christ's kingdom upon earth.

M. B. KELLY.

CHICAGO, Ill., May 20, 1901.



## Children's Page.

### WE GET WHAT WE GIVE.

Molly gives frowns, and Molly gives shrugs;  
Never gives smiles, and never gives hugs;  
Yet Molly complains the world is so cold,  
So selfish and hard, so ready to scold.  
She never has learned in this life we live  
That all the world over we get what we give.

Bessie gives love, and ever a smile;  
Never gives taunts, and never shows guile;  
And Bessie declares the world is all light,  
That goodness in time will right up the right.  
She long since has learned in this life we live  
That all the world over we get what we give.

"The world is so dreary," says Molly to pa;  
"The world is all gladness," says Bessie to ma;  
"I would," says sad Molly, "I'd never been born;"  
"How sweet 'tis to live," says Bessie each morn.  
The maxim is certain in this life we live  
That all the world over we get what we give.

—Addie Lloyd Wright.

### HOW TOGGLES THOUGHT IT OUT.

#### A TRUE INCIDENT.

BY FREDERIC HALL.

Toggle's Sabbath-school teacher had told him something he did not understand very well. As nearly as he could remember, she had said that some man had said that the whole world was like two great heaps, one of the happy things and the other of the unhappy things, and every time we took something from the unhappy heap, and put it on the happy heap, we made the whole world pleasanter and better. Then she had told them a story about how the man who said that had made the world happier by giving a penny to a little girl who had lost hers and was crying about it. Toggles thought it very unlikely that he should ever do a thing like that, because, even if he should meet such a little girl, the chances were he wouldn't have any penny, and so he didn't know just what the teacher meant. If he had been at home with his own Sabbath-school teacher, he might have asked; but, being at grandpa's on a visit, and having a new teacher, he just kept very quiet, and put the whole matter carefully away into the back of his head, to keep until he had time to think it over.

The time came the next afternoon, when he was out by the barn, digging in the load of new, fresh sand that grandpa had had dumped there on purpose for him. He made two great piles, as nearly of a size as he could, and the one by his left foot he called the happy pile, and the one by his right hand the unhappy pile; and then he would take a big trowel full of sand from the right-hand pile, and let it sift down on to the left-foot pile, and rejoice to see the unhappy heap grow smaller, and the happy heap grow bigger. And all the time he was thinking how to tell it to Mabel, who was Toggles's little sister, and who hadn't been to Sabbath-school because she had torn a great hole in one of her new shoes, and the shoemaker had not fixed it yet.

It was while he was very busy there that mamma called him to come into the house. Grandpa had come back with the wagon, and was all ready to take him to the big factory where they made the kind of milk Toggles had seen the men squirt out of the cows into the thick, sticky milk that Toggles's mamma bought in cans at the grocery store. It was something Toggles was very much interested in, and he had asked so many questions about it that grandpa had promised to take him and see it done.

They were just ready to start, and grandpa had just said "Get up!" to Dobbin, when

Mabel, in her stocking feet, came running to the door.

"I want to go too," she called.

"Oh, no!" said mamma, "you have not any shoes to put on. Why, what would the men in the big factory say if they were to see a little girl without any shoes?"

"I want to go," repeated Mabel. "I want to see them make the thick, sticky milk."

"No," said mamma, "you can go some other time."

And then Mabel began to cry, for she was littler than Toggles, and all of a sudden Toggles thought of his two heaps.

"I can go some other time," he said. "Mabel can wear my shoes."

And, sitting down on the steps, he began to unbutton them as fast as ever he could.

Grandpa and mamma did not say anything, while Mabel, with tear-stained cheeks, but as radiant as a little cherub, was pulling on the shoes Toggles had just taken off, but they looked at each other, and there were tears in mamma's eyes.

"Good-by," called Mabel, as grandpa gathered up the reins. "I wish you were going too."

"Oh! never mind," answered Toggles, "I can go some other time."

And then, hurrying back to his piles, he fell to digging so hard that, long before grandpa and Mabel returned, the unhappy heap was gone, and only the great round happy heap remained.—*S. S. Times.*

### A GREAT DISAPPOINTMENT.

BY MARY J. PORTER.

"What would you like to have for a birthday present, Harold?" Mrs. Fenmore asked the question of her son, who was nearly ten years old.

"May I have just what I choose, mother?"

"Yes, if it is within our reach and something that your father and I consider to be good for you."

"Then, I'll say a Scotch shepherd dog like Bulwer's. I know it's to be had, for the man that his father bought of had another one for sale."

Mr. and Mrs. Fenmore held a consultation soon after this little talk, and the result was that they decided to gratify Harold's wish.

Nothing more was said on the subject, but on the night before his birthday Harold heard a loud barking which seemed to be going on in the barn. "I wonder whether there's really a dog for me?" he thought, rather drowsily, for he had been very active all day, and even while anticipating the gift he fell asleep.

In the morning he awoke early to be greeted by the same welcome sound. This time he was so far from going asleep that he jumped up at once and dressed himself as quickly as possible. His next proceeding was to awaken his father.

"Is there really a dog for me?" he asked in an eager tone.

"There is, and a good one, too," was the reply. "But don't go near him now. He wouldn't know you, and might attack you. Just play quietly in the sitting-room for awhile. After we have had breakfast and prayers I'll introduce you to your new play-fellow."

To Harold in the loneliness of downstairs it seemed as though the hour before breakfast would never pass. At length a temptation

came to him and he was weak enough to yield.

"What's the use of my waiting here forever?" he asked himself impatiently. "I'll just go as far as the barn door. That can't be any harm. He put on his cap and went to the barn, listening for sounds from the dog. It was only a moment before the barking began again. "Isn't it a beautiful bark?" thought Harold. "I wonder how he looks! I'll just open the door on a crack and peep in." Acting on this impulse, he opened the door a very little way. "Oh, how lovely!" he exclaimed aloud. "He's the most elegant dog I ever saw." Unintentionally, perhaps, he opened the door a trifle wider.

The dog evidently thought that the hour of his liberation had arrived; for he jumped upon Harold with a force which threw the boy upon the ground, and, then, with a single bound, escaped. Harold was partly stunned by the fall and lay upon the earth for some moments. When he at length stood upon his feet there was no dog in sight.

What should a boy do under such circumstances? What could he do but go sobbing to his father and confess the truth?

There was a sad company at the breakfast table, and instead of the usual cheerful talk there was an oppressive silence. Mr. and Mrs. Fenmore were grieved beyond expression at their son's disobedience, and he on his part was both repentant for his sin and sorry for the loss of the dog.

Mr. Fenmore put up a notice of the loss in the post-office of the town, and also advertised for the dog in a local paper, offering a reward for his return, but no reply was received for some time.

After a lapse of several weeks, however, a strange gentleman appeared at the front door, and beside him stood "Kelpie," the beautiful shepherd dog.

The gentleman explained that he had been out hunting in the woods and had come across the dog. The animal seemed almost exhausted and nearly starved. Care and kind treatment had revived him, and that morning the finder had seen the notice in the post-office.

To Harold, who had opened the door, the news seemed almost too good to be true. He did not know how to express his joy, but he ran upstairs two steps at a time to acquaint his mother with the joyful tidings.

When he again descended, his father had appeared upon the scene, and was in close conversation with the gentleman. Harold was sent into the sitting-room while the conversation continued. From the window he soon saw the gentleman going down the street with Kelpie still by his side.

Here was a mystery which was soon explained by Mr. Fenmore. He told his son that he had agreed with the finder of the dog, whom he knew by reputation, to retain Kelpie under his care for a while longer.

"I am sorry to deprive you of your present, my son," he said sorrowfully, "but, notwithstanding your lesson, I observe you do not always obey me in all respects. When you have become truly obedient and I am satisfied that I can always rely upon you in this regard, then you shall have Kelpie, and not before."

Harold had to wait three months longer and try very hard indeed to learn to mind. Finally, his father decided that he had fairly earned the dog, and then Harold received him into his possession.

Isn't it always best to obey?—*Christian Intelligencer.*



## "OUT OF THE DEPTHS."

Psalm 130.

BY HENRY AUSTIN.

But it's, oh! to cease from battle, though united to the slain,  
And to hear no more the pæan of a triumph won through pain,  
Nor to feel the burden in the breast, the burning in the brain.

All the heartaches and the headaches that compose Life's portion strange,—  
That eternal cup of Marah which nor holds nor hints of change,—  
Ah! must all the gifts that lift us give to grief a wider range?

Life's deep discord, ever dominant, how canst thou its power gainsay,  
Thou, still mute and crowned with failure, lost in labyrinths of dismay,—  
Thou, a being born for Music and for Art's unshadowed day?

Quelling, then, the ceaseless question of the spirit's futile quest,  
Were not death, ay, perfect nullness of unending silence, best,  
Since the rose of rarest odor, peradventure, is named Rest?

Nay, but that were paltry reason, that were treason most abhorred.  
Soul, gird on thy shattered armor! Soldier, sieze thy broken sword!  
On the heights thou shouldst be storming, lo, thy Leader and thy Lord!

—S. S. Times.

## A PLEA FOR THE OLD MAN.

"There came an old man from his work out of the field at even." I quote this from the Bible. The Bible is good to old men. It gives them a chance to make a living; and it lets some of them live very long. Moses is the favorite and central figure of the Old Testament, and the man who put his impression on all time. In his younger and spirited days Moses got into trouble, for the next forty years he was turned out to grass, then at four-score he got down to business and turned Egypt upside down and Israel right side up. Cut Moses off with your dead line of fifty and you would leave him a sheep-herder, and a blank in history where now stands the greatest name of B. C.

Now I admit that this is going pretty far back for an example and an argument, and I confess the amazing mightiness of the young man in these modern days, but still I contend that it will not do to draw the line on men at fifty. Abraham Lincoln is something of a modern Moses, and he had hardly been heard of outside of Illinois until he was past fifty. Shelve him at the half century mark and you have no emancipator. Gladstone was nearly sixty when he became premier, and eighty-three when he took office the fourth time and put the Home Rule bill through the Commons. Disraeli was sixty-three when the Queen sent for him to form his first cabinet, and seventy-three when he came back from the Berlin Conference with "peace and honor." Palmerston became premier at seventy-four and died premier at eighty-one. "The Duke," as the hero of Waterloo was called, had two careers, one as a warrior before he was fifty and the other as statesman after he was fifty. He was a foremost man in British politics for thirty-seven years after he vanquished Napoleon. Had the present premier of England been stopped at the "dead-line," he would simply be remembered, if mentioned at all, as one of the most bitter talkers that ever appeared in Parliament. Modern instances, therefore, are not against the old man.

But it is felt that modern prejudice is going against him, that it is shortening the line on him. For my part I do not quite understand this prejudice. Old men seem to

me to be very much alive. In conversation I find them both interesting and profitable, as we say of a good piece of literature. As a rule they know more than young men, and are not so sure of what they do know, desirable conditions when one is feeling around after information. The other day I said to a lawyer, "How will that case be decided?" "I don't know," he replied, "a young lawyer always knows how a case will be decided but an old lawyer does not."

It is the tendency of young men to be so sure of everything that you cannot be quite sure of anything which they affirm. I like to talk with a man who is aware of the fact that this is an uncertain world. He leaves more room for the play of one's imagination. Awhile ago a good woman who reads the *Advance* protested with me for not admitting that some people know when the world would come to an end. But I don't want to admit it. I do not like to have somebody wind up prophecy like an alarm clock, with the last stroke of time fixed for half-past six on a certain morning of a certain century. So much certainty is too confining.

Out in Arizona a man came from the East to see a friend who was living on a ranch. After dinner they walked out to look at the ranchman's territorial possessions. A cloud came up, and the man from the East said: "It is going to rain; we ought to have brought our umbrellas." The old settler replied: "Yes, it may rain, it may rain, but I have lived here fifteen years, and it has never rained yet."

The old settlers know this world best.

There is something out of joint with the times when gray hairs are not wanted. In time of war young men are more in demand than older men, but war means that the times are out of joint. A young man moves quicker with his body, an older man with his mind. Therefore when older men are rejected it is a sign that we are chasing too hard after the things of the body, that civilization is becoming too material, mercenary, less intellectual and spiritual.

When churches want only young men, no older men, it means that they are tending toward bodily exercise, and "bodily exercise profiteth little." One reason why older men are pushed out of pastorates is because they cannot fly around their parishes as they did in younger days. In these rapid times a man is wanted who can go up stairs two steps at a time and who will step down and out three steps at a time on the appearance of the first sign of discontent.

Perhaps pastorates could be made more permanent if there was a young man for light runner and an old man for heavy thinker. Then, too, pastors might stay longer if they recognized the fact that the less they can use their legs in the parish the more they must use their heads in the pulpit. The trouble with some men is that they drop off at both ends as they grow older.

It also seems to me that sufficient account is not taken by older men of the downhill feature of life. A minister succeeds, and goes up, up until he stands at the top as pastor of some great church. He is in his prime, at the summit of his strength. But by and by his strength begins to decline; and then he should reverse the order of the past and go down to a less exacting place. If increasing ability means promotion, why should not

decreasing strength mean a little of the opposite? Such an order, it must be admitted, would square with the actual fitness of things.

Therefore while I do not believe in a deadline at fifty, sixty, or any other time, yet I think there is a top of the hill where a man would often do well to say: "I have been coming up the ladder, now I must begin to go down again."

Somebody has remarked that we come into the world as "it," and go out of the world as "it." Of the infant we say "it," the body in the coffin we call "it." But until a man is in his coffin he should not be treated as it, and thrown aside like an old shoe. There is however, a time of rising greatness and a time of fading power, and happy is the man who knows when he has struck the dividing line.—*Grapho, in the Advance.*

## A GLORIOUS RACE.

Dr. Marcus Dods, the eminent Professor of Theology at Glasgow University, Scotland, occupied the pulpit of the Lafayette Avenue Presbyterian church on Sunday morning, May 12. His text was from Heb. 12:2, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

Dr. Dods opened his discussion with the following stimulating paragraph:

Whenever any life presents an aspect of urgent pursuit of a single object there a race is suggested. The career of the ideal Christian is compared to a race because, with mind made up regarding the work of his object, he spends his whole strength on reaching it by as straight and easy a road as possible. Of the various directions which this life presents to men, the Christian chooses that one which can alone be approved by reason and conscience, and which alone can be persistently held to. The aim, therefore, which Christ chose for himself was the fulfillment of God's purpose in the world. No sooner, however, does he choose his object than he finds he cannot choose his own way to it. He finds a race set before him; a course marked out for him; staked in by barriers not his own. Natural temperament and conditions and faculties; the vicissitudes and burdens he encounters are all arranged for him; he cannot leap ropes and try a short cut; he cannot demand a softer or more elastic course; have the ascents leveled and the rough places made smooth. He must wait until things are made easier for him; he must recognize that the difficulties of his position are standing parts of the race, and present the actual obstacles which are to be his test in the calling he has chosen. Amid the annoyances of daily experience, with the weaknesses and disabilities of which we have become so painfully conscious; handicapped as we are, we are called to run and to win the crown of life. But it is not to call our attention to the general characteristic of this race that the writer introduces it, but to point out the great encouragement to run it, and some conditions of successful running. The great encouragement is that so many testified to the good results of running that race, and the conditions are that we look to Jesus and lay aside every weight and sin.

He is best fitted for work in the Master's vineyard who appreciates the greatness of the struggle and the glory of the race which he is to run. Securing strength through faith and obedience, the devout servant of Christ finds strength and inspiration in those struggles for the mastery of himself and for the overcoming of difficulties which are so aptly set forth under the simile of running for the prize of everlasting life. Strive thou to run well.

To LIVE in hearts we leave behind is not to die.—*Thomas Campbell.*



## 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.

DERUYTER, N. Y.—Rev. L. M. Cottrell is editing and pushing forward his monthly paper, the *Loyal Citizen*, in which he courteously but earnestly pleads against the use of tobacco and all narcotics. He is now visiting the small churches to enlist them to attend the coming Association.

The pastor preached an earnest sermon last Sabbath on missions, and emphasized our duty to the foreign and home fields. Dr. Daland's visit to Syracuse, April 23-27, was greatly enjoyed, and will be productive of much good. L. R. S.

NORTH LOUP, NEB.—It has been so long since any one has written you any news from this place, and so many items of interest have transpired, we thought to give a brief account of a few of them. Sabbath, April 27, Bro. J. H. Hurley, a former pastor, was here and gave us a very earnest and helpful sermon from the account of Naaman and his washing in the Jordan. After the sermon, we went to the water and baptized three of the girls from the Juniors. It was a pleasant and impressive occasion.

We have had much more rain this spring than for several years for this time of year. As a result, grazing is good, early winter grain is looking fine and alfalfa has a very early start. Much sowing of grain and planting of potatoes is late. Nearly all of the obtainable land has been secured by cattlemen and those who wish to do herding.

Sabbath, May 11, was a beautiful day. The church was filled full. After the sermon two more of the Junior girls offered themselves for baptism. After the Sabbath-school we again repaired to the water and enjoyed the beautiful ordinance by which two more of the dear young people followed Christ. Thus is the church being strengthened in the conversion of her children. I think no one who has studied the movement can fail to realize that the Endeavor Societies are of great worth to the church in assisting to bring about that state of continuous healthy growth, so much to be desired.

E. A. WITTER, *Pastor.*

### BOXES FOR AFRICA.

The Sabbath Evangelizing and Industrial Association intend sending boxes to the S. D. B. Mission Station, Cholo, Africa, August 1.

On account of the great distance and delay in sending freight, it is necessary to start them at that time to be received by Christmas.

Last year the response was hearty and generous, and it is hoped that many will feel it a privilege to send some personal remembrance to Mr. and Mrs. Booth and Mary, or give some garment or useful article to assist them in their self-sacrificing struggle in His name.

The following list as suggestions: Strong shirts for men and boys, blouses for the capitos' wives; remnants of print, muslin, or calico; garments for both women and children, especially red sashes; knives and forks for table use; dish mops; reading matter, texts for walls.

Send all things for these boxes to David E. Titsworth, Plainfield, N. J.

### THE HOMELAND.

O homeland! O homeland!  
I close my weary eyes,  
And let the happy vision  
Before my spirit rise.

O homeland! O homeland!  
No lonely heart is there,  
No rush of blinding anguish,  
No slowly dropping tear  
Now like an infant crying  
Its mother's face to see,  
O motherland! O homeland!  
I stretch my arms to thee.

O homeland! O homeland!  
No moaning of the sick,  
No crying of the weary,  
No sighing of the weak;  
But sound of children's voices,  
And shout of saintly song  
Are heard thy happy highways  
And golden streets along.

O homeland! O homeland!  
The veil is very thin  
That stretches thy dear meadows  
And this cold world between;  
A breath aside may blow it,  
A heart throb burst it thro'  
And bring in one glad moment  
The happy land to view.

O homeland! O homeland!  
One chief of all thy band,  
One altogether lovely,  
One Lord of all the land,  
Stands eager at the gateway:  
The bridegroom waits his bride;  
And resting on His bosom,  
"I shall be satisfied."

—Selected.

### SHODDY FOLKS.

Do you know what, up to an hour ago, I thought shoddy was? I thought it was some substitute for wool; something not wool, made to look like wool, and sold as if it were wool. I should not be surprised if a good many people were making the same mistake that I have been making.

For shoddy is wool. That is where the mischief of it comes in. A clothier may assure you with perfect honesty that the suit of clothes you are buying is "all wool," and you may be able to see for yourself that he is speaking the truth, and you pay for it a price that itself is "all wool and a yard wide," and yet that suit of clothes may be shoddy. For shoddy is simply old wool used over, wool that has once been woven into cloth, and the cloth made into garments, and the garments worn out, then passed to the rag man, and sold by him to the shoddy manufacturer, who puts it through an ingenious machine which tears it apart and puts it together again—cloth as good as new.

As good as new? No, indeed. For the shoddy manufacturer will utilize what is hardly more than wool dust. "Anything long enough to have two ends" he accepts gratefully, and behold—an overcoat! How much wear you will get out of such an overcoat I leave to you to guess. But it is all wool. O yes; it is all wool,

Now that is the reason, brethren, why shoddy people are so mischievous in the world—they have all the appearance of the genuine article, of "real folks," and they deceive the keenest eyes; but they won't "wear well."

If it is a shoddy teacher, he knows some things well, he makes a brilliant surface show, but he stopped studying ten years ago, and since that time he has been weaving over and over again, into no one knows how many suits of clothes, the knowledge he possessed at that time. Of course he doesn't wear well in the school-room.

It may be a shoddy clerk. The first week he is all attention, wide-awake, brisk, affable, shrewd, the very man for the place; but by the end of the month he is all frayed out,

comes lounging in ten minutes late, flirts with the pretty girls among his customers and keeps rich old Mrs. Grundy waiting, loses his temper at trifles, and goes to pieces in general.

It may be a shoddy friend. He seems to have all the characteristics of a noble friend, and truly he has, only—the threads are so short. He is thoughtful, and kind, and generous, and sympathetic, and tactful, and brave. He is sincere, too, and thoroughly honest. But that was yesterday. To-day the ends prove short. A mean suspicion, perhaps, has torn a great rent in his friendship. He is shoddy.

And so I have learned that it is not enough to discover that a man has fine qualities, but I must go on to ask of him, "Have his fine qualities the faculty of endurance? Are they new wool, or are they shoddy?"

"To ask of him," did I say? Yes, in faith, and to ask it of myself!—C. E. World.

### THE NEW CHURCH AT SALEM, W. VA.

The RECORDER hoped to secure a picture of this new building for the present issue, but the grounds about the building were not ready for picture-taking. Such a picture, with an historical sketch, will appear hereafter. The building is of brick, with a fine basement, slate roof, ornamented steel ceiling, etc. Two wings open into the main audience room which can be made a part of that room on occasion. They will be made into separate rooms by portieres, or rolling wall, for use as class-rooms for Sabbath-school. The wood work is of solid oak. The acoustic properties of the building are excellent. It will have a commodious baptistery. The house costs about \$7,000, and over \$3,000 were pledged on the day of dedication that it might be given to the Lord free from debt.

The Salem church built its first house of worship on the East shore of Shark River near the Atlantic coast in northern New Jersey, probably about 1750 or 1760. The present edifice has been preceded by two others, one of logs built between 1801 and 1804. The next was a framed building dedicated in 1858, Elder David Clawson preaching the dedicatory sermon. The new house was dedicated on Sunday, May 19, 1901. Opening prayer by President B. C. Davis, Ph. D., of Alfred University, a lineal descendant of the first pastor, William Davis; sermon by A. H. Lewis, of Plainfield, N. J., from 1 Kings 8: 13; dedicatory prayer by the pastor, T. L. Gardner, D. D. At the close of the service the people responded to the call for funds to finish paying for the house, and over \$3,000 were provided by glad hearts and willing hands. It was a time of rejoicing, of reconsecration, and of good-fellowship in Christ. Members of other churches in the village were generous contributors. So the people rejoiced in the God of their fathers and in this new building devoted to his worship.

### MOSAICS.

To hide a sin is to nurse a serpent.

God is not in eternity, but eternity in God. A man is not in his place before he comes to himself.

Heaven is in the cross, but the cross is not in heaven.

A single thread of love has drawn more than cords of hatred.

Beauty is the robe of holiness—the more holiness the more beauty.



EDUCATION SOCIETY.

The regular quarterly meeting of the Board of Directors of the Seventh-day Baptist Education Society was held at Alfred, Wednesday, May 22, 1901, at 4.30 P. M.

There were present: E. M. Tomlinson, A. B. Kenyon, W. L. Burdick, W. C. Whitford, E. E. Hamilton, E. P. Saunders.

In the absence of the Secretary, E. P. Saunders was chosen Secretary *pro tem*.

Prayer was offered by W. L. Burdick.

The Corresponding Secretary reported that he had received a communication from President W. C. Whitford to the effect that he could not take charge of this Society's hour at the coming session of the North-Western Association on account of ill health, but that he had secured Rev. L. A. Platts as substitute.

The Treasurer presented the following quarterly statement:

Feb. 21 to May 21, 1901.

REVENUE AND EXPENDITURE ACCOUNT.

DR.	
Balance on hand Feb. 21, 1901.....	\$ 70 83
Interest.....	370 25
Payment on Pledge for Professorship of Biblical Languages.....	5 00
Contributions for Theological Department:	
First Seventh-day Baptist church of New York City.....	\$ 5 00
"    "    "    Brookfield, N. Y.....	14 00—
Total.....	\$ 465 08

CR.	
Stationery and postage.....	\$ 13 60
Alfred University, account General Fund.....	400 09
Balance on hand May 21, 1901.....	51 48
Total.....	\$ 465 08

PRINCIPAL ACCOUNT.

DR.	
Balance on hand Feb. 21, 1901.....	\$1,128 88
Life Membership of Charles Stillman, per First Seventh-day Baptist church of Alfred, N. N.....	28 00
Note Receivable.....	400 00
Mortgage repaid.....	2,300 00
Total.....	\$3,856 88

CR.	
Note Receivable.....	\$ 400 00
Invested in Stocks.....	498 24
Balance on hand May 21, 1901.....	2,963 64
Total.....	\$3,856 88

Respectfully submitted,

A. B. KENYON, *Treas.*

The Committee stated that only a few of the churches had as yet responded to their appeal for pledges for the support of this Board in its effort to strengthen the teaching force of the Theological Department, as instructed by the Society at its last annual meeting.

It was also stated that the Trustees of Alfred University, at a recent meeting, had extended calls to two of our clergymen to occupy chairs in the Theological Department as soon as, and as long as, this Society is able to guarantee their financial support.

It was voted that we request our representatives, at the various Associations, to present the resolution adopted at the last annual meeting of the Society relative to the strengthening of the Theological Department, and ask them to solicit the co-operation of our people.

The matter of having the Annual Report of the Society printed for distribution at the coming annual meeting was referred to the President for investigation as to its feasibility.

E. M. TOMLINSON, *President.*

EARL. P. SAUNDERS, *Secretary pro tem.*

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THE REAL GROUND FOR HOPE.

Paul thought very badly of the Roman Empire. His picture of its people in the first chapters of his letter to the Romans is exceedingly dark. But before he is through the eighth chapter he is the most cheerful, hopeful man in all the Empire. Why? Because while he knows how unutterably bad the morals of the people are, he also knows that the gospel of Christ is the power of God unto salvation to every one that believes.

And so it has gone all through these ages of the Christian era. The men who have had stiff, stalwart ideas about the wickedness of the world and the wrath against sin have also had a good strong hope for the future. There has been no end of sneering at the Puritans for their strong doctrines, but I find in reading history that when it came to enterprises and movements requiring hope and courage the Puritans could put under the burden shoulders as square and strong as were to be found anywhere. And really it takes a man with something of the sense of God's wrath against sin to put up a good stiff fight against it. Those who think that the sins of the time are a necessary evil, and are willing to go jogging along with things as they are, usually belong to that class who have flabby notions about the penalty of sin, and do not think it makes much difference whether men repent now or at some other time when it is more convenient.

Set it down as a fixed principle, that whatever keeps a preacher from saying: "Repent and believe, for now is the accepted time," is good neither for the preacher nor the sinner. In the end it will make the one a hopeless preacher and the other a hopeless sinner—*The Advance.*

HOW ABOUT THE OLD MARE?

There is a story told of Christmas Evans, the famous Welsh preacher, who received for a large portion of his ministry but £17 per annum, and never more than £30. His biographer, himself a Welshman, says it must be remembered as among the anomalies of Welsh religious life, that it combines an insatiable appetite for sermons, with a marvelous disregard for the temporal comfort of the preacher. On one occasion a woman said to Mr. Evans as he came from the pulpit:

"Well, Christmas Evans, we are back with your stipend; but I hope you will be paid at the resurrection. You have given us a wonderful sermon."

"Yes, yes," was his quick reply; "no doubt of that; but what am I to do till I get there? And there is the old white mare that carries me—what will *she* do? For her there will be no resurrection. And what will *you* do? What reward will you get for your unfaithfulness at the resurrection? It's hard, but I shall get on at the resurrection; but you, who get on so well in the world, may change places with me at the resurrection."

Men who love the message but starve the messenger; who dwell in ceiled houses, but have little care for those who wander as pilgrims on the earth, may hear some words at the resurrection which will startle and astonish their souls.

Stewardship is a solemn service, and when he who has made us stewards calls us to account, it will be a sad day for those who have hoarded or wasted the Master's wealth, while his work has been neglected and his servants have suffered want.—*The Armory.*

Popular Science.

BY H. H. BAKER.

The Battle-Ship Ohio.

The Ohio is one of three war vessels, ordered by Congress, all to be of the same model, and equipped with the same kind of armament. The Ohio was launched on the 18th of May, 1901, at San Francisco. The Maine, one of the three, is being constructed by Cramp & Sons at Philadelphia, and the Missouri at Newport News.

The hulls of these new battle-ships are all of steel, thus rendering them not only more impervious to shot than wood sheathed with steel, but fire-proof and far less dangerous in action than wood, as that splinters. The sides of the hull, abreast of the machinery and boiler, are covered by hardened steel plates of great thickness, which also enclose the casemates.

The ship is 388 feet long on the water line, 72 feet in breadth, and 23 feet and 6 inches in depth below the line, which gives 12,230 tons displacement. Cofferdams and diagonal bulkheads are built from bow to stern the whole length of the vessel. The cofferdams are filled with corn-pith cellulose, which with age becomes largely transformed into lignin and suberin, and is remarkable for its insolubility and lightness.

The ship has two balanced turrets having steel armor 12 inches thick. They are revolved by electricity, and the motors used will cause these great turrets to make an entire revolution in one minute, carrying with them four monster 12-inch rifles and thirty-two rapid-firing cannon.

There are ten 6-inch rapid-firing guns within the casemates, also two on the forward deck, and two on the upper deck. These four guns can fire directly ahead, while four others similarly situated can fire directly astern. These fifty rifles constitute what is termed the main battery.

A secondary battery consists of six 3-inch rapid-firing guns, eight 6-pounder rapid-firing, two colts and two 3 inch rapid-firing field guns, making eighteen rapid-firing guns. These death-and-destruction-dealing guns are not all the devastation equipment of the Ohio, for on each side, about 50 feet from the bow and 10 or 12 feet below the water line, is located a torpedo tube which, under favorable circumstances, could send a war ship with all on board to the bottom of the ocean.

The magazine for ammunition will hold 240 rounds of 12-inch for the big guns, 3,200 rounds for the 6-inch, 9,600 rounds for the 6-pounders, and 4,000 rounds for the one-pound rapid-firing guns.

The Ohio carries fourteen boats, of which two are steam cutters. The boats are launched or taken on board by the use of four cranes, operated by steam, the engines being located on the platform of each crane. The crane can lift and operate the heaviest boat at the rate of 40 feet a minute. Over each end of the deck of the vessel are bridges on which a portion of the secondary battery is located.

The ship is steered by hydraulic power. The rudder can be swung from one side to the other in twenty seconds when the ship is going at full speed. The direction of the vessel is shown by electrical apparatus in both the conning towers and in the pilot house.

There are four dynamo rooms, and two dynamos in each room, which furnish the power



for operating the turrets, also for hoisting and lighting the ship, and for four powerful search-lights; two on top of the pilot house, the others for signal and warning purposes, from the main mast.

The capacity of the coal bunkers is 2,000 tons. They are so located as to give protection, as far as possible, to the machinery and engineers.

These battle-ships are the first in our navy to use water-tube boilers for propelling machinery, which are placed in four water-tight compartments. The engines are of 16,000 horse-power, and are calculated for driving the ship at a speed of 18 miles an hour.

It requires 35 officers and 511 men to navigate and fight the ship. Her contract price for building was \$2,800,000.

Now here are three ships costing, with their armament and equipments, not less than \$12,000,000, requiring 1,638 men to manage and do the fighting. Does not all such pretended protection show that a Christian nation still distrusts the power contained in the gospel of "peace on earth good-will to men?"

#### TRUE SAINTLINESS JOYOUS.

Delight in God's world and in human life is characteristic of the highest type of Christianity. One of the most fearful delusions that has ever taken possession of the Christian mind is that true saintliness is ascetic or misanthropic. Let us heartily rejoice in everything which is innocent and delightful, which involves no sacrifice of our neighbor's well-being, and which, by the very pleasure it gives us, qualifies us the more to promote our neighbor's happiness. The world belongs to God, and the children of God may claim all good and bright and beautiful and joyous things as belonging to their Father and to them. The notion that there is something sinful in enjoying yourself is altogether heathen, and should be stamped out like some malignant disease.—*Hugh Price Hughes.*

#### 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.

HAKES.—Susan Saunders Hakes was born in Berlin, N. Y., Sept. 29, 1821, and died at her home in West Hall, Ill., May 9, 1901.

She was a daughter of Chas. Saunders, and was one of a family of eight children, of whom only two now remain. On September 17, 1842, she was married to Rev. Anthony Hakes, and in the position of wife and mother, with patience, integrity of purpose and firm faith in God, she filled well her place. On May 9, in the eightieth year of her age, surrounded by friends and loved ones, she answered the summons "Come home." The funeral service was held in the church Sabbath morning. Text, Psa. 132: 14. R. B. T.

#### Literary Notes.

##### Calumet "K."

A ROMANCE OF THE GREAT WHEAT CORNER.

Wheat speculation, love and business are the motives of a great serial story by Merwin-Webster, author of *The Short Line War*, which will be begun in *The Saturday Evening Post* of May 25.

Ex-President Cleveland will contribute to the following issue (June 1) an able paper on *The Waste of Public Money*. In this article Mr. Cleveland sounds a warning note against National extravagance and the criminally reckless expenditure of public money.

#### WANTED!

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

## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

### INTERNATIONAL LESSONS, 1901.

SECOND QUARTER.

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

#### LESSON X.—JESUS APPEARS TO PAUL.

For Sabbath-day, June 8, 1901.

LESSON TEXT.—Acts 22: 6-16.

GOLDEN TEXT.—I was not disobedient unto the heavenly vision.—Acts 26: 19.

#### INTRODUCTION.

In the book of Acts we have three accounts of the wonderful conversion of Saul the Pharisee who afterwards became the chief of the Apostles, and is known to us by the name of Paul. One of these accounts is from the author of Acts; the other two are in Paul's words as reported by the author of Acts. As might be naturally expected, these three accounts are not precisely alike. Different circumstances led the narrators to make prominent different features of this wonderful incident.

It should be borne in mind that the Greek word translated "vision" in our Golden Text is not precisely equivalent to our English word vision in its ordinary usage. It means something seen, and does not carry with it the implication that that which is seen is necessarily unreal and merely apparent. Paul classes this sight of Jesus which was permitted to him along with the appearances to the other apostles during the forty days after the resurrection.

This incident is very appropriately selected by the lesson committee as illustrating the continued presence of Jesus among men, although usually invisible to the natural sight, and his continued activity in the work of the Kingdom of Heaven.

The account of Paul's Conversion which has been selected for our lesson is taken from his speech in defense of himself at Jerusalem just after he had been rescued by Roman soldiers from the mob of Jews which sought to kill him. The student should certainly include in his study of this lesson the parallel passages: Acts 9: 1-20; 26: 9-20.

TIME.—The date of Paul's conversion is still a matter of dispute. It was probably in the year 35 or near that time. His defense from which our lesson is taken occurred probably in the year 58. Some recent investigators assert that Paul was converted in the year of our Lord's crucifixion, and that his defense which we study was in the year 53.

PLACE.—The conversion of Saul was near Damascus; his defense was in Jerusalem.

PERSONS.—The Lord Jesus, Saul, and his companion, Ananias. The defense of Paul was made before the Jewish crowd which had sought to take his life.

#### OUTLINE:

1. Jesus appears to Saul. v. 6-10.
2. Saul's Sight is Restored. v. 11-13.
3. Instruction is Given Him. v. 14-16.

#### NOTES.

6. *As I made my journey.* We may imagine that Saul on his way toward Damascus was thinking of the work that he was intending to do. There can be no question but that he was sincere in persecuting those who had apostatized from Judaism. But as he thought of this work and of the severe means which he must use, it is not impossible that he may have remembered the meekness of Stephen, and of how he said, "Lord, lay not this sin to their charge." *About noon.* The time is very significant; for a light that would be called great at noon must have been beyond comparison for brilliancy. In Acts 26: 13, we are told that it was "above the brightness of the sun."

7. *And I fell unto the ground.* In Acts 26 it is mentioned that his companions also fell to the ground. This is no contradiction of the expression "stood speechless" in ch. 9: 7; for the verb there refers to their remaining stationary rather than to standing upright. *And heard a voice saying unto me, Saul, Saul, why persecutest thou me?* To persecute the followers of Christ

because they are his followers is to persecute him. Read Acts 8: 1, and 1 Cor. 15: 9, and compare Matt. 25: 40, 45. In ch. 26: 14, we have added to this question the statement "It is hard for thee to kick against the goads." This seems to imply that Paul already had something of a realization that he was acting in opposition to the highest ideals of conduct.

8. *And I answered, Who art thou, Lord?* Some have thought that the word "Lord" is here to be considered as equivalent to Sir, and thus merely a respectful form of address; but considering the supernatural light above the brightness of the sun, Saul must have recognized the vision as divine. *I am Jesus of Nazareth.* Saul undoubtedly knew that those whom he persecuted were followers of Jesus of Nazareth. Here then is for him indisputable evidence that the man whom the Christians recognized as Master is not only man, but also God.

9. *But they heard not the voice of him that spake to me.* This is not to be taken as a contradiction of ch. 9: 7. The companions of Saul saw the light, but did not see Jesus; they heard the voice, but did not distinguish the articulate sounds. Saul and his companions alike were stricken to the earth with fear at the marvelous manifestation of Divine power. The appearance of Jesus and his message were for Saul alone.

10. *What shall I do, Lord?* Saul thus showed his willingness to do the right as it is revealed unto him, and to turn aside from the course of conduct into which he had been led by misdirected zeal. *And there it shall be told thee, etc.* The account given in Acts 26 has no mention of Ananias, but represents the direction for the work of the Apostle as being given at the time of the vision. The seeming discrepancy is to be explained from the fact that the later account is abbreviated.

11. *And when I could not see for the glory of that light.* He was made blind by the dazzling light. It is apparent that his companions were not thus afflicted, possibly because they did not look up until the light was gone.

12. *And one Ananias, a devout man according to the law.* In making his defense before the Jews, it is appropriate for Paul to mention that the Minister of God who came to his help was a strict observer of the law, and one against whom the Jews could find no reproach.

13. *Came unto me.* In Acts 9 we are told of his reluctance to come and how God overcame this reluctance. *Brother Saul.* Ananias greets him at once as a Christian brother. *Receive thy sight.* This is all one word in the Greek, and is the same verb as that translated "looked up" in the next clause. It is possible that in this latter clause the verb should be translated with both meanings, as in the margin of the Revised Version.

14. *The God of our Fathers.* Paul wishes the Jews to notice that Ananias, a disciple of Christ, uses a phrase showing that the Christians believe in the same God as the Jews. *That thou shouldst know his will.* Paul frequently speaks of himself as an "Apostle according to the will of God." *Just one.* That is, Jesus. Compare Acts 3: 14. *Shouldst hear the voice of his mouth.* In the Epistle to the Galatians, Paul lays emphasis on the fact that although he had not as the other apostles been with Jesus in his earthly ministry, yet he had just as direct a commission as they.

15. *For thou shalt be his witness, etc.* As the eleven disciples were his witnesses. Compare Acts 1: 8. *Unto all men.* Paul evidently avoids using the word "Gentiles" here, that he may not provoke his hearers.

16. *Why tarriest thou?* In Acts 9, we are told that Ananias mentioned the promise of the Holy Spirit. *Arise and be baptized.* All through the book of Acts, we notice that baptism immediately followed conversion. *And wash away thy sins.* Compare Titus 3: 15; Eph. 5: 26.

#### REFERENCE LIBRARIES.

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

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

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**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 after noon 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, 223 Jackson Park Terrace.

**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.*

**THE** Semi-Annual Meeting of the Berlin, Coloma and Marquette churches will be held with the Marquette church, beginning Sixth-day evening, before the first Sabbath in June, with Prayer and Conference Meeting, conducted by Rev. Herbert Van Horn; sermon by Rev. M. B. Kelly of Chicago.

ELLA G. HILL, *Sec.*

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 J. P. Mosher.
- 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. Mosher.
- 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.

**THE** following outline program has been prepared for the next session of the North-Western Association, to be held at Walworth, Wis., June 13-16, 1901.

FIFTH-DAY—MORNING.

- 10.00. Call to Order by Moderator, Dr. Geo. W. Post. Devotional Exercises, conducted by Rev. George W. Hills.
- 10.30. Welcome by the pastor, Rev. S. L. Maxson. Response by the Moderator.
- 11.00. Introductory Sermon, Rev. S. H. Babcock. Adjournment.

AFTERNOON.

- 2.00. Reports: 1. From Churches. 2. From Corresponding Bodies. 3. From Sister Associations.
- 3.30. Devotional Exercises, conducted by Mrs. M. G. Townsend.
- 3.45. Sabbath-school Hour, conducted by Rev. H. D. Clarke.

EVENING.

- 7.30. Praise Service, conducted by E. D. VanHorn.
- 8.00. Sermon, M. H. VanHorn, Delegate from South-Eastern Association.

SIXTH-DAY—MORNING.

- 9.30. Annual Reports and other Business.
- 10.30. Devotional Services, conducted by Rev. E. H. Socwell.
- 10.45. Missionary Society Hour, conducted by Rev. O. U. Whitford. Adjournment.

AFTERNOON.

- 2.00. Miscellaneous Business.
- 2.30. Woman's Hour, conducted by Mrs. Nettie M. West.
- 3.30. Devotional Services, conducted by Rev. J. H. Hurley.
- 3.45. Education Society Hour, conducted by Rev. L. A. Platts. Adjournment.

EVENING.

- 7.30. Praise, Prayer and Conference Meeting, conducted by Rev. E. A. Witter and J. E. Hutchins.

SABBATH-DAY—MORNING.

- 10.00. Sermon, Rev. E. B. Saunders, Delegate from Eastern Association.
- 11.30. Sabbath-school, conducted by Superintendent of Walworth Sabbath-school.

AFTERNOON.

- 3.00. Sermon, Rev. O. U. Whitford.

EVENING.

- 7.15. Praise Service, conducted by Miss Leo Coon and Ladies' Quartet.
- 7.45. Discussion of Practical Church Topics:
  1. Church Finances, Prof. C. E. Crandall.
  2. Church Entertainments, Mrs. L. A. Platts.
  3. Church Hygiene, Dr. O. E. Larkin.
  4. Church Music, Rev. L. A. Platts.
 Adjournment.

FIRST-DAY—MORNING.

- 9.30. Business Session.
- 10.00. Sermon, Rev. I. L. Cottrell, Delegate from the Western Association.
- 11.00. Tract Society Hour, conducted by J. P. Mosher. Adjournment.

AFTERNOON.

- 2.00. Business.
- 2.30. Young People's Hour, conducted by Miss Lura Burdick.
- 3.30. Sermon, Rev. G. W. Lewis, Delegate from the Central Association. Adjournment.

EVENING.

- 7.15. Praise Service, conducted by Chorister Walworth Church.
- 7.45. Sermon, Rev. M. B. Kelly. Final Adjournment.

GEO. W. POST, M. D., *Moderator*.



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