

THE SABBATH RECORDER.

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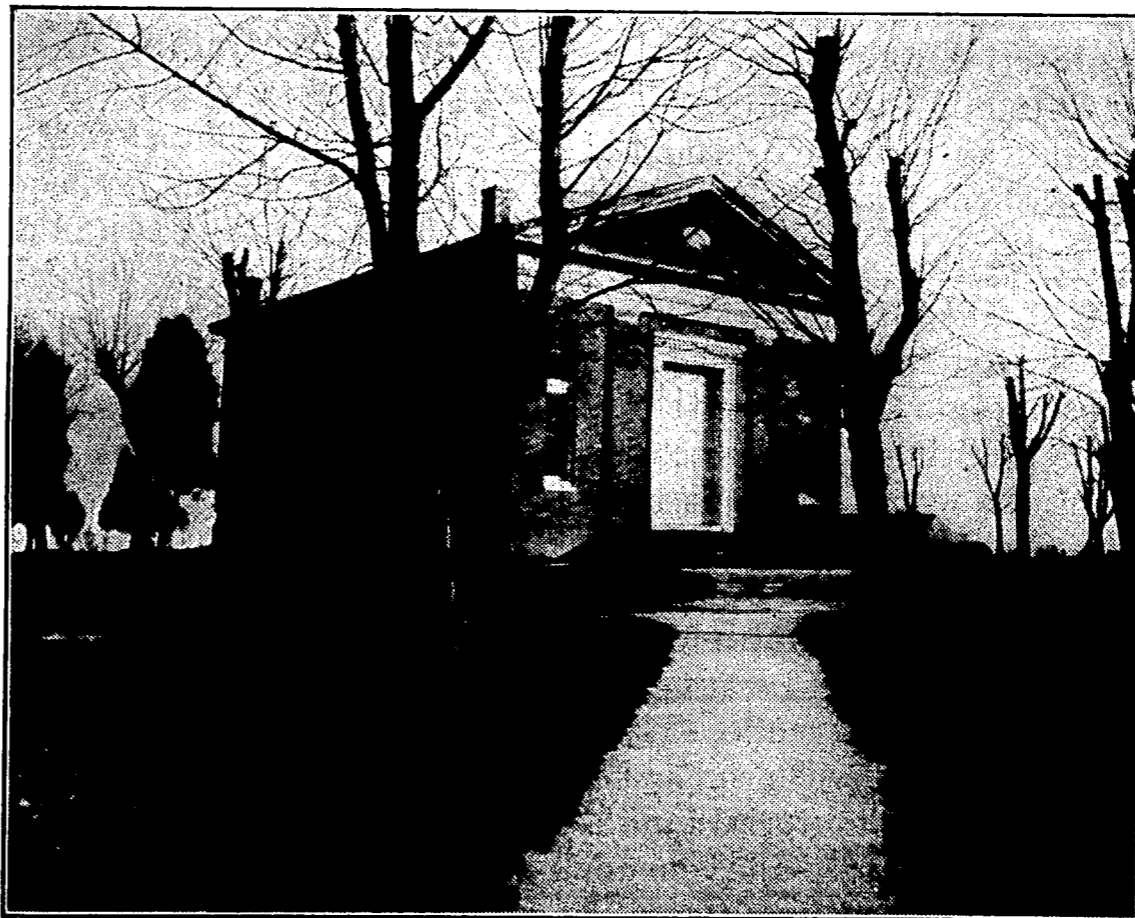
JUNE 3, 1901.

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MEETING HOUSE OF THE SHILOH SEVENTH-DAY BAPTIST CHURCH.

(See page 343.)

\$2.00 A YEAR

PLAINFIELD N J

The Sabbath Recorder.

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J. P. MOSHER, - - - - - Business Manager.

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GIVE US THIS DAY OUR DAILY BREAD.

BY MALTBIE D. BABCOCK, D. D.

Back of the loaf is the snowy flour,
And back of the flour the mill;
And back of the mill is the wheat, and the shower,
And the sun, and the Father's will.

-S. S. Times.

THE action taken at the Eastern Association, together with the attendant discussion, concerning the training of children along denominational lines, touches a question upon which the RECORDER has spoken many times. We trust that a revival of public interest in this matter will be secured, and that the proposed movement will eventuate in such methods as will secure a continued and systematic study of our denominational faith, not only by the young children, but by all the members of our Sabbath-schools and churches. That our people are comparatively weak for want of knowledge concerning their faith, no one who is familiar with the facts, can doubt. The RECORDER hails and commends every movement on the part of teachers or pastors which will increase interest and extend information concerning the grounds of our faith, and the consequent equipment of our people for future work.

A MANUSCRIPT from a Western post-office, signed with initials unknown to us, makes it necessary to call the attention of correspondents again to the fact that we publish no communications which are anonymous, or which, as in this case, have only initials. There is nothing objectionable in the article but it has neither date nor other indications, beyond post-mark on the outside of the letter to indicate from whence or from whom it comes.

CHRIST THE SUPREME TEACHER OF RELIGION.

The best of men who attempt to teach truth and righteousness mingle more or less of error and imperfection with their teaching. On the human side, the world has come up slowly and with bruised feet along the path to higher life, because of much devious wandering in by-paths. Much of human philosophy concerning what is right, and what men ought to do, has been like the crude experiments of inventors, burdened with mistakes and furnishing little except material for the waste heap. The best which any one century of human thought, left to itself, has been able to produce, has added very little of permanent value to the world's stock of influences which make for righteousness.

Christ, starting from the foundation already made by the ten commandments and the Old Testament, taught lines of duty, laid down standards of action and developed a system of ethics which have stood the test of succeeding centuries, without flaw or failure. The prominent characteristics of all his teachings is found in their simplicity. Fundamental truths are few. The ten commandments cover the whole field of ethics, and the Sermon on the Mount interprets them without fault or failure. Christ dealt constantly with these fundamental truths. He appealed to men along the line of highest motives. Forms and ceremonies, however needful as a means of reaching higher things, were brushed

aside or made of little account in what Christ taught. He did not ignore them, but he laid such great stress upon principles, and the consciousness of individual obligation, that lesser things passed into comparative obscurity.

Hence it is that the gospel with its system of ethics and duties is strongest of all systems because of simplicity. It has neither excess of machinery nor superabundance of ornamentation. The simplicity of Christ's teachings are not only beautiful in their strength, but equally beautiful in their application to human needs. When a fundamental truth has been grasped by the soul, that truth becomes the north star which guides into desirable action. If men would study the gospel without the added burden of creeds and philosophies, there would be little need of commentaries, explanations or elaborate systems of theology. If you would know the riches which obedience to Christ has in waiting, and the fullness of spiritual life which these promote, accept him and what he taught, not with that simplicity, so-called, which is weakness, but with that deeper conviction of its truthfulness and of your consequent duty, which rises above all lesser considerations, and leads to highest spiritual attainments.

UNSEEN CURRENTS OF LIFE.

Within a week past the outlook from our windows has been impeded more and more each day by the fast-developing maple leaves which already fill the trees. The rapidity with which these products of the unseen currents of life have come to view, is almost miraculous. A little time ago the branches swung, budless and lifeless, in the chill winds of March. Where the unseen currents had been sleeping, by what law they were called to life by the sunshine of May, scientists can do little more than speculate. So far as any demonstration they can make, there were no currents of life when the frosts of December locked the earth in its winter sleep. But no grip of the frost king, however strong, whether in this zone or in the Arctics can crush out these invisible currents of life.

This is the exact counterpart of the processes which go forward in the spiritual world. In the maple trees the currents of life started from the roots hidden away in the earth; in spiritual things these currents came down from the River of Life which flows fast by the throne of God. We have many forms by which we seek to express the incoming of that life. Christ's explanation of the new birth, made to Nicodemus, is perhaps the simplest and best. This life is from above. Coming into the human soul, it is as a birth from above. The continued incoming of that life we speak of as the presence and indwelling of the Holy Spirit. Changing the simile, it is the breath of heaven; changing it again, it is the true light which lighteth every man coming into the world. But higher and far more than any form of words by which we may attempt to describe it, is the actual fact of its existence and the results which follow.

A life may be as bare of good deeds, noble purposes and high aspirations as our trees were in December; but when the life from above comes into the soul, good deeds, high aspirations and noble endeavor appear on every hand, as the buds on the tree have opened into its covering of leaves. As the

summer days come on, these leaves will deepen in the richness of their color, in the fullness of their contour, and the strength of their tissue. They will serve purposes more and greater than we can tell. Through them the trees will breathe and the life currents will be fed. In them the fowls of the air will lodge and countless homes will be built, where new bird-life will be sheltered. Beneath their shade the children will disport themselves, the tired laborer will rest, and all passers-by will find relief from the too strenuous sunshine. In the same way those human lives into which the divine life comes, bring numberless blessings to the world. The weak are helped, the wayward are reclaimed, the doubting are lifted up and the sorrowing are comforted by the words and the deeds which this divine love brings from the lips and hands of God's children. As we rejoice in the springing forth of the unseen currents of life in the material world, we ought to rejoice with exceeding great joy in that the unseen currents of divine love come to us with unnumbered blessings whenever our hearts are open to receive them.

TREES.

He who rejoices in the glory of the forests and delights himself in the trees of the wood will find great instruction by noting what the Bible says of trees. It is almost a book on Dendrology. In the opening chapters of Genesis we read "Out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food." In the symbolism through which the first temptation is brought to us, the tree of knowledge with its fruit is the central figure. When the Israelites came into the promised land they were ordered to plant all manner of trees for food. To them, even down to the time of Christ, the branches of trees were symbols of joy and rejoicing, and Christ entered Jerusalem hailed as king while they strewed tree branches in his way.

In the book of Job, that matchless story of the mission of evil in the world, the sorrow-stricken patriarch represents a tree as having a future more hopeful than his own. "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?"

The first Psalm has a tree for its central figure. This tree is planted within a circle, or perchance a square, formed by an irrigating channel which is filled with water through all the dry season. To such a tree David compared the righteous man whose leaf withers not and whose fruit is abundant. Other Psalms declare that the trees clap their hands and shout for joy in praise of Him who giveth them life and beauty. The writer of Proverbs makes wisdom a tree of life to those who lay hold upon her.

John the Baptist, crying in the wilderness, drew his most vigorous picture of the Divine presence represented in Christ, from a tree waiting to be cut down and cast into the fire because it bore no fruit unto good. Christ uses the same figure in speaking of grapes, figs, thistles and trees, and lays it down as an universal test in human life, that charac-

ter is known by its fruits, as trees are by theirs.

In the closing book of the Bible with its matchless imagery of the future life of blessedness; the trees of life growing on either bank of the river of life, which flows out from the throne of God, bear twelve manner of fruits, yield their fruits every month, and bring such blessings that even their leaves are for the healing of the nations. We have said that the Bible is not a treatise on dendrology. It is a treatise of highest interest on spiritual dendrology, and the joy of dwelling in such communion with God that our lives shall be beautiful in spiritual symmetry, and shall abound in that fruitage which brings blessing, healing and peace.

PRAYER IN THE BIBLE.

One who has not read the Scriptures with special view to noting how much prayer they contain will be surprised when reading them in that light. Directly or indirectly, the Bible is a book of petitions. Specific forms of prayer do not abound, and yet these are by no means wanting. In Gen. 18 the prayer of Abraham for the salvation of Sodom is an example of deep earnest supplication in which the reasons for sparing the doomed city are mingled with passionate petitioning. In the 32d chapter of Genesis Jacob's prayer represents the cry of a soul for personal deliverance, which may well be an example to all those whose lives are beset, and who must seek God as the only saving one. The soul of Hannah struggling with God for a great blessing, as told in I Sam., is another example of such personal petition as becomes an individual seeking a great blessing.

The vivid scenes on Mt. Carmel, as told in the 18th chapter of I Kings, include Elijah's prayer which gathers within itself the power and impetuosity of strong faith and of unsurpassed moral bravery. That prayer, you will remember, turned to praise when the answer hastened, and God replied with tongues of fire. Then, even the timid shouted in triumph, "Jehovah, he is God; Jehovah, he is God." In the 51st Psalm, and elsewhere, the prayer of repentance as recorded from the lips of David, reaches the lowest depths of confession and the most agonizing plea for purity and restoration. In the 8th chapter of I Kings, Solomon's prayer is in many respects the perfect example for public petitioning. In beauty of diction, in tenderness of spirit and in largeness of conception, it will ever stand as a representative petition, when one called to be a great leader, pleads with the God of all the earth for blessing, guidance and strength in behalf of those over whom he rules, and whom he is called to lead.

So all through the Old Testament one may go, finding everywhere such exhibitions of earnest pleading with the Heavenly Father and king of all the earth, as tend to lead the devout soul into richer communion, deeper fellowship and full obedience. It will repay anyone to study, even the Old Testament, as a book of prayer, and especially the book of Psalms.

We almost shrink from discussing the prayers which fell from the lips of Christ, during his earthly ministry. It is easy to conceive what does not appear in the record, that during the terrible temptation in the wilderness, the strongest wrestling of the Redeemer went up to the throne, that he might be able to meet the temptations, each of

which in turn, he put under his feet so triumphantly. Christ's habit of prayer appears repeatedly, even in the brief record of what he said and did which has come down to us. There is peculiar meaning in the fact that he went alone and often in the stillness of the midnight hours to seek communion with the Father, pleading with mighty, passionate petition for the strength and guidance which each hour demanded. We approach the last recorded prayer which came from Christ's lips in the Garden of Gethsemane, and stand without the sacred court of his personal communion with the Father fearing to pollute it with any earthly presence, while we listen to the voice of his stricken soul, "if it be possible, let this cup pass from me;" but, without stopping, as though that last appeal had brought infinite strength and calmness, his sacred lips quietly added: "yet not my will but Thine be done." The RECORDER can wish no greater blessing to its readers than this, that each may come to know the Sacred Word as a book of prayer, and that having learned the many lessons which these recorded prayers teach us, each may be able to say, even though it be in his own Gethsemane: "yet not my will, but Thine, be done."

YOUNG MEN AND THE CHURCH.

Rev. W. R. Harshaw, D. D., writing in the *Evangelist* for May 9, 1901, discusses at length the vital relation which ought to exist between the church of Christ and young men. Among the conditions necessary to secure the best relations Mr. Harshaw gives the following:

First, pastors must keep themselves alive and in touch with young men. It is not a question of years, but of condition. It is as possible for the man of sixty years to keep himself young in spirit and keenly alive to the temptations and feelings and needs of young men, as it is for the man of thirty. That pastor who would bind young men to himself and to Jesus Christ can only do so in proportion as he can make them feel that he loves them and sympathizes with them, only by entering into their very lives. My experience as a pastor has been neither very long, nor wide, but it has been long enough to convince me that it is easily possible for the pastor to grapple young men to himself with hooks of steel, and so to lift them into a larger manhood through Jesus Christ, but all of this becomes a possibility only as he shall keep himself in close and constant touch with them in their daily lives.

Second, the effective force that can be utilized to splendid advantage in reaching young men is the young men who already belong to Christ. In all of our churches are these choice young men, intelligent, earnest, consecrated, ready for any good work. The splendid work of the Association is based upon this principle, that a Christian young man is the most efficient agent in reaching the young man who is not a Christian. Now this nucleus can be moulded into living agencies through which the church can do much to solve this problem. Get your Christian young men together, talk with them, inspire them, direct them, open up avenues to them, and work through them. So marvelous results may be accomplished.

BURIED HISTORY IN PALESTINE.

Each year adds interest in the matter of excavating the land of Palestine for the buried history it contains. The American School of Oriental Study and Research, with Prof. Torrey, of Yale, in charge, is pushing work in Palestine, as far as the means of the school will allow. Up to this time, although Palestine is the central point of interest to the civilized world, in many respects, the spade and pick have done little to uncover its treasures. What has been secured leads to the belief that in the "tells" or artificial mounds which abound in Palestine, there is an untold and unappreciated amount of historical

material. From the slight efforts which have been made, the treasures, beginning with the Paleolithic period, include material touching the history of Babylonia, Egypt, the Hittites, the Philistines, the Amorites, the Moabites, the Jews, Greeks, Romans, the early Arabs and the Crusaders. No other country is more promising in valuable results touching the literature and history of the Bible, than is Palestine.

Leading American educators and Christian workers are becoming deeply interested in this enterprise, and efforts are being made to secure an endowment of at least \$200,000 for carrying forward their work. Beyond all which curiosity seeks, the uncovering of these buried records is likely to settle many disputed points in history, and perhaps in theology. To secure anything like a complete view of the history of Palestine from the time of the Jews backward, will be an important, if not the most important of all the results which the spade and pick have yet attained, or can accomplish.

THE EASTERN ASSOCIATION.

The Seventh-day Baptist Eastern Association held its Sixty-fifth Annual Session with the church at Shiloh, N. J., May 23-26, 1901, C. C. Chipman, of New York City, presiding. The printed program announced "Christian Perfection" as the "keynote" of the sessions, and the following Scripture quotations appeared on the successive pages of the program:

Humble yourselves in the sight of the Lord, and he shall lift you up. James 4: 10.

Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Psa. 37: 3.

Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. 2 Thess. 2: 15.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. 15: 57.

The devotional exercises of the first session were conducted by L. E. Livermore. E. B. Saunders, pastor at Shiloh, welcomed the Association saying, in substance, the Shiloh church, one of the oldest of the sixteen churches of the Association, gives you full, joyous greeting and welcome. We have no time to waste in empty formalities. Our hearts and homes are yours. We wait the influence of your presence and words to strengthen us, to awaken higher and better aspirations in the lives of our young people, and to move us onward into higher spiritual living. President Chipman made a fitting response.

The opening sermon was by S. H. Davis pastor at Westerly, R. I. Text, Matt. 5: 48, Revised Version. Theme, "Seeking Perfection." The text presents God's character as our standard and example. That standard is high, but it is not presented to mock our weakness nor to deter us from attempting what it demands. It calls for practical perfection in our purposes, aims and endeavors, but not for equality with God in our attainments. Perfection comes by slow growth and through the doing of little things with fidelity to the pattern given us. As we have in physical life, the perfect babe, then the perfect boy, and finally the perfect man, and as each of these marks a stage in progressive development, so in spiritual experiences, practical perfection comes, by growth and by the blending of many little items perfect in aim and endeavor, into final perfection. Each one must seek this for himself, under his en-

vironments, and with his personal characteristics, and problems. A perfect strawberry is not a perfect cherry. As the stone-cutter fashions many separate blocks, each with reference to some great and beautiful arch, or facade, so God seeks at our hands, separate duties and deeds, each wrought after the divine model. At last his finishing and complementing love will bring the perfected result. Let us strive to follow the divine pattern, rejoicing in the guiding wisdom and helping grace which our Father waits to bestow. That our text is not an arbitrary command to attempt what cannot be attained, is also shown by the rendering in the Revised Version, "Ye therefore shall be perfect, as your heavenly Father is perfect." It is a glorious promise rather than an arbitrary command to do the impossible.

AFTERNOON SESSION.

A praise service was conducted by Leon D. Burdick, after which delegates from Sister Associations, M. H. VanHorn, South-Eastern; John T. Davis, Central; L. C. Randolph, Western; E. A. Witter, North-Western; and O. U. Whitford, South-Western, "Proxy," reported and were welcomed, together with the representatives of the Tract, Missionary and Education Societies, and Dr. Rosa Palmberg, of Shanghai, China. Various reports followed.

The sermon of the afternoon was by J. T. Davis, Central Association, John 3: 14 and 12: 32. In Scripture symbolism the serpent stands for sin. In Oriental lands, where deadly serpents abound, the danger therefrom is much greater than here. Sin equals death. The complaining and disobedient Israelites in the wilderness, were bitten by fiery serpents, and could be healed only by looking at the uplifted "brazen serpent." This was the type of Christ. He must be lifted up, manifested and preached now, through the lives of his followers. The world waits for such convincing testimony as consecrated lives bring. Sin seeks all souls for death and ruin; we should seek all for life and peace-everlasting. The silent influence of holy lives is powerful and far-reaching. Let us so live that we shall uplift Christ and commend him to men who are going down to death.

After routine business the session was adjourned.

EVENING SESSION.

Martin Sindall conducted a praise service, and the sermon was by Clayton A. Burdick. Text, Heb. 11: 24-26. Theme, "Courageously Choosing the Right." Have we lost the power of preaching, as it is exemplified in the sermons and epistles of Paul, the great messenger to the Gentiles? He moved each class by pertinent appeal and argument. No better example of this is found than in the Epistle to the Hebrews. He defines faith in a masterful way and makes it the central thought in argument and appeal. Moses is the supreme example of courageous and wise choice-making, and his example is pertinent to our times and as our guide.

Earthly place, power, and honor were within his reach. He silenced the call of ambition and chose to be one with the enslaved people of God. Now the kings and princes of Egypt are buried mummies, forgotten under the sands of the desert, while Moses is recognized as the world's greatest law-giver. Pleasure, with sinning, was offered him, but he knew, as we ought to know, that pleasure is like

"apples of Sodom," and that the only true enjoyment comes to those who feed on the Bread of Life, and abide with him who is the Everlasting One.

These truths, boldly outlined, were applied to the life and work of Seventh-day Baptists, and to their mission as Sabbath Reformers. Never barter truth and obedience for place or power or pleasure, which are evanescent and delusive. Beware of the promises made by earthly things, and choose the paths of wisdom, truth and peace. Our work is backed by the promises of God, and the power of everlasting truth. Go forward, Seventh-day Baptists and trust God for final success and certain victory. Choose with God. Be of good courage.

SIXTH-DAY MORNING.

An' early prayer-meeting was held in the chapel which was a session of much enjoyment and power. After the transaction of routine business—including the report of the Corresponding Secretary which is printed below—and after a devotional service led by O. D. Sherman, came the Sabbath-school Hour, conducted by Geo. B. Shaw, president of the Sabbath School Board. In opening Mr. Shaw said, in substance: Disregard for Sunday, the growth of Sabbathlessness, and prevalent criticism of the Bible have brought baneful influences to bear upon our Sabbath-school work. He also suggested that some other man than himself, as President of the Sabbath-school Board could do more to secure the interest and enthusiastic support of the people. A suggestion with which it was evident the people did not agree. He announced as the theme for the hour, "Attendance." M. H. Van Horn spoke upon "Getting people to the school." Public school methods of securing attendance are not applicable. A fundamental item is to conduct the school so as to interest those who come. Children, as well as adults, go where they are interested and where they expect to find benefit. Various methods must be employed, and we must not be discouraged if the growth of interest is slow. Teachers and Superintendents must seek personal acquaintance with those not in the school. Special efforts to become acquainted with the children are demanded. Repeat your invitations; try methods suggested by experience; be kindly persistent, and pray much for yourself and those whom you seek.

Hon. A. S. Babcock spoke upon: "How to keep people in the school." Children follow the example of parents and older friends. Hold parents by appealing to their sense of duty and responsibility. Take them into your confidence. Get close to them. When a scholar comes avoid personal questions, at first. In conducting the school keep the pastor from doing too much. Secure personal service from as many others, as possible. People stay where they have something to do. Be prompt in opening and closing. People avoid services which are long-drawn. Call your school a Bible-school, and have nothing but Bibles in the hands of your teachers and scholars. Strengthen your school by sharp, vigorous Quarterly Reviews. Make your singing pertinent, vigorous, crisp and lively. Seek frequent revivals of religion. Reconvert the indifferent and they will love the Bible and the Bible-school.

"The Home Department" was described and commended by Dr. A. E. Main. This im-

portant and growing extension of Bible school work, began in the effort to teach a few children who did not attend the regular school in a private house in Central New York. It has extended until it includes two or three hundred thousand members, and Bishop Vincent calls it the most important advance step in Bible study, for the last one hundred years. Its results confirm this opinion. Cottage Prayer Meetings and revivals spring up around it. The successful conducting of this work depends much upon the "visitors" who have it in charge. It should be considered as an organic part of the public school, and not a mere attendant addition.

President Shaw closed the hour by urging that the whole church attend the school. It should be a Bible-study service of the church.

EDUCATION HOUR.

This hour was conducted by President Davis of Alfred University. In opening he said the value of an education is no longer an open question. The Education Society has enlarged its work until, in addition to our Theological school interests, it includes all our schools and educational interests. It receives, in trust, all monies given for any form of educational work, and seeks to create a public opinion which fosters educational work along all lines. It now asks a share in the "Collections" of money at our denominational gatherings. There is great need of reviving and enlarging the Theological school at Alfred. We suffer much when our candidates for the ministry are not educated at home. All our children should be kept in our own schools, during the formative period of character.

L. C. Randolph spoke on "How the people can make a college." Seventh-day Baptists have been pioneers in education, as in reforms. Our academies and the love for education they fostered have been of untold value to us. The people should stand by and encourage those who have our colleges in charge. They should give liberal financial aid, and furnish students by personal patronage, and influences. They should commend our schools, and the communities where the schools are located should help students to help themselves.

A. E. Witter answered the question, "How Colleges Make Men and Women." "By transformation." A few years ago the clay beds and shale banks near Alfred University were without value or beauty. Science has brought its transforming touch, and now the Celadon works and the School of Ceramics turn out thousands of articles, useful and ornamental. So colleges transform boys and girls into men and women of usefulness and power. "By development" of unseen and undreamed-of powers. Students begin preparatory work with narrow conceptions and unknown powers. The college opens up the unsuspected treasures of their lives, and gives to the world men and women capable of doing good and bringing blessings such as neither they nor their friends thought of at the beginning. This development secures that ripeness of character and fruitage in life, which, under God's blessing, is the light good men can bestow on each other.

SIXTH-DAY AFTERNOON.

After devotional service, by O. D. Sherman, the Missionary Hour was conducted by Secretary Whitford, an account of which appears on the page edited by him. This was

followed by a paper on "Business Opportunities for Seventh-day Baptists," by M. H. Van Horn, of the South-Eastern Association. The paper contained so much of value that we hope to print it entire hereafter, and hence make no further notice of it here, beyond asking our readers to be on the lookout for it.

SIXTH-DAY EVENING.

A crowded house attested the interest of the people in the prayer-meeting on Sixth-day evening. It was led by W. D. Wilcox and L. C. Randolph. The general theme was "Divine Life in Us," and the songs, prayers and testimonies gave evidence of the presence of that life in abundance.

SABBATH-MORNING.

The sermon on Sabbath morning was by L. C. Randolph, of the Western Association. Text, Matt. 27: 22. Theme, "The Paramount Question for Every Man." The gospel story has transformed human life and history. It never grows old. Its fresh and absorbing interest is never lost. Thoughtful people, God-fearing people, truth-seeking people love it more and more as the years go by. Pilate, Herod, the Pharisees, all men are now on trial before Christ. He is the world's judge and king, now, and not a friendless prisoner in a Roman court swayed by a frenzied mob. The creed of the Church Universal enshrines the name of Christ as the Redeemer and puts condemnation on Pontius Pilate as the one who crucified him. There are only two ways of treating Christ: Acceptance and rejection. Indifference may seek to escape by a third way, but the effort ends in rejection. Pilate knew his duty and the way of truth; so do we. He acknowledged Christ's innocence. You acknowledge him your Saviour. Pilate was counselled and warned by his wife. You are counselled by your friends, and warned by the spirit of God. Pilate knew what he ought to do; so do you. He faltered for fear of men; so do you. He feared the mob howling outside; you fear the mob of selfishness and passion in your own soul. Hand-washing evasion did not avail Pilate; it will not avail you. Decide to answer this destiny-determining question rightly. Decide. Do not evade, delay and vacillate. The sermon closed with an appeal to young people to accept Christ and choose wisely the way of everlasting life.

SABBATH-SCHOOL.

A large Congregation gathered for the school, conducted by A. C. Davis, Superintendent of the school at Shiloh. The subject of the lesson was "Pentecost." Varnum Saunders gave a description of the events, telling how the waiting disciples received the divine baptism Christ had promised. So we should wait and seek for the baptism of the Spirit. W. D. Wilcox spoke of "The Meaning of the Event to Us." As this event cleared the vision of the disciples concerning their work and Christ's kingdom, so the Spirit waits to teach and guide us, through divine wisdom and power. O. D. Sherman answered "Objections" to the reality of the Pentecost events, and to the work of the Spirit in our time. The world is full of realities in science, in nature and in our experiences, which we do not understand as to methods, but which are most real. Every converted man is an example of changed tongues. "The Effects of the Event," were presented by S. H. Davis. The incoming

Spirit of God drives evil out. Our lips are the door to our hearts, and words are the dwellers who come and go. Peter denied Christ when fear and cowardice were in his heart, but he proclaimed Christ when the Spirit filled his heart; so do we. A. S. Babcock made the "Application" of the lesson. Let God turn the light of truth and the spirit of wisdom and power into your lives. Your gift of tongues is native English; use that for God. Men will understand your testimony when the Spirit directs it. The Spirit was the real gift and the speaking with tongues was only a result. Seek men's hearts, and not their intellects. The heart is the home of the Spirit.

EVENING AFTER SABBATH.

The Young People's Hour was conducted by O. S. Rogers. It is reported in the proper department of the RECORDER.

The President of the Sabbath Evangelizing and Industrial Association was prevented from being present, and the Treasurer made general statements concerning its financial plans. Rev. Dr. Main then made a strong address concerning that work, of which the following is an outline kindly furnished by him.

Let us look at this movement from the following points of view:

1. Of missions in general. In this work we are in line with the Old Testament prophecies and the New Testament teachings as to the progress and certain triumph of the kingdom of God.

2. Of Industrial Missions. The plan and expectation are to produce on land we own and cultivate fruit and vegetables for the mission's use, and crops for the market, that, with the results of other practical labors, will make the situation self-sustaining.

3. Of Sabbath-keeping Industrial Missions. Our measure of the importance of our denominational place and work in the world is the true measure of the value of every right and wise advance step.

4. Of results already achieved. We have valuable landed property, with buildings and other equipments; three foreign workers, one being a trained nurse; a band of earnest native workers; a church; schools and classes for women; and a leading influence among thousands of natives, whose chiefs, controlling hundreds of villages are calling for schools and ready to bear a part of the expense.

5. Of the country itself. The African continent commands the world's attention as vast in extent; wealth and variety in resources beyond measure; and as one of the great open doors of the twentieth century.

6. Of the Association's officers. Not being one of them, I speak the more freely in saying that from deep convictions as to duty and privilege mightily borne in upon them, they are bearing heavy burdens into which enter time, work, money and much anxious care.

7. Of what seems to be a train of special providences. As one follows Mr. Jos. Booth, in thought, from England to Australia on business bent; back to London, now consecrated to missions in person and property; on to East Africa, where he had years of successful labor and trying experiences; from Africa to America, where, at great sacrifice in the estimation of many friends, he and his most noble wife received the Sabbath truth, and back to the land and people they want to serve, to be followed, later, by our esteemed

brother, Jacob Bakker, the divine leading seems to be manifest at every step. And it is this conviction that has drawn—one might almost say driven,—held and sustained the direction of this movement.

There cannot but be mistakes and special difficulties and discouragements at the beginning of so great an undertaking. But we trust you will look at it from all these interpreting points of view and become cordial and generous supporters.

FIRST-DAY MORNING.

After the transaction of routine business the Woman's hour was conducted by Mrs. H. M. Maxson of Plainfield, a report of which will appear on the page edited by her.

The sermon of the morning was by A. E. Witter of the North-Western Association, from the text in 2 Tim. 2: 8. The stronger influence destroys or removes the weaker, or engrafts that which is better upon an inferior stock. Thus, good overcomes or removes evil, ignorance and indifference. Thought is the greatest transforming power in the universe. Great thoughts produce great lives, and no life can rise higher than its leading purposes. Timothy, a young pastor at Ephesus, needed the great thoughts and the inspiration which Paul's letter gave. We should remember that Christ is one with us as well as our Divine redeemer. His incarnation which brought him in touch with men is the great fact that was finally crowned by his resurrection. His death on the human side was real, but a life like his could not be kept from rising again. His incarnation is the foundation, his sacrificial life the structure, and his resurrection the cap-stone of the temple of redemption. Through him our lives are resurrected, filled with hope and every noble purpose. Being thus filled, though in the minority, Seventh-day Baptists have no reason to fear, but have full ground for hope in the power, guidance and blessing of him who is the Resurrection and the Life. Only when thus inspired can we fulfill our high mission and accomplish our sacred trust.

FIRST-DAY AFTERNOON.

The devotional services were conducted by Sec. O. U. Whitford, the theme being "Indwelling of the Holy Spirit." This was followed by an address of great force by Rev. Dr. Main on "Our Theological School," a summary of which he has kindly furnished for our next issue.

TRACT HOUR.

This was conducted by Secretary Lewis. The central thought was the great importance of the work of the American Sabbath Tract Society to our denominational life and to the world through its publications. He made a special plea for the SABBATH RECORDER as representing the currents of denominational thought and sympathy which bind churches together. Dr. Main, President Davis, Secretary Whitford and others supported this thought and spoke especially of the value of the work of the Society in securing files of our publications for permanent preservation. Through the words of these brethren the interests of the hour were well and strongly sustained.

CLOSING SESSION.

The closing service on first-day evening was a sermon by President Davis of Alfred University from Prov. 22: 6; theme, "Training of the Young." All intelligent training of children must be guided by the character

istics and surroundings of the child. "Train up a child in the way he should go." The problem of child training increases with the world's progress. Individual character is an important factor in all work, and each individual should be trained for his specific work. What the training of children shall be and how it shall be accomplished is of supreme importance to parents, to children, to the church and to the state. That which shall be perpetuated depends upon such training. This training should embrace all phases of the child's life. It should adjust him to material surroundings, to his physical abilities, making him capable of self-support and of adding something to the wealth and good of society. The uneducated are dependent and, in some sense, abnormal in society. The same adjustment must be sought in the matter of social and intellectual surroundings and possibilities. What one may do and become depends upon the knowledge one has. This is true in matters social and in all things pertaining to righteous living. Higher still must be the adjustment of the child to religious duties and universal truth. Learning is not piety, but piety, in the narrower sense, is one of the less important features of religious life. Piety, associated with noble purposes, broad knowledge and right aspirations, becomes the crown of character. *Cultured* Christian life is the thing God seeks. In all this realm of child training parents hold the balance of power. We need new conceptions of what parenthood means, and right training for parents, that they may give right training to their children. In the evolution of character and destiny, right training secures a steady transformation from that which is lower to that which is higher and better. There is an actual resurrection in the process, as there is in nature. The peach pit, through the life embodied therein, begins the work of transforming earth into the tree, then into the blossom, then the fruit; and the fruit, eaten by man, is transformed into muscle, brain-power, thought, individuality, destiny. More truly than this illustration can portray, the child, properly trained, is transformed into the God-fearing man, strong to do, wise to determine, and successful, under God, in working out the destiny which culminates in everlasting life.

INSTRUCTING CHILDREN DENOMINATIONAL-WISE.

Much interest was awakened through some morning meetings held in the chapel, in the matter of issuing a new edition of the questions and answers or catechism which was prepared by Mrs. H. M. Maxson a few years since for use in Junior Societies. This interest culminated in the following resolution:

The early morning meeting held in the chapel appointed the undersigned a committee to ask this body to approve the following items:

1. That Mrs. H. M. Maxson, our denominational Superintendent of Junior and Intermediate C. E. work, revise, publish and put in circulation, under the auspices of the Tract Board, her leaflet of questions and answers, first sent out in 1895.

2. That the Sabbath-school Board and Mrs. Maxson, after consultation with the Tract Board, consider and report at the next Conference upon ways and means of further promoting the study and teaching of denominational doctrine and history in our church and homes.

3. That our Inter-Associational delegates be requested to call the favorable attention of their respective Associations to this action.

Mrs. H. M. MAXSON,
C. C. CHIPMAN,
ARTHUR E. MAIN, } Com.

The same question appeared in the South-Eastern Association, in the introductory address of the Moderator, to which we have referred in a former issue. The step suggested above is certainly in the right direction, and if the results which are possible shall follow this initiatory work, no more important question could have been considered by the Association. The logic of the situation is brief and strong. The child is father of the man. The early training of children determines their character and course of conduct. If we are to have Seventh-day Baptist men and women, we must have boys and girls whose early training shall ground them firmly in the principles of our faith and carry them forward to adult life, prepared to meet the issues, duties and trials that must fill the coming years. We have given too little attention to the denominational training of our children. Protestants, as a whole, are weak upon this point. Judaism and Roman Catholicism are both much stronger. The past of these two great forms of religious thought has been sustained beyond comparison with what the future of Protestant denominations now promises. A minority like ourselves, standing for an unpopular and yet a fundamental truth, cannot hope for success, unless the children of such a faith are intelligent and devout in holding to and exemplifying that faith. Duties and opportunities like those that await us can never be met by weaklings in faith or in character. The coming generation of Seventh-day Baptist men and women must be spiritual heroes in endurance, spiritual giants in power, and consecrated servants of the Master.

SUMMARY.

The letter of the Corresponding Secretary presents a summary of the report of the churches of the Association. It is as follows:

To the Seventh-day Baptist Eastern Association:

Your Corresponding Secretary would respectfully report that, according to the usual custom, letters were written to the clerk of each church in the Association asking for reports of the year's work. Fourteen of the sixteen clerks have responded.

From these letters the following summary has been prepared:

Resident members, 1,656; non-resident, 469; total membership, 2,125. During the year 36 members have been added—16 by baptism, 17 by letter and 3 by testimony. The churches have lost 69 members. Death has claimed 45; 14 have received letters to join elsewhere and 10 have been dismissed. This makes a net loss of 33. As churches 3 report gain; 10 report loss and one remains the same.

All have not responded as to the spiritual condition of their churches. Nearly all report good attendance at the regular church appointments, and deep interest.

The First Hopkinton church has made this a year of seed-sowing and are trusting for an ingathering of souls consecrated to the Master's service.

Rockville reports the prospect not so bright; business going out of the village, and consequently the young people are leaving the Sabbath in pursuit of employment. The Pawcatuck church has been served a part of the year by W. D. Wilcox, during the absence of the pastor; the regular work of the church has been sustained.

The New York church reports the interest in all church appointments and denominational work excellent. They hold prayer-meetings at the homes of members, which are necessarily attended by only a few because of the distances to be traveled.

The Plainfield church has felt the inspiration of the union evangelistic meetings held in their city during the winter. New members were gained and the old ones revived. Marlboro reports especial interest in their C. E. meetings. Berlin reports better interest in the work of the church than for some time before.

The Shiloh church has lost heavily by death, but has gained in spiritual strength. Good interest in teachers' class for Bible study. Mens' meetings are continued,

and three very successful boys' meetings were held during the winter. Cottage prayer-meetings have been held with those too infirm to attend other meetings.

Two changes in pastorates have been made, but both within the circle of this Association. Rev. Mr. Sindall went to Berlin in October, to fill the vacancy caused by the resignation of Rev. Mr. Seeley; Rev. L. E. Livermore was called for the third time to serve the New Market church.

Several of the churches have suffered serious loss by death; such losses bring forcibly to mind the fact that the laborers are being called home, one by one, leaving the work for others to do.

Although the reports show a loss, we would see only the bright side, believing that God is with us, and in his hands we are a mighty host.

Respectfully submitted,

ERNESTINE C. SMITH, *Cor. Sec.*

The next session of the Association will be held at Westerly, R. I., in May, 1902.

WHAT THE BIRD SAID TO THE MAN.

BY THE REV. S. F. HOTCHKIN.

It was a house with a two-story piazza and pillars in front, and a saucy little sparrow was sitting on the top of a window frame as a big man opened the front door and beheld a lot of hay and straw on the floor of the piazza. He had had the caps of the windows so covered that he thought the bird people would not have space to build there; but little birdie looked down on the surprised intruder, and cocked its head on one side, and began:

"Peep, peep! Chirp, chirp!"

"What right have you there?" said the man.

"What right have you to bother me?" replied the bird. "The Lord did not give you this ground; you stole it from the Indians. He gave you stone and wood and iron and lime, and you built your house. He has given me straw and hay, and taught me how to build my nest. Your Master said, that the heavenly Father feedeth the birds. And we are your first cousins. We work for you in clearing out the worms. If God feeds us, he means that we shall have houses to keep us alive and to rear our young ones. You are not using the tops of these windows, and it is a noble shelter for us. Do not be so stingy. We are all God's tenants, and, if you will let us alone, we will pay our rent with sweet morning songs at the rising of the sun. And I heard you sing in church in your *Benedicite*, 'O all ye fowls of the air, bless ye the Lord; praise him, and magnify him forever.' I am told that you men in your horrid wars, batter down and burn down each other's houses. We don't do that. Are you not ashamed to hurt our nests?"

"Well," said the man, "you have conquered. I will let you alone this year."—*S. S. Times.*

A COLLEGE SONG-BOOK.

A committee, recently appointed from Alfred University, has arranged for the publication of a new college song-book, which, it is hoped, will be ready for use at the opening of the next college year. It is to contain general popular college songs and some distinctively of Alfred. The committee believe that the interest which alumni and students always show in a cause connected with Alfred should be used to increase the number of Alfred songs. This applies to all of the many who have literary or musical talent. Contributions may be sent to S. B. Everts, Alfred, N. Y.

No ONE can take out of men's minds and hearts the seeds of evil he has dropped there.
J. R. Miller.

Missions.

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

ON our trip to the Eastern Association the weather was cloudy, foggy and cold. Saw the sun for the first time in the journey in Philadelphia, on Tuesday, about noon. Found Bro. J. Irving Maxson in the hospital improving finely, so he could go about some in his room and in the corridors of the hospital. He and his wife were so thankful and happy over the results of the operation. To God be all the praise. Vegetation in Southern New Jersey is about three weeks in advance of Rhode Island. Trees are in full foliage; grass high and luxuriant; corn up so you can see the rows across the fields; winter wheat rank and heavy; peas in the garden half a foot high; fruit trees past blossom and the fruit set; roses in blossom and yet they say, "we are having a latespring down here." The Shiloh people gave us a grand welcome and are providing so generously for all our wants. The attendance is not large outside of Shiloh and Marlboro churches. The first and second days of the Association were sunny and pleasant. The remainder of the days were rainy, cloudy and cold. The sessions were full of good sermons, spiritual inspiration and uplift, and in profitable suggestions and instruction. Many have had their spiritual strength renewed, their souls quickened and we trust some have been moved to more faithful service for the Master, to fuller consecration to Christ, and we hope some decided to seek and find Jesus precious to their souls. The Shiloh church and its pastor have been blessed by the coming of the delegates, representatives and visiting friends to the Association and their homes, and they have in turn received a rich blessing in the four or five days tarrying in Shiloh.

THE Missionary Hour was conducted by the Corresponding Secretary of the Missionary Society. After singing, "From Greenland's Icy Mountains," prayer was offered by the Rev. Perie Randolph Burdick. The conductor spoke of the object of the Missionary, Tract, Education, and various other Hours held for so many years in our Associations. They serve to post our people on the work, needs and demands in the various lines of denominational work; to keep up and increase the interest in our work as a people. At our Associations there is more time and more people can be reached in this way than at our Conferences, which are so crowded with business. But these Hours have also a wider and grander purpose and result than information in details, and inspiration in special lines of work; they serve to imbue our people with the spirit and purpose of a mission. God has kept us in this country as a people for more than two hundred years, and though we have made a slow growth, yet a sure and healthy one, we are here to stay and that for a mission. Our mission is Evangelism and Sabbath Reform. Calvary and Sinai in their inseparable and vital union. Our mission as a people is world-wide evangelization and the bringing of men to the observance of the Sabbath of the Bible, of Christ and the Apostles, the Sabbath of Jehovah. Probably not more than fifty per cent of our people are thoroughly imbued with the spirit and purpose of our mission, and are alive to it. These hours

should increase the percentage and the inspiration which our Associations and Conferences give should greatly enlarge the denominational spirit and purpose in the hearts of the people, and qualify them for the accomplishment of that mission. The conductor presented in detail the work on the home field; the help to the small churches; the general missionary and evangelistic work; the evangelistic efforts on various fields and the needs and demands in these lines of missionary labor.

W. D. Wilcox presented the quartet work being done in the summer campaigns. The Lord can use various humble instruments in the advancement of his kingdom in the world, as fishermen and humble disciples in the days of Christ on the earth. The Lord gave the command to go and they went forth to preach the gospel. In these days men cannot only preach, but sing the gospel.

The quartet movement commenced with the boys who went out from Morgan Park several years ago. The movement has deepened and widened and has become a very important factor in our work of evangelization. This movement is not only of great good to our churches and our cause, but to the young men and women who are engaged in it. Some nine quartets went out last summer, some six are going out into various fields the coming summer, and who can measure the good that has been accomplished and will be done in this work. But the work is not limited to, and centered in, quartets. All disciples should be workers—farmers, mechanics, merchants, laborers, boys and girls everywhere who love Christ and his kingdom should be engaged in this glorious work of salvation. Mr. Wilcox spoke very hopefully of the number now looking forward to the gospel ministry and thought the quartet and evangelistic work had done much in leading young people to consider their duty in that sacred work.

After singing, "Throw out the life line," Dr. Rosa Palmborg spoke upon our China mission. She first referred, in tender and appropriate words, to the work and life of Dr. Ella F. Swinney. She then sketched the cause which led to the Boxer uprising and disturbance. She showed how it is resulting in awaking a greater interest in gospel work in that land. That field is opening wider and will open wider for gospel missions, as the result of that uprising than ever before. The prospects are very hopeful and encouraging. If we had never yet occupied that land as a people, we should now. The Chinese are not naturally a fighting people, but emphatically a peaceful people. They will quarrel with loud words, but do not fight. The introduction of opium into China was a great cruel evil, working degradation, vice and ruin. That was enough to make hatred on the part of the better and more thoughtful class, against foreigners, as it was brought in by England. The church has been greatly tried—thousands of native Christians were killed, or have fled, but there will be a grand awakening for the church some day. Dr. Palmborg thought the plan for an industrial mission in China is impracticable at present. She was inclined to the opinion that to make missions in the world self-supporting would be a misfortune to the church of Christ. It would dry up the love of souls and deprive Christian people of the privilege and pleasure of giving to the support of missions.

THE SEVENTH-DAY BAPTIST CHURCH AT SHILOH, NEW JERSEY.

There were Seventh-day Baptist families residing in Cohansey, N. J., as early as 1716, and Jonathan Davis a traveling missionary from Piscataway, N. J., held meetings there, but no church was organized until 1737. In 1738 Caleb Ayars gave an acre of ground which is now part of Shiloh cemetery, and a frame church was erected. Jonathan Davis, Jr., nephew of the former minister, was called and ordained as its first pastor. There were eighteen (18) constituent members and it grew under his pastorate to about a hundred. His pastorate expired at his death, Feb. 2, 1769. Nov. 12, 1768, Jonathan Davis, a convert to the Sabbath from the "Welch Tract," Delaware, son of Eld. David Davis, was called to ordination, and at the death of the pastor, he accepted a call and continued until his death, July, 1785.

In 1771 a brick edifice for worship was erected on the site of the "frame" church, but considerable larger. Nov. 13, 1786, Nathan Ayars was called to ordination and the pastorate, which continued until 1802. The church depended on "supplies," until 1807, when the fourth pastor, John Davis, son of the second pastor, was called and ordained at the General Conference, Sept. 14, 1807. He continued until 1841. About 300 were added to the church by baptism during his pastorate. Elder Azor Estee's pastorate continued from 1841 to 1844, during which time some 90 were added by baptism, and 188 in all. Elder Solomon Carpenter was then called to the pastorate, but in 1846 he accepted a call to the China Mission. Elder Samuel Davison, a convert to the Sabbath, was called in March, 1846, and continued until 1848. Elder Giles M. Langworthy accepted the pastorate but on account of ill health resigned in 1849. Then, for a year, the church depended again on supplies. Rev. Wm. M. Jones, a Sabbath convert and missionary from Hayti, was called to the pastoral care of the church in 1850. After three years he resigned to go as missionary to Palestine. In 1851 the present brick church was built and the old one was converted into Union Academy. In 1853 Rev. W. B. Gillett was called and served as pastor for twenty years, during which time many additions were made. In 1873 Rev. A. H. Lewis was called to the pastorate and served until July, 1876, when he resigned to accept a call to the chair of Church History and Homiletics in Alfred University. About 70 were added to the church during his pastorate. Rev. D. H. Davis, succeeded him, and served as pastor until 1879, when he accepted a call to the China Mission at Shanghai. Rev. Theo. L. Gardiner became pastor in 1879 and served until 1890, when he accepted a call to Salem, W. Va., where he has been wonderfully used of God in building up our cause, in both the school and church. Rev. I. L. Cottrell commenced his labor as pastor, Nov. 27, 1890, and continued until May 21, 1899. Both this and the former pastorate were greatly blessed by many additions. July 8, 1899, E. B. Saunders left the service of the Missionary Board and commenced his labors with the church, which labors still continue. The church has had in all 15 regularly settled pastors. The present membership is about 330. Parlors and dining room have been fitted up lately in the basement of the church.

Woman's Work.

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

TWO RELIGIONS.

I.

A woman sat by a hearthside place
Reading a book with a pleasant face,
Till a child came up with a childish frown
And pushed the book, saying, "Put it down."
Then the mother, slapping his curly head,
Said, "Troublesome child, go off to bed;
A great deal of Christ's life I must know
To train you up as a child should go."
And the child went off to bed to cry
And denounce religion—by and by.

II.

Another woman bent o'er a book
With a smile of joy and an intent look,
Till a child came up and jogged her knee,
And said of the book, "Put in down—take me."
Then the mother sighed as she stroked his head,
Saying softly, "I never shall get it read;
But I'll try by loving to learn his will,
And his love into my child instill."
That child went to bed without a sigh
And will love religion—by and by.

—Ram's Horn.

The Woman's Hour of the South-Eastern Association was held Sunday morning, May 19, 1901, and was conducted by the Associational Secretary, Miss Elsie Bond. At this time the following program was rendered:

Scripture Reading, Mrs. T. F. Kemper.
Prayer, Mrs. Joshua Jones.
Duet, "How Sweet the Name of Jesus Sounds," Mrs. S. B. Bond, Mrs. C. R. Clawson.
Paper, "Our Commission," Mrs. M. G. Stillman.
Address, "The Women of China and Work Among Them," Dr. Rosa Palmborg.
Solo, "The Golden Pathway," Miss Dora Gardiner.
Paper, "The Education of Our Girls," Mrs. C. R. Clawson.
Collection for the Girl's School-fund.
Trio, "Rest for the Weary," Misses Ora Van Horn, Mabel Lowther, Nellie Eaton.

The collection taken was appropriated toward the Girl's School Fund. We had hoped to secure for publication the valuable papers mentioned in the program, but, as they have not yet been received, will give our readers the benefit of a letter written by Mrs. Davis for the Woman's hour of the Eastern Association.

LETTER FROM MRS. DAVIS.

WEST GATE, Shanghai, China, April 14, 1901.

My Dear Mrs. Randolph:

Your kind letter just received this last mail with the request for a letter, which would be of interest at the coming Association, has followed me very closely these few days. The first thought on reading it was that my days just now are too full of other duties to think of writing anything worthy of use at a public gathering, but a little further on in your letter you say, "The Association is to be held at Shiloh," and immediately there comes a heart-longing to send some message of love and good-will to that dear people for whom there will ever remain in my heart a tender, sacred, affectionate love. I must endeavor to realize that a large majority of those who were the fathers and mothers in Israel twenty-two years ago have already entered into the rest prepared for the saints of God, and their places are filled by a younger generation; and the little children, the memory of whose sweet, innocent faces must ever linger with me, have now grown to be a strong factor in all the work of the church and community. It would be impossible to express the real sorrow of heart experienced by our separation from them when we decided the Lord had called us to a distant field and work, the difficulties of which we were then mercifully ignorant. Our faith was greatly strength-

ened, however, by the prayers of many of God's chosen ones in the dear old church and by their sympathy and interest in the work to which we had been called. It was not a new experience to them, for there were not a few among them who distinctly remembered the consecration of another pastor to the same needy field, and whose hearts were fired with the great commission of our Lord. Their prayers and blessings were a benediction to us as we started on our journey, which, through man's inventive genius, had been greatly shortened since the earlier days when our revered Doctor and Mrs. Carpenter took the same voyage in a sailing-ship, requiring as many months as we were weeks. After bidding adieu to our people at Shiloh and while visiting other churches on our way westward, we did not always find the same encouraging, helpful spirit of consecration to God's work in the world-wide field. The remarks of one influential member, in the church where my brother had been pastor, comes back to me with great force. This brother had received and accepted a call to Shiloh church, so this member said to us in a reproving voice, "I wish you had remained where you were instead of going away off to China, then we should have kept our pastor." In some places we met the expression, "Why do you go to that far-away land? There are heathen enough at home," etc. But thanks be to God, there were many then, and many more now, whose spiritual horizon has been enlarged so that their sympathies and prayers reach out to every land, even to deluded China, and benighted Africa. Ten years ago it was our sweet privilege, after an absence of nearly twelve years, to attend the Association convened at Shiloh, and our pleasant intercourse then with this loved people only served to strengthen the bonds of Christian unity and love.

And now a word regarding the present prospects for mission work in this land. As we look back over the intervening years, since our first arrival on these shores, and note the steady progress of the gospel and the thousands who have believed, even the fearful experiences and sacrifice of the past year, which to our finite vision has seemed an almost irreparable loss and great hindrance to the work, should not, if we take the broader view, in the least discourage us, for we know it is God's work and that he is more powerful than all the Powers of earth, and in the end we shall see he has permitted this sacrifice for some wise purpose. It is wonderful to see the spirit of submission shown by those who have lost most heavily, whose plans for work have been, for the time-being, entirely overthrown. We were permitted at our union prayer-meeting this week to listen to some remarks from Dr. Christie, of Manchuria, who has been for over twenty years working in that field, during which time from North to South, all through that large province, there have been established churches, schools and hospitals until there were some thirty-nine thousand converts. When the Boxer movement arose, the missionaries were obliged to flee for their lives, some not being able to escape, and with hundreds of native Christians were massacred. He said of course some of these Christians, to save their lives, recanted while many more remained faithful to the end. In November, he, with another missionary were able, with much difficulty,

to return to Moukden, the capital, where they found, as previously reported, all their mission property destroyed, including the large hospital where he had yearly received thousands of patients. They then learned in what manner some of the Christians had perished. One native worker was literally cut to pieces. They first cut off his ears, then cut out one eye and then the other. He still continued to preach. To stop this they cut out his tongue, but he still would not kneel to the false gods, and finding nothing would move him cut off his head. Another, a blind man who had been converted in the hospital, after returning to his home was so filled with the Spirit, God most wonderfully blessed him in bringing others to believe. Dr. Christie said it was thought he had been the means of bringing two thousand into the church. This man was also beheaded, though he had ample opportunity to save his life if he would deny his Lord. The Doctor is now on his way to England for rest and change. He says, notwithstanding all this sorrow, he goes rejoicing that God has permitted him to see so many brought into the kingdom. Though at present the Russian are doing all in their power to hinder Protestant missions, he has faith that God has still greater blessings in store for Manchuria.

What we have said of the stations in this province applies with equal force to many missions in North and West China. When we realize the fearful losses in both workers and property which these various societies have sustained, together with the massacre of hundreds of their native converts, does it not seem that we as Seventh-day Baptists have great reason for thankfulness in that our work has been so little disturbed?

During last year when from different parts hundreds of workers were fleeing for their lives, Mr. Davis and Mr. Crofoot were able, with safety, to remain in our mission all the summer. Dr. Palmborg, Mrs. Crofoot and myself returning from Japan in September, and by October much of the work had been resumed. Of course you know that Dr. Palmborg's illness and return to the homeland in November necessitated temporarily closing the medical work. The Boy's Boarding school has now nearly the same number of pupils as before the disturbances. I sadly feel the loss of Miss Burdick in the care of the Girl's Boarding School and the four Day schools, and am anxiously looking forward to her return. All of the indentured pupils in the Boarding school have returned with the exception of one who was married a few months ago. Some of the smaller girls were, during the fright last summer, taken away into the interior and have not returned. There are only fourteen now in the school and two of these are day pupils formerly in one of the Day schools. One of the first pupils taken into the school sixteen years ago is now acting as pupil-teacher. The four Day schools have now over a hundred pupils. Two of these schools are in our old chapel in the native city and are taught by former pupils from the Boarding schools. I try to examine the classes in these Day schools once a week. Three of them are too far away to attend our church services on Sabbath-afternoon and, even if it were possible, our chapel is quite too small to seat them all, so Mr. Davis and I alternate in going to assist the teachers in holding Sabbath schools with them on

Sabbath morning. One a mile west of the Mission, in the country, and these in the city.

The people in Central China seem favorable to missions and are gladly welcoming the missionaries back to their stations. In the North great disorder yet prevails and doubtless will until the Emperor is allowed to return to the Capital and is re-instated in power. There seems very little hope of this as matters are now progressing. Would it not be better if the Foreign Powers would send a detachment of troops to Heian and relieve him from the hands of the Empress and her followers and thus put an end to much of the present suffering caused by the intrigues of these unrighteous and unlawful rulers? We hope by the time this reaches you, and the Association has convened, you will have received more assuring news from this land.

In writing to the Shiloh church I am not forgetting that only four years after we left them it was their privilege to consecrate another of their number to this field when our dear Doctor Swinney joined us in her labor of love, and when I realize it is only a few short months since her precious remains were laid to rest in that hallowed cemetery, I can but believe the hearts of God's people there are very tender toward this work for which she labored and for whose interest we believe she would have made any personal sacrifice. Though through unsurmountable circumstances she was detained from the field these last few years, we all know her heart was in China, and that she had a longing desire to see this work advanced and strengthened. She possessed the same spirit which animated the heart of our dear Mrs. Carpenter and impelled her to write on the eve of her departure for China these words: "Our last and most earnest request to you is abandon not this mission. For its success pray, labor, wait. So shall the God of missions gather you at last with his redeemed out of every kindred, tribe and people and tongue, and both they that sow and they that reap shall rejoice together." It was during the terrible experiences of last summer, when our hearts were filled with sorrow and anxious forebodings, came nearly the last written word from our beloved Dr. Swinney to her fellow laborers in China. While others were urging us to abandon the field, out of the depths of a heart filled with love for this people and a longing desire for their salvation, she says, "Don't forsake the work; retire to Japan if necessary until the storm has spent its fury, but don't come home. After a time the doors for the entrance of the Gospel into China will be wider open than ever before and opportunities for work greatly increased."

Our sister has joined the great throng of those who during the past year have laid down their lives for China, and they are now rejoicing together over the multitudes of this people who have been redeemed through the blood of the Lamb and have come up through great tribulation. Shall we who remain on the field or you in the homeland who are supporting us by your prayers and alms, I say can we lessen our interest in this work? God forbid.

That the Holy Spirit may fill all your hearts, bringing you great blessing during the Association, and giving us all a fuller sympathy and preparation for the work wherever the Master shall lead, is the prayer of your sister in Christ, SARA G. DAVIS.

THE TOPEKA PULPIT.

The Editor may not print it, but I have thought of writing up the Topeka pulpits and preachers for the RECORDER. This naturally would have been preceded by an article on Mrs. Nation, but I have just returned from the First Congregational church, where the pastor, Dr. Fisk, delivered such a searching sermon that I must first speak of that. Dr. Fisk could never be dull. He is a man of deep and broad culture, a nervous organization, rapid fire, perfect command of the King's English, forceful and almost tragic in his manner and delivery, and withal a preacher of high standards of practical religion, civic and national righteousness. Of his three or four sermons that I have heard each has seemed a wonder in its line.

To-day his theme was: "When shall preaching and the church become popular?" From Isaiah 30: 10, "Prophesy not unto us right things, speak unto us smooth things," and 1 Cor. 2: 14, "The natural man receiveth not the things of the spirit of God." I wish the RECORDER readers could have every word of his sermon, but I must briefly write from memory the essence of his utterances. When will the church be thronged? When shall we cease to have empty pews, half-filled churches? "The preachers are dull," you say. Yes, I admit it, and I am guilty of my share. It is expensive. Subscriptions or collections are a burden they cannot bear; or so many are unable to dress properly to sit beside their finely dressed neighbors, and hence stay away. Or the preaching is so doctrinal; or you may say of this pulpit, perhaps, anti-doctrinal, that people do not care to hear it. But the theatres, with second class plays though first-class prices are full. The crowds are at the horse-races. The circus, the dance, the minstrels, the foot-ball and base-ball have no lack of patronage, and all of these at twenty-five cents or fifty cents a ticket, and it takes quite as good dress for the theatre as for the church, and little less so for ordinary social functions. Indeed, sisters, you could have better bonnets and more dresses if it were not that your husbands are gambling away their nickels at the slot-machines for cigars and gum. This is one of the devil's devices and I speak advisedly when I say "gambling." Call it what you may, it is nothing else. The people are seeking sensation, excitement. They enjoy the uncertainty, the excitement of casting a penny or a nickle in the slot. They hope for a favorable turn of the wheel, and that they will win. Fools! Greenhorns! Suckers! Don't you know that the owners set that machine so it will turn for their own profit? In the long run you will be the loser every time. Fortunes are made in this way for Yucatan and tutti frutti gum. And then we have the spectacle of gum-chewing on the street-cars, at the station, over the counter, while talking with your pastor; good places to chew gum. Gum-chewing is an exponent of character. It is a sign of an uncultured mind, in people of mature years. I never knew an exception. People like to go to the circus and wonder at the man hanging by his toes. I could fill this house if I would hang by my toes, or wear a pointed hat and stand on my head.

The church does not stand for these things. It stands for moral cleanness and spiritual righteousness. The unclean man, the dishonest or selfish man gets rebuked by the pulpit.

It makes him feel uncomfortable. He does not want that thing. He must change his life and practice or stay away from church. He can go to the theatre, the circus, the foot-ball without being pricked by the pangs of conscience, and go away and continue his dishonest business or impure life; but if he comes to this church and he is selling ice at exorbitant prices, he is made to see that he is defrauding his customers, and must reform or be marked as a dishonest man, and I am surprised that the people of this city will submit to the extortions of some of these monopolies. If the pulpit and the theatre would change places, the pulpit amuse and the theatre rebuke unrighteousness, the churches would be full and the theatres with a small patronage. A salesman offers the finest goods to a country merchant and says these are first-class in every respect, the best to be had, and the merchant says, they are too good for my trade. They would lie on the shelves unbought. There's no demand for such goods here. That is the trouble with church attendance. People are not spiritual minded. They are too bestial and want something to minister to the beastliness in them. "The natural man receiveth not the things of the Spirit of God." And church-going, even with church-members, is largely affected by meteorological conditions. It takes but the least feathery condition of clouds in the sky to affect the pews, and I can always tell by these conditions, Sabbath morning, what will be the attendance for the day. This is true in this state, as well as others, and with other pastors as with myself. And, oh, my brethren! I speak plainly, if I should ask all in this audience to rise who are not members of this church, what a small number would it reveal of our membership! We are a church of covenant breakers! You covenant to attend the appointments and ordinances of the church. I have been here two years now and not half of this church ever attends its communion. A church has the right to expect and demand that its pastor preach the truth, and give them good and high standards of Christian doctrines, and of spiritual teaching. If they do not like his leadership they have the right to ask him to resign, whether he has been with them six months, two years or ten. On the other hand, the pastor has the right to expect and demand that his church shall be his force; that they shall be active and loyal in their attendance and support of the church, and also in seeking to bring in the unevangelized. Now do not go home and say, "I will not go to hear that man preach again for six months"; but go home and pray, and ask yourself if this indictment is true, and if it is, determine, so far as is in your power, it shall no longer be true. A slow and discouraging work? Perhaps so, but it is ours to sow the seed, and here and there we shall see men right-about-face, and turn from the beast in them to spiritual living. When will the church and preaching be popular? When there is a demand for noble living and high spiritual thinking, and men are ready to renounce their sins when rebuked and love God and serve their fellow man. G. M. COTTRELL.

TOPEKA, Kan., May 19, 1901.

You must no longer regard the missionary as the thing you put your money into.—G. A. King.

Young People's Work.

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

YOUNG PEOPLE'S HOUR AT THE EASTERN ASSOCIATION.

We hope to have the four papers, which were strong, for this Department in due time. They were on "Intermediate Work," by Mrs. Frank J. Hubbard (paper read by Miss Grace Swinney); "Junior Work," by Mrs. H. M. Maxson; "The Relation of the Young People to the Work of our Tract Society," by Miss Ernestine Smith. (These three names will be recognized as belonging to Plainfield.) Dr. Rosa Palmborg (who might be christened our new happy doctor) had the last paper. It was very direct in its appeal to young people for the mission of life. Miss Smith's paper was prepared with great thoroughness, and had the ring of the major key. Mrs. Hubbard presented a timely plea for that department of Christian Endeavor whose usefulness is just beginning. As for Mrs. Maxson, if Junior work is her hobby, it must be confessed that she rides it gracefully and keeps her seat remarkably well. Her paper has not yet been written out, but she cannot refuse to put it on paper after such a compliment as this. Little Miriam Ayers sang with a clearness and distinctness which would be an example for many an older singer, "Hundreds of years ago." Rosa Palmborg and Lester Randolph sang, "Remember the Saviour." Miss Lyra Babcock, of Rockville, sang a new and sweet arrangement of, "Jesus, Lover of my Soul."

Bethel and Shiloh.

It was a goodly host of young people who attended the last two days of the Eastern Association, and the strong, stirring thoughts with which these days abounded, must leave impressions deep and abiding on the young life of Southern New Jersey. May it be that the boy who was led to think of the ministry, and the two girls who expressed themselves as desiring to be missionaries, may be but samples of the high ideals and stalwart purposes which shall develop in the coming years. Thank God for the Bethels where visions of life's grandeur come to us, the Shilohs where God's voice is heard. May these four May days prove to be a land mark in many a life.

Six Questions for a Prayer-meeting.

The Y. P. S. C. E. prayer-meeting, Sabbath afternoon, went with swing under the charge of J. C. Bowden, John Bonham leading the singing. To give point to the meeting the following questions were placed upon the blackboard:

What assurance is there that missionary work will succeed?

What do prophecies tell of the extent to which missions may go?

What do promises and prophecies tell of the means to be used in missions?

What fulfillments of prophecy are to be seen in recent events on mission ground?

What are some common ways of judging about the outlook for missions, and what is the true way?

What connection is there between the progress of missions and our faith in the prophecies?

An Unofficial Report of an Official Trip.

Some of the most interesting features of our religious gatherings never appear in the printed records. I wish I might give you snap shots of some of those incidents and thoughts which linger in the memory of those who were present at the Associations. For

instance, at Salem Elder M. G. Stillman, as delegate to the other Associations the previous year, rendered his report. This formal report as it will appear in the minutes, was concise, proper, irreproachable—and dry. But, after he had laid aside the written page, he launched into an offhand description of his trip which stirred up interest, laughter, thought and a vote of thanks. "Now," said the Y. P. Editor, "I want you to write out that speech for me, and when you have done this, I will tell you what it is for." And thus he did. He left out some things. (Why is it that we cannot write as freely as we talk?) But there are some good things left. And I commend his breezy narrative to your consideration.

This is the same M. G. Stillman who was once a school principal, so absent minded that he walked home one night wearing a boot on one foot and a shoe on the other. He is now the pastor of the Lost Creek church, and his mind is strictly present whenever words of sense and wisdom need to be uttered. Follow Bro. Stillman's report of the trip, as you go along, and work out a lesson in denominational geography:

"About one year ago the RECORDER set forth abundant samples of the wise and weighty sayings of those Associations. I was your messenger to bring to us in return these delegates who have come fresh from other fields and who just told you of their condition. It seems pertinent for me, at this moment, to speak very briefly of my experience on that memorial trip of over 3,000 miles, touching in fourteen different states.

Here is a map. Start the line here in Harrison county, and our first stop of course, was in Washington, D. C. I saw a statue of Moses there, and I at once said to myself that the sculptor had taken for his model a Puritanical down East yankee. Well, I suppose he had a right to, for what better could he do?

We stopped in New York City. I dined with Pastor Shaw, and took a nap. Then we rode under the ancient-looking Dewey Arch. It was a great privilege to me even at so late a date to pass under that structure. We took a look into the Judson Memorial church where our people have the privilege of Sabbath worship, then came down to the boat landing.

I had long hoped for a ride on the famous old Hudson. I expected the scenery to excel almost everything else—but it didn't. We simply lay in the steamer state-room all night trying to sleep against the rudder and groanings from the boat machinery. We took to the railroad at Troy, and after the train seemed to be about tired out with its burden, the brakeman called out, Berlin. Then with considerable timidity we enjoyed the feast with the strong company of the wise men of the East.

We start Westward. At Albany it was my long looked-for privilege to get a peep into that great twenty million capitol building, the place where this brother from Alfred lobbied for the School of Ceramics. On up the beautiful Mohawk Valley on the "Fastest train in the world," and leaving that valley we came to old DeRuyter, where another famous building was seen, the old DeRuyter Institute, the schooling place of so many of the past generation. Thence we came to Scott to enjoy the feast in the Central king-

dom. Not quite so many wise men but more music. Good place to stay. Our next stop was at old Cornell where a few of our favored young men go for some additional touch of educational shine (and where one of them got a wife.—Ed.) Some good Seventh-day Baptist students were there to show us around and get us the best place for dinner. Every thing very grand and way up. Even the dinner bell plays a tune to call you in.

On to Alfred was the next pull. Not so fine a dinner bell but here westrike our denominational hub. A great many Seventh-day Baptists expect to go to Alfred when they die, but there are others who look for a city not made with hands. They received us right cordially, called us up to tell the college boys some stories and made us feel very glad to have again a brief walk in old Alfred. But I must hasten. After the Western Association we heard the brakeman call out Chicago. A nice big man with carriage took us to his home to enjoy his abundant hospitality. We asked him if he was going to the Association, and he said he had no time to hear you fellows play horse. My spiritual father had said years ago, that a Seventh-day Baptist preacher must learn to swallow hemlock limbs, points downward, and not vince. I had not well learned that lesson so I winced a little; but then what will sting a man will also often make him think. After all there is probably too much playing horse and too little getting down to solid work in the Lord's service.

At North Loup nature wept for joy at our coming to such extent that this tall delegate from Nebraska had to wade into his barn yard and swim out some of the stock. Spiritual feeling had reached its climax in this North-Western Association. On the return trip we turned aside to the dear old Alma Mater at Milton, Wis., but I must let up.

I told the people that in our good country people could live to be a hundred years old. They were interested; but when I told those New Yorkers that the first steamboat was down on the Potomac instead of on the Hudson, they looked at me quite doubtfully. I also suggested that we were not compelled to go North or West for a good education; for Salem College is, in our opinion, doing more than any other school in the state according to the size of faculty and money expended. I have great faith in the ability and moral force of Salem College.

The line shortens for this series of Associations. We shall now watch with great interest each week's report from the Associations."

OUR MIRROR.

WESTERLY, R. I.—The Pawcatuck Christian Endeavor Society sincerely regrets the departure for other fields of Wayland D. Wilcox, who has served the church so acceptably as assistant Pastor in the absence of Rev. S. H. Davis. His labors have been greatly appreciated by the Endeavorers, and they arranged an informal farewell in his honor, which was held at the home of Miss H. Louise Ayers on the evening of May 12. About forty attended, and it proved a pleasant social occasion. Pastor and Mrs. Davis were present, as they have returned from New Haven and are boarding at Mrs. Ayers'. Both Mr. Davis and Mr. Wilcox are attending the Eastern Association. The Endeavor meeting yesterday afternoon was a novel one in being arranged by the Prayer-meeting Committee to be carried on without a leader. A program of hymns, Bible-readings and selections bearing on the topic of missions was placed upon the blackboard, and a helpful service was thus carried out, although the rain made the attendance small. Some of our members are planning to attend the next meeting of the Local Union, which is appointed with the Clark's Falls Society, May 28. w.

MAY 26, 1901.

Children's Page.

THE SPOILED PICTURE.

BY EVA KINNEY MILLER.

The Lloyd family had decided to have a family picture taken. All the family relations were to gather in the front yard at grandma's and grandpa's home, at four o'clock on a certain day, and the artist was going to take their pictures all together.

Kittie Lloyd was very much delighted, and asked her mother very many questions about it.

"Am I to be in it, mamma?"

"Yes, dear,—all the family."

"And Baby Ruth, too?"

"Yes, all the children and grandchildren."

"O mamma! can't I have my dog Sandy in it, too? I think, if you have Baby Ruth, I ought to have Sandy."

"Well, you ask papa to-night."

When Kittie's papa came home that night, the first thing he heard, when his little girl came to meet him, was:

"O papa! may I have Sandy in the picture with me? Mamma's going to have Baby Ruth."

"I'm afraid you'll spoil the picture," responded Mr. Lloyd, "and Sandy is worse yet. You see, we shall all have to keep very still to have our pictures taken, and I am afraid neither you nor Sandy can do that."

"Oh yes, we can!" assured Kittie; "I'll teach Sandy."

Every day after that Kittie gave Sandy some lessons in standing still. The appointed day came at last, and Mr. Lloyd got out the big carriage, and took them all over to grandpa's, where there was a large gathering of aunts, uncles and cousins, who were to be in the picture. Sandy was allowed to go along, and Kittie was delighted.

At last the artist came in a newly-painted wagon with a big, long word on the outside, which Kittie, after a good deal of spelling, learned was "photographs." It was very interesting to watch the artist take out his camera, and set it up on a little frame, and peep through it with a black cloth over his head. When his machine was ready, he called the people together on the front porch, and, with grandma and grandpa in the center, the tall ones in the back, and the short ones in the front, the people were arranged, and made ready for the picture. Kittie had a place in the very front of the picture with Sandy by her side, who was to sit up on his hind legs.

"Now, Kittie," said mamma, "you must keep perfectly still, and not move or you will spoil the picture. When the artist says, 'Ready,' you must not even wink till he's through."

Kittie stood up very straight, and looked just where the artist had told her to look.

"All ready?" said the artist. "Now."

Kittie looked around awfully quick to see if Sandy was sitting up all right, and just then the artist took the picture.

"Why, mamma is it over?" asked Kittie, as they began to move around and talk.

"Yes, Kittie," answered mamma, "it's all over now, and you can run about and play."

The next day the proof of the picture was brought to Mr. Lloyd, and he showed it to Kittie. There was grandma and grandpa sitting up in the center, looking as calm and placid as ever. There was mamma and Baby

Ruth as plain as could be, and Sandy sitting up as straight as a dog could, but in the place where Kittie's face ought to be, there was the back of a curly head and a blur.

"You moved," said papa, gravely, "and you spoiled the picture."

Kittie burst into tears.

"I only looked around to see if Sandy was quiet," she sobbed, "and then it was all over. I didn't think the man would be so quick."

When the picture was shown to the other relatives, they decided it was so good of grandma and grandpa that it must be kept. So, a short time after, Mr. Lloyd brought home the picture all finished and framed, and hung it up in the parlor. Kittie cried bitterly and begged him not to hang it up, but papa said he must. Then mamma took her little girl into the parlor, and talked to her.

"The picture is spoiled, dear, because you did not do as I told you at once. I told you to keep perfectly still when the man said 'All ready,' but you wanted to look around first and see what Sandy was doing. Now I want you to come and look at the spoiled picture very often, and always remember that it got spoiled because you did not obey promptly."

Kittie tried hard to remember the lesson, and, when she forgot to mind promptly, her mamma would often say:

"Take care, Kittie, you are spoiling your picture now," and then Kitty would smile into her mother's face, and hasten to do as she was told.—*S. S. Times.*

THE BLOTTED PAGE.

BY ANNA SPOTTSWOOD YOUNG.

"Elsie, come here a minute," called the little girl's father one day from his study, where he was busy at work. Elsie, who was playing school with her four dolls, caught up Doll Melinda, her oldest and favorite, in her arms, and ran into the room.

"What is it, papa?" she asked. Her father was turning over the leaves of the big dictionary. He lifted the book off the stand where it was resting, and put it down on the desk where the little girl could see it.

"Oh!" said Elsie, suddenly remembering something, and standing quite still in the middle of the room.

"Come over here; I want to ask you a question," said papa, holding out his hand. Elsie walked slowly over to the desk. Her father put his arm around her and then pointed to two big blots on the white pages of the dictionary.

"Do you know anything about these blots?" he asked.

"Why, who made that other blot?" exclaimed the little girl, in surprise.

"Tell me all you know about one of them; then perhaps I can tell you about the other," suggested papa. The little girl looked almost ready to cry.

"Well," she said, "it was just this way, papa. The other day, Melinda and I came in here. You were down-town, and I climbed up to your desk and thought I'd write a letter to you to surprise you when you came home. I wanted to look up big words in the dictionary like big folks do, and just as I opened the book Melinda almost fell out of my arms, and that scared me and I jumped, and the ink fell off the pen onto the book, and—" Elsie hesitated.

"And then," finished papa, "you were still more scared, and you shut the book and ran away."

"Why, how did you know?"

Elsie looked so surprised that papa was forced to laugh a little.

"See here," he said, pointing to the second blot.

"But there was only one blot, papa; really I only dropped one little spot of ink on the book, protested Elsie.

"I know," said papa; "but when you closed the book the first blot made another one on the opposite page. Do you see now?"

"Yes, said Elsie, slowly.

"Now, if you had told some one about it before the ink soaked into the page, see what could have been done." Here papa shook a big drop of ink off his pen on to a sheet of blank paper; then he took up a piece of heavy blotting paper, dipped it into the ink-spot, and in a moment almost all the ink was soaked up.

"That is what this heavy blotting paper is for," exclaimed papa. "You see there is only a very dim blot left. 'Now look again.'"

Once more papa dropped a big blot of ink on the paper, then laid another paper over it. After a moment he showed both papers to Elsie. On each of them there was a big, black spot.

"I see now, papa," said the little girl. "One wrong made two wrongs that time, didn't it?"

"Yes," answered papa; "that is what I wanted to show you. Do you think you can remember now?"

"Yes, and I'm just as sorry as I can be, and so is Melinda," answered Elsie.

"Then, I must forgive you both, I think," said papa, kissing away a tear that was beginning to roll down Elsie's cheek, and patting Melinda's flaxen curls.

"Doll Melinda," said Elsie, as she ran happily out of the study, "aren't you glad that papa knows about that blot?" And Melinda said "Yes" just as plain as a doll could say it.—*Central Presbyterian.*

THE GINGHAM NEST.

"Mamma," said Edie, coming in from school, "our teacher wants each of us to bring her a piece of one of our school-dresses to put into a quilt. Can't I give her a piece of this new gingham dress?"

"Yes, certainly," said mamma, "and I know of another place where some of your dress might be welcome; some very little bits."

"Where?"

"Mrs. Robin Redbreast is building a nest in the pine-tree, and if you take this handful of clippings and scatter them about under the tree, she may be glad to weave them in."

Edie did so, and Mrs. Robin made good use of them. After the nest was done, Edie could look up and see the bits of red and blue, and she called it a "gingham nest."—*Mayflower.*

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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.

WESTERLY, R. I.—The recovery of the Pawcatuck church Clerk, J. Irving Maxson, from the effect of a delicate surgical operation now seems assured, and all rejoice that his life has been spared. Mr. and Mrs. Maxson are still in Philadelphia.

The fifth annual concert by the church choir was given, May 16, and was a great success. The church was handsomely decorated for the occasion, and the music was a treat. The choir has been under the instruction of Dr. Jules Jordan, of Providence, and was assisted by Miss Barrows, soprano, and Miss Hunter, contralto, both of Providence, and our former pastor, Rev. William C. Daland, of Leonardsville, as organist. Mr. Daland remained in town over the following Sabbath, and occupied the pulpit by invitation of Pastor Davis. He also took part in the Friday evening service, and was warmly greeted by many old friends. Mr. and Mrs. J. H. Tanner, Jr., entertained the choir and friends on the evening of May 18.

Last Tuesday evening a Sabbath-school rally was held at the Calvary Baptist church, which drew out some sixty laborers in that field of church work. Our school was exceptionally well represented. It was something new for Westerly, but was most successfully carried through, and proved a pleasant and profitable gathering. A supper was served in the vestry which had been prepared by a young ladies' missionary band of the church, and Rev. W. J. Sholar, pastor of the church and President of the local Bible-school Association, stated the purpose of the gathering and acted as toastmaster. The first speaker introduced was Willard B. Wilson, of Providence, Field Secretary of the Rhode Island Sunday-school Association. He talked particularly about keeping the boys in the Sabbath-schools, and was not only interesting but decidedly suggestive in his remarks. He was followed by George H. Utter, of our school, who told what seemed to him to be some of the ways for holding the parents in the schools, and he advocated chiefly the preparation of something which should be especially fitted for adults. The other speaker was Ethan Wilcox, of the First Baptist school, who read a well prepared paper on "Sunday-school Libraries and What Shall be Done with Them," which was deemed of sufficient interest for publication in the local paper by vote of the gathering. A collection was taken which was devoted to a fund for the Fresh Air children.

Yesterday morning, in the absence of Pastor Davis at the Association, the service was conducted by Rev. W. E. Noyes, of the New England Home for Little Wanderers, in Boston. He gave many telling illustrations of the good that is being done there for homeless unfortunates, and hymns were sweetly sung by the quartet of children who accompanied him. The congregation was also favored with excellent cornet music by Mrs. T. Colby Brown, of Brookline, Mass., who was the guest of her cousin, Mrs. George H. Utter.

w.

MAY 26, 1901.

THE highest culture has a tendency to command sincerity in others.—P. G. Hamerton.

IOWA LETTER.

A year ago we promised the Editor some Iowa letters by request. We afterwards became a resident of Minnesota, but Iowa is yet "our place of business." This is our fourth journey into the state since January, providing homes for orphans, making over twelve hundred miles of travel during this time and over twenty towns visited for this purpose. At this present writing we are in Keota, Keokuk County. Before reaching this town during a week of travel we have tried to make glad the hearts of some nine orphans and there are more yet on our list. At one point there were two nice German boys who had been taken two years ago, but were being cruelly treated and hard-worked and their morals sadly neglected. We went to remove them to a new and Christian home, and were about to take the train when some angry sympathizers with the man spirited the oldest boy away when we were not watching and the boy could not be found. Losing the train we tarried over night making two unsuccessful attempts to find the boy. Promising to return in due time with an officer to settle that kind of foolishness, we went on our way, though not rejoicing. This morning, the 23d, we met the New York agent, who arrived with a good-sized company. We met at the Opera House as previously advertised, and proceeded to accommodate the good farmers, and others, who had good recommendations, with boys. The God of the orphans help them to make good citizens, saved from crime and poverty.

At Kenwood Park, near Cedar Rapids, we visited Mr. M. J. Vander Schuur, a Hollander, who is trying to establish an orphans' home. He has just begun the work and has a number of children. These he sends to the public school and during work hours takes them to a garden for proper exercise and lessons in industry. Two bright little babies had been brought to him, one left by a mother of fifteen years who, instead of leaving the world to care for another soul, should have been in short dresses attending the public school. Mrs. Vander Schuur and her sister at present are the matron and assistant. We hope their work will be successful and wisely carried out.

Arriving at Keota last evening we heard the church bells calling to prayer. Leaving our satchel at the Columbian, we selected the most unpretentious church building and entering found it to be the Baptist. The pastor had been suddenly called to Davenport to minister to the sick, and there was no leader. The sexton approached us and said, "Are you a minister?" "Yes, sir." "We want you to lead our meeting." After praise and prayer we announced that we were in the city for the first time, were a Baptist and more than a Baptist, being a *Seventh-day* Baptist. Selecting 2 Thess. third chapter, we had a pleasant service and received many thanks for the help. A lady had placed a Bible into our hands, into which, at the close of the service was placed a Sabbath tract. It may be that a truth, new to these Baptists, will be revealed by this unexpected event. Being near Garwin last Sixth-day we ran up there to spend the Sabbath. By request we led the evening prayer-meeting and preached in the morning. This rather unexpected visit gave us great pleasure and also resulted in finding a home for a little orphan boy.

If it is possible this week to be near Marion, we will go up there and spend the next Sabbath. The Marion brethren always give us a hearty welcome to their pulpit and homes. Bro. I. N. Kramer and son are doing an immense business at Cedar Rapids as florists, having green-houses at both places, and the office at the Rapids. There has been some talk of holding the Iowa Seventh-day Baptist Yearly Meeting with the Marion church of God this year. Pleasant relations have been held between our Iowa brethren and this church. Bro. Kramer is a man of ability, having published Sabbath and other tracts, and led church services for years. His is a beautiful and refined home in the vicinity of the city on the electric car line.

Concerning Iowa matters in general we intended to write, but already this letter is too long and too personal, but we hope of interest to some.

H. D. CLARKE.

KEOTA, Iowa, May 23, 1901.

NEWS OF THE WEEK.

An important decision by the United States Supreme Court has been made during the week, touching the relation of Porto Rico and all other newly acquired territory to the United States. All the cases before the court have not been decided, and certain ones concerning tariff relations with the Philippine Islands go over until the October session. Enough has been decided in what is known as the "Downes Case," which related to certain merchandise brought into the port of New York from Porto Rico, to settle the general question involved. The decision is that territory acquired by cession or otherwise, is appurtenant to, and belonging to the United States, but so far as tariff considerations are concerned, it is not part of the United States under the revenue clause of the Constitution. The decision settles the question that not only revenue matters, but other questions concerning the government of new territories, rest in the hands of Congress or in the hands of the President pending the action of Congress. Meanwhile the inhabitants to the newly acquired territories are not aliens, and, under the general principles of our Constitution, are entitled to the protection of life, liberty and property. The opinion also declares that the United States may determine upon what terms the inhabitants of acquired territory may be admitted to full citizenship, under the Constitution. This is a "majority decision," as most important decisions in the Supreme Court have been for many years past. It will strengthen the hands of the government, since the general policy of the government is sustained by it. The less important features which are involved in minor cases, some of which may not appear until the October session, cannot change the fundamental lines of action already determined upon. The decision seems wholly free from any partisan bias, and the final outcome will tend to harmony and the best interests of our newly acquired territories as well as of the general government.

On the 23d of May the Platt Amendment was adopted by the Cuban Constitutional Convention. This is a practical settlement of the main points at issue between the Cubans and the United States government. The adoption was by a vote of 15 to 14, but most of those who voted in the negative will accept the situation in good feeling. Local politics have had much to do with the opposition to the Amendment. This action will facilitate the work of the Constitutional Conven-

tion and hasten the full development of self-government for the island. A system of commercial reciprocity will undoubtedly follow, that will be of advantage to both the Island and the United States. Later information indicates that the Cubans have interpreted the Amendment in a manner not acceptable to the government at Washington.

President and Mrs. McKinley left the Pacific coast early in the week and reached Washington on the 30th of May. Mrs. McKinley has gained a little in strength and the trip does not seem to have jeopardized her returning health.

Another important feature of news this week is found in the action of the General Assembly of the Presbyterian Church which closed its session at Philadelphia on the 28th of May. The prominent question before the Assembly has been the revision of the Creed of the Presbyterian Church. Until a late hour it seemed that the Assembly was hopelessly divided. The conservative element opposed all revision, while the extreme radicals and those occupying middle ground sought some form of revision. A compromise was finally secured, through the appointment of an able committee to present a new form of the creed at the meeting next year. The harmony thus attained is favorable for a careful consideration of the question during the year to come, for a larger knowledge concerning the issues involved, and for the general good of the denomination. We believe that revision is desirable, and although the question may remain before our Presbyterian brethren for some years, the present indications are that wisdom and good fellowship will prevail and that the church will adjust itself to those changes of faith which, as every observer knows, have come in the faith of the people but have not been embodied in the creed.

The General Assembly of the United Presbyterian church, in session at Des Moines, Iowa, on the 28th of May decided "to exclude members of secret orders from admission to the church." The action is interpreted by some as giving authority to expel those who are already members of the church and of such orders.

The National Anniversaries of the Baptist denomination have been in session at Springfield, Massachusetts where they closed on the 28th of May. The question of Foreign Missions in Africa, Japan and China engrossed a large share of the attention of the Convention.

The decision of the Appellate Court of Western New York bearing upon the opening of the Pan-American Exposition on Sunday is still delayed.

The Annual Conference of Christian Sabbath keepers in London was held in that city on Thursday, May 23, 1901.

PASTOR'S EXCHANGE.

Dear Brethren in the Ministry:—A few weeks since our Sabbath-school Superintendent asked our school how many of them thought we ought to set apart some day for especial services with which to remember the fact of Christ's resurrection, and impress the importance of that fact upon all, and especially upon the minds of the young. I have thought to place this question before you and ask that those who will may give their views upon the matter. Let it be distinctly understood that in doing so, I am not in any way pleading for taking up the Easter service. But, as a matter of just and proper religious training, would it not be well for us, as a people, to set apart the second Sabbath in April of each year, as a day for appropriate services with which to commemorate the resurrection of Christ. E. A. WITTER.

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 XII.—A NEW HEAVEN AND A NEW EARTH.

For Sabbath-day, June 22, 1901.

LESSON TEXT.—Rev. 21: 1-7; 22-27.

GOLDEN TEXT.—He that overcometh shall inherit all things; and I will be his God, and he shall be my son.—Rev. 21: 7.

INTRODUCTION.

We have for our lesson this week two selections from the last section of the Book of Revelation preceding the conclusion. The apostle pictures for us the new heaven and the new earth, and the new Jerusalem, and this sets forth the final triumph of the Lamb.

It is probable that the visions of this book are not to be regarded as arranged in strictly chronological order. We need not to think of the new heaven and the new earth as a conception which must await the consummation of all the other visions before it may be realized. In v. 8 the wicked are spoken of as if existing, although all wickedness and death and Hades seem to have been entirely put away at the end of the vision in the previous chapter.

In the passages for our present study, as well as often elsewhere in the Book of Revelation, we have a carrying forward of Old Testament prophecies and an expansion of them. In Isa. 65: 17ff the prophet pictures the new heavens and the new earth, and the new Jerusalem which are to be established by the coming of God himself. Ezekiel has also a wonderful vision of the new Jerusalem, and other prophets make allusions to it.

TIME, PLACE AND PERSONS.—Compare last week's lesson.

OUTLINE:

1. The New Earth and the Peace and Joy Therein. v. 1-7.
2. The Glory of the New City and its Holiness. v. 22-27.

NOTES.

1. *And I saw a new heaven and a new earth.* The word translated "new" means that which is "recent" and so "fresh," "unused" in contrast to that which is "antiquated." A new tomb for example is one that has not been used, although it may have been hewn out of the rock long ago. We are not obliged to think, therefore, of the extinction of present physical universe and of a new creation of the earth from chaos. The idea is rather of a renewed earth—a reformed world, cleansed from its former defilements, and completely released from all its bondage to misery and evil. By "new heaven" is not meant a new place of abode for the saints who have departed this life; but new sky of blue to correspond to the new earth with which it is ever intimately connected. *And there was no more sea.* As a rule we may say that the Hebrews were no sailors. The sea was a barrier to peaceful intercourse between nations and often brought death to those who essayed to cross it. To John upon the isle of Patmos the sea separated him from his beloved fellow-Christians, and from his work. It is no wonder then that he should omit it from his picture of a perfect earth.

2. *The holy city, New Jerusalem.* In Isa. 52: 1, Jerusalem is called the "holy city." Its holiness is the paramount feature of its newness. It is a city of great splendor, it has peace and prosperity; but above everything else, it is holy. Compare the prophecy of Zechariah (Zech. 14: 20, 21), which emphasizes this idea of holiness by saying that even the bells of the horses shall be inscribed, "Holy unto the Lord." *Coming down from God,* etc. The new Jerusalem is strictly of heavenly origin. *Prepared as a bride adorned for her husband.* The city itself, and not merely the inhabitants thereof, is represented as the bride of the Lamb of God.

3. *And I heard a great voice out of heaven.* The Revised Version reads instead, "out of the throne." As in the case of a great voice in v. 10 of last week's lesson, we are not told whether this is the voice of God

or of an angel. *Behold the tabernacle of God is with men.* This means more than simply that God is upon earth. He is in close relationship with mankind. (It is interesting to notice that this form of expression occurs elsewhere in the New Testament only in the Gospel and in the First Epistle of John.) *And they shall be his people.* The word translated "people" is that so often used to designate the chosen people in contrast with the Gentiles; but it is here in the plural number, and should be rendered "peoples." Redeemed men from every nation are now to occupy the position of intimate relationship with God, which was so often promised to Israel. Compare Ezek. 37: 27, and other passages.

4. *And God shall wipe away all tears from their eyes.* In this new, renewed holy city there is to be no sin and consequently no misery. God himself will refresh all those who have been in sorrow. Compare ch. 7: 17; Isa. 25: 8. *No more death,* etc. The great misfortunes of our earthly existence are utterly done away. *For the former things are passed away.* The old conditions now no longer have any force; all things are renewed.

5. *And he that sat upon the throne,* etc. A confirmation from the divine One of what has already been declared by the voice.

6. *I am Alpha and Omega.* Alpha is the first and Omega the last letter of the Greek alphabet. This clause is a figurative expression of infinity of the Divine One. Compare ch. 1: 8. Here as often elsewhere in the Revelation it is difficult to be sure whether God the Father or God the Son is meant—in this case probably the latter. *I will give unto him that is athirst.* Compare the gracious promise of our Saviour in John 4: 14. See also Isa. 55: 1.

7. *He that overcometh shall inherit all things.* Compare the blessings for the overcoming one so frequently mentioned in the second and third chapters of this book. The one who is athirst is the one who desires, and he is the one who shall obtain. Instead of "all things," the better manuscripts read "these things." The blessings of the new earth and of the new Jerusalem are offered freely to those who sincerely desire them, and show that desire by action. *And he shall be my son.* The very pinnacle of blessing. What blessing can we imagine greater than relations of closest fellowship and intimacy with the Divine One? Compare 2 Sam. 7: 14.

We omit the corresponding curse for the faint-hearted and for the unbelievers, and a part of the description of the wonderful city. This description is highly figurative, and transcends all that we can imagine. If this may be said of the picture, what of the original?

22. *And I saw no temple therein.* Compare the description of the heavenly temple in ch. 11: 19. The word translated temple is that which refers not so much to the structure as to the holiness; it might well be rendered "sanctuary." In this new city no especially holy place is needed; for all is holy, and the Lord God Almighty and the Lamb are continually present.

23. *And the city had no need of the sun.* When we remember that all the physical life of this earth is dependent upon the sun, and that all artificial lights come indirectly from this great luminary, we are amazed at the sublimity of this clause. *For the glory of God did lighten it.* Compare Isa. 60: 19, 20. The "glory of God" is here his divine majesty, the visible brightness of his appearance.

24. *And the nations,* etc. The words "of them which are saved" should be omitted, following the best manuscripts. The nations, the Gentiles, are now to enjoy the light of God as well as the chosen people. This is practically the same lesson as that suggested by the reference to "peoples" in verse 3. *And the kings of the earth,* etc. Compare Isa. 60: 3. *Do bring.* Present tense denoting continued or repeated action. It is to be noted that in this lesson the verbs seem to be put in the past, present or future tenses in a way that at first sight seems indiscriminate. It is probable that the author is following the Hebrew method in prophetic passages where the different forms of the verb refer not to distinctions in time, but simply to completeness or incompleteness of the action. *Their glory.* That is, their magnificence, their excellence. *Honour* should be omitted in this verse.

25. *And the gates of it shall not be shut at all by day,* etc. As there is continual peace and no night at all, the gates are not to be closed at any time. There is to be no interruption to the stream of those who come to this glorious city, bringing unto it the glory and honor of all nations.

27. *And there shall in no wise enter into it anything that defileth.* Instead of "defileth," we should read "unclean," following the best manuscripts, which differ from the received Greek text in one letter. The nations and kings—all who come—are not visiting aliens. They have become regenerate citizens of the new earth and of the sacred city. Their names are written in the Lamb's book of life.

Popular Science.

BY H. H. BAKER.

Telephoning Through the Earth.

The fact that the human voice can be transmitted through the earth has been known for some time. M. Maiche demonstrated the fact that conversation could be carried on through the earth for the distance of 3,600 feet. Later experiments have been made under the supervision of the British Post Office Department, which have resulted in extending telephonic communication to a longer distance.

A test case was made as long ago as 1894, in Scotland, when it was found that nine miles of a wire, in a line, would admit of a mile and a third in the centre to be taken out, and not affect telephoning.

In 1899, it was found that the wires could be shortened by introducing induction coils, and having the ends of each wire, where separated, terminate in an earth plate. This allowed the space between the plates to be extended to the distance of two and one-eighth miles. This telephone service has been in constant operation since.

Improvements have been made during the last year which enable telephone messages to readily be transmitted over an intermediate distance of five miles without wire.

When we take into account the electrical currents that are constantly encircling the earth, highly magnetizing certain kinds of iron ores, causing the deflection and disarrangement of magnetic needles, or by the grounding of a wire at the end, forming a circuit, is there any reason why the human voice, when once placed on an earth current, cannot be carried to any distance desired?

As electricity evidently fills all space between atmospheric molecules, and is more easily and powerfully affected than oxygen, nitrogen, or any of the elements composing the atmosphere, is it not electricity that forms the wave, which is so fine and delicate as to carry with it all the peculiar shades of the human voice, or the finer strains of instrumental music, for a thousand miles? Only electricity could take it so quickly.

If it were possible to prevent electricity from being acted upon by the human voice, we doubt whether the faintest whisper could be heard. No human voice could exist, as there would be no wave to receive and carry it forward. Not "Britannia," but electricity, "rules the wave."

GOD is so great that he communicates greatness to the least thing that is done for his service.—*John Wesley.*

REFERENCE LIBRARIES.

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

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

Address: American Sabbath Tract Society,

PLAINFIELD, N. J.

Special Notices.

North-Western Tract Depository.

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

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

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

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

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

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

PROGRAM 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.

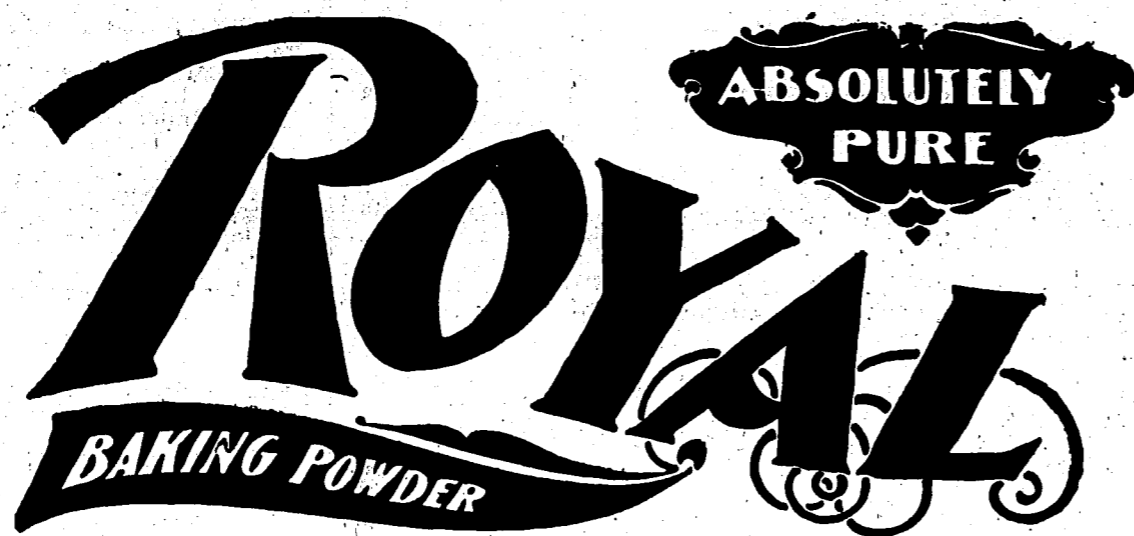
EVENING.

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

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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.

DAVIS.—Julia Ann B. Davis died at her home in Shiloh, N. J., May 16, 1901.

She was the daughter of David McPherson, of Stoe Creek. Born Dec. 5, 1826. She was married to Geo. T. Davis, April 7, 1853. While no children were born to them, they gave a home to the homeless. Among these is Mr. Harry Nelson. Twenty-two years ago they moved to the village of Shiloh. March 12, 1892, Mr. Davis died. Many kind neighbors and friends were present to share the grief and loss of the brother, Theodore McPherson, and the sister, Mrs. Sallie E. Gillett, of Plainfield, N. J. Services at the home. Sister Davis was much respected and beloved. E. B. S.

WILLIAMS.—At his home, near Verona Mills, N. Y., May 13, 1901, David P. Williams, in the 85th year of his age.

Brother Williams was the fifth son of the late Joshua and Sarah Williams, descendants of the famous Roger Williams, of Rhode Island. He has spent his entire life in this locality. His occupation has alternated between farming and school-teaching. During his educational career he served for a time as school commissioner. Other and important positions of public trust have been given him in town and county affairs. During the Civil War he served as enrolling officer. At the age of 14 he gave his heart to the Lord. Soon after he united with the First Verona Seventh-day Baptist church, while yet in its infancy. He has been a constant and faithful member, and has held the position of trustee, moderator, chorister, superintendent and teacher in the Sabbath-school, and for some forty years was church clerk. For years he was a faithful helper and advisor of his brother-in-law, the late Charles M. Lewis. April 11, 1849, he was united in marriage to Miss Caroline Wentworth, who passed to the home above some seven years ago. He was a man of stalwart character, intelligent, ambitious, social, brave, frank and gener-

ous. Services were held in the church May 15, conducted by the writer. Text, 1 Sam. 20: 3; Num. 23: 10; Phil. 1: 21. G. W. L.

DAVIS.—Charles E. Davis was born Jan. 1, 1848, and died near Shiloh, N. J., April 11, 1901.

He was the son of Deacon Enoch Davis. Charles was never married, but he had a home with kind friends. His life was spent in and near Shiloh, with one brief visit to the West. As none of his near kindred are living, his funeral was held at the home of a distant relative, Bro. Ed. Davis. In early life he was converted and became a member of the church at Shiloh, which relation continued until his death. E. B. S.

Literary Notes.

MANY women have been reproached for living for the sole object of entertaining. No one doubts that such an aim is petty and narrowing, but it is equally certain that it is a woman's duty to understand the Art of Entertaining, and this forms the subject of an attractive and useful article by Lady Jeune in the *Cosmopolitan* for May.

"LANGUAGE IN THE HUMAN BODY" is the title of a neat little brochure of 32 pages, by Mary Alicia Stewart, teacher in English in Battle Creek College, Michigan. Price 10 cents. This little book is somewhat unique, as the following extract from the "Foreword" will indicate. If the teachers into whose hands it may fall are as capable of interesting their pupils as the author of the work evidently is, it will help to lessen that "dryness" which is so often associated with the study of grammar.

"The ideas set forth in this brochure may seem fanciful to some, but the correspondence between the different parts of the body and the laws of language is certainly striking. In carrying out the comparison, it has not seemed necessary or best to take in every little detail, indeed it might seem impossible to do so; but the chief facts of grammar are given, with examples to illustrate all the points taken, so that one looking through this booklet will have a fair idea of the fundamental principles of grammar. It is also thought that it may help to make the study more interesting to young students, thus to connect it with physiology.

* * * The subject is presented in the form of

questions and answers, as the author has given it to classes."

Geological Proof of the Deluge.

Evidences have been found of a former great sea around Mt. Ararat. The Biblical account of the Flood is substantiated! Dr. Frederick G. Wright, Professor of the Harmony of Science and Revelation at Oberlin College, tells of his great discovery in a convincing article in *McClure's Magazine* for June. While traveling in Asia he found geological conditions such as only could be explained by a vast internal submergence of all that region where the Scriptures locate the Flood. The evidences of the Deluge Dr. Wright sets forth very clearly, and his conclusions are so logical as to admit of no question. The facts as they appear to him are based on the story in the Bible and the geological conditions discovered.

TWO VERDICTS.

BY ARTHUR LEWIS TUBBS.

She was a woman, worn and thin,
Whom the world condemned for a single sin;
They cast her out on the king's highway,
And passed her by as they went to pray.

He was a man, and more to blame,
But the world spared him a breath of shame.
Beneath his feet he saw her lie,
But raised his head and passed her by.

They were the people who went to pray
At the temple of God on a holy day.
They scorned the woman, forgave the man;
It was ever thus since the world began.

Time passed on and the woman died,
On the Cross of Shame she was crucified;
But the world was stern and would not yield,
And they buried her in the Potter's Field.

The man died, too, and they buried him
In a casket of cloth with a silver rim,
And said, as they turned from his grave away,
"We have buried an honest man to-day."

* * * * *
Two mortals, knocking at Heaven's gate,
Stood face to face to enquire their fate.
He carried a passport with earthly sign,
But she a pardon from Love Divine.

O! ye who judge 'twixt virtue and vice,
Which, think you, entered to Paradise?
Not he who the world had said would win,
For the woman alone was ushered in.

—The Ram's Horn.

MUSIC AT THE PAN-AMERICAN EXPOSITION.

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SPEAKING of worrying, which kills more people than disease, keep a record for a month and see if you do not worry over a great many things that turn out all right.—Daily Cheer.

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