

THE SABBATH RECORDER.

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

VOLUME 57. No. 23.

JUNE 10, 1901.

WHOLE No. 2937.

CONTENTS.

EDITORIALS.	
Paragraphs.....	354
The Joy of Victory.....	354
The Forward Look of Faith.....	354
In the Silence of the Woods.....	355
On the Irish Coast.....	355
The Central Association.....	355
Tract Society Receipts.....	357
MISSIONS.	
Paragraph.....	358
Missionary Hour, Central Association.....	358
Treasurer's Report.....	358
Discovery of a Roman Temple.....	358
WOMAN'S WORK.	
If We Had But a Day—Poetry.....	359
Paragraphs.....	359
Mrs. Randolph's Letter.....	359
Patriotic.....	359
A Plea for the Birds.....	360
Hotel Musings.....	360
The Marvels of Mud.....	360
INQUIRY COLUMN—	
Paragraph.....	361
News of the Week.....	361
Hebrew Messianic Conference.....	361
The Glory and Power of the Church.....	361
YOUNG PEOPLE'S WORK.	
Snap Shots.....	362
The Hour at the Central Association.....	362
Did You Know?.....	362
Gleanings from C. E. Reports in Central New York.....	362
Our Young People and the Work of the American Sabbath Tract Society.....	362
Our Mirror.—Paragraphs.....	363
Boyhood's Haunts—Poetry.....	363
CHILDREN'S PAGE.	
The Pig that Would See the World.....	364
Four Little Grizzlies.....	364
Our Theological Department.....	364
SABBATH-SCHOOL.	
Lesson for Sabbath-day, June 15, 1901—Jesus Appears to John.....	365
POPULAR SCIENCE.	
Good News.....	366
MARRIAGES.....	366
DEATHS.....	366
LITERARY NOTES.....	366
Harriet Newell Maxson-Greene.....	366
SPECIAL NOTICES.....	367

A Morning Prayer.

PHEBE A. HOLDER.

WE come to thee, dear Father, Lord,
 Before the duties of the day,
 We look into thy face, and lay
 Our hands in thine, to guide the way.
 Help us to feel thy presence near
 In all we do, where'er we go.
 According to our need give grace
 And help us every trial through.
 Thou art our Father, Saviour, Friend,
 Thou knowest all that we can bear,
 Temptation thou hast measured, known,
 In human weakness had a share.
 Our trials thou hast tested, shared.
 Thy foot has pressed the cruel thorn,
 The heaviest part of every cross
 With love for us thyself hast borne.
 Nor is there any previous joy
 Into my cup of life to fall,
 That is not dearer, sweeter far,
 Because thyself hast chosen all:
 So what may be before us now,
 May all but bring us closer still
 To thee, O blessed Master, Christ,
 To do with love thy holy will.

—Selected.

The Sabbath Recorder.

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

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

It took us many years to grasp the idea that Christ was "made perfect through suffering," that is, that the human element in him brought him under the universal law of human experience, which gives growth in spiritual matters according to the experiences of life. The same law appears in the developing of his inner conscience concerning his mission as the Messiah. From the hour of his baptism it is easy to see that there was unfolded to him, day by day, from above, the greatness of his work and the true nature of the kingdom he came to establish. These thoughts are suggested not as a basis of a theological opinion, but as food for encouragement to the reader. If he the sinless one—though tempted in all points like as we are—grew into larger knowledge of his mission and work, and was strengthened and fitted for it by experience, and notably by the sufferings which came to him, we too should experience that which teaches in various ways our want of knowledge, increasing our strength if we are obedient, and adding wisdom if we are open-hearted. We are brought thus into closer sympathy with him who was an high priest, touched by the feelings of our infirmities and therefore able to minister unto us by that highest law of ministry, common experience with common results. Surely Christ comes closer to our lives and lifts us with an everlasting power when we can feel that, though so far above us in his sinlessness, he walks hand in hand with us in those trying experiences, through which the best results of our lives are gained.

As THE time approaches for the convening of Conference, the RECORDER ventures to urge upon all churches that they make provisions for sending their pastors to the anniversaries. As we said one year ago, no church can afford to lose the benefit to itself which comes from sending its pastor and receiving the reports and inspiration which every devoted pastor will carry back to his church. As the volume and importance of our work increases, it is more than necessary that every church should be kept in close touch with our denominational work, and kept keenly alive to the duties and benefits which come from joining in that work. There are very few churches that are not able to meet the expense of sending their pastor to Conference, or, if it was necessary, to share the expense with him. Favorable rates will undoubtedly be secured, and whatever money may be necessary for thus sending your pastor will be wisely invested in behalf of the cause of Christ. We do not urge this that pastors may have a vacation, however much they might deserve it, but that they may be better fitted to do their work and to lead their churches aright, because of their familiarity with the work of the denomination. We also join in urging the young people, both men and women, to make special efforts that they may attend and gain inspiration and help, thus laying the foundation for greater usefulness in the future.

WE congratulate our readers upon the rich feast which appears in the pages of the RECORDER this week. The Editor being pre-

vented by other duties from attending the Central, Western and North-Western Associations, the Business Manager, Mr. Mosher, is in attendance. The report of the sessions at Verona, as they appear in this issue, were made by Rev. L. C. Randolph for the first day, and by Mr. Mosher for the remaining time. A perusal of what they have reported will assure the reader that the RECORDER loses nothing by the absence of the Editor from the sessions. It is gratifying to note that at Verona, as was also true at Shiloh and Salem, there was a rising interest in every form of denominational work, an increasing desire after higher spiritual attainments, and a corresponding growth of interest in the work of Sabbath Reform. In all this the RECORDER rejoices greatly, and commends each of its readers to the highest standards for individual living, together with a deep and undivided interest in the larger mission which has come to our hands as Seventh-day Baptists. Beyond the reports of the Associations, our readers will take interest in Dr. Daland's report touching the Hebrew Conference lately held in Boston. We are justified in the satisfaction felt as this number of the RECORDER goes forth, with every department fully sustained, and with an increasing desire on our part to add much to the work and interests of the denomination, through these pages.

THE JOY OF VICTORY.

Through all human history the joy of having accomplished a difficult task, and particularly of having overcome an enemy, has been reckoned among the highest of joys. Rest is grateful after struggle, and victory partakes of the nature of rest. As triumph over that which has opposed us is grateful both to our self-interests and to the larger conception of having struggled for that which is right, victory partakes of triumph and brings exultation. The word of God presents our final triumph under many figures in which the idea of permanency as well as of joy is the language of victory. Among the various figures used by the Revelator we recall that in the 3d chapter which says; "him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." Here the figure changes from the activity of life to the thought of permanency, beauty, and the highest type of service. The temple of God as spoken of by the Revelator represents Heaven, that is joy, rest, worship, fellowship, and all else which the heart associates with home and eternal redemption. In this temple the Divine presence constantly dwells. Here all the redeemed gather to rejoice over their triumphant salvation, to bring their songs of thanksgiving and to commune with him through whom they have been redeemed. In this temple the Divine glory is manifested and the ever renewed evidences of the Divine love are always crowding forward. This temple becomes the home of the redeemed.

We have wondered sometimes, while wandering through the great cathedrals and costly churches of the Old World, whether the religious element out of which they grew had not much in common with the triumph of faith as it is imaged forth by the Revelator. In a great cathedral the pillars are prominent features of beauty and important elements of strength. For example; those in the Nave of the Cathedral in Cologne, Germany, one of

the largest of which, standing near the southern entrance is thirty-six paces in circumference at the base. It and its fellows not only support the lofty ceiling far above, but through delicate carving, extend themselves in what seem to be the branches of trees, so that each pillar, forming the trunk, is finished in the outreaching branches that blend in the ceiling.

Carry this thought into your spiritual life and think of the triumph of the redeemed who find at last that God can utilize them and make them as pillars to support and beautify his temple, the place of his dwelling. No triumph of earth is comparable to such a triumph. Think of it! Your life transformed until its weaknesses are all gone, beautified until its imperfections are no more, made fit to stand, polished and perfected in the temple of God where all the redeemed of earth are gathered! Think of the service that such a figure of speech suggests and let the thought inspire your heart until nothing earthly shall keep you from such love and obedience as will give, even here, that transformation that will at last fit you to be made a pillar in that temple from which you shall no more go out forever—forever.

THE FORWARD LOOK OF FAITH.

It is easy, even for a comparatively weak faith, to recognize divine power and providence in what has already occurred. That which has been stands out in our minds and memories so that it is not difficult to believe in one or another form of divine intervention in behalf of the truth or in behalf of ourselves. But when we turn to the future so much is unknown to us that it is far more difficult to believe in advance that the future will be, as the past has been, under the care of divine love. This is doubly true when the present is filled with difficulties, and there is a seeming absence of the divine presence. One who has just left the room said: "Men are never conscious that they are writing important history at the time it is being written." In a similar way we are likely not to be conscious of the divine presence and guidance, which is the basis of all faith.

One reason why the average Christian accumulates little faith, or better, the power to believe concerning the future, is that he does not learn enough from past experience. It is not sufficient that we remember what has been, but that we remember it in such a way as to gather wisdom for positive conviction that what has been is the promise of what will be. Looking backward one may see many instances of the divine presence and guidance, and we need to learn that "he who changeth not, but is the same yesterday, to-day and forever," continues to grant guidance and blessing. We need to learn the truth that it is eternal now with God, and that which we call past, present and future are only the necessities for adjusting our conceptions of time to the larger conception of eternity, which is an attribute of God. When our faith can grasp the thought that in that which we call the past, God worked no more than he is working now, that he was then no nearer to those who believe than he is now and will always be, we have a firm foundation for belief in the future.

Faith ought to be a present living principle, a deep and continuous conviction of life. Because divine help has been given in the past

we ought to know without question that it will be given in the future, if we are in an attitude to receive it. One trouble with our weak faith is that we conceive of God as granting blessings only, or mainly, when we plead for them; but the greater truth is shown in Christ's words concerning the ever-present power and blessing of the Father who sendeth sunshine and rain on evil and good alike, at all times. Could we rise to the highest place, we should see that, so far as the general ordering of God touching our lives is concerned, all things at all times are best. That we see to such a little distance and are so easily blinded by momentary feelings and surroundings is one great cause for the weakness of our faith and the dimness of our sight.

True faith is not forced. One cannot arbitrarily compel himself to believe. Hence the value of all that has been, in teaching us that divine love and wisdom will continue to act in the years before us as they have acted in the years behind us. Let it be accepted that God is the one first and great fact, power and personality. Assure your heart that he is not only the source of life, but that his boundless love is continually planning, as it has been doing from the first, that which is best for his children. On such a foundation faith finds an open pathway and goes forward with fearless feet.

IN THE SILENCE OF THE WOODS.

In a late number of the *Interior*, its editor, Dr. Gray, in "Camp-fire Musings," reveals a personal experience in the following words. As the summer days come on and our readers come into closer touch with God in Nature, Doctor Gray's words will have a double interest.

In solitude one becomes absorbed in the small things around him. No phenomenon, however trivial, fails to attract his attention—the wind, weather, clouds and all forms of animal and vegetable life—these are his companions, and he invests them, or rather he discovers that they are invested and permeated with something above the material. A tree is not more obvious to the physical eye than the spirit of the tree is apparent to the vision of the spirit. There is a spiritual atmosphere pervading the woods which the soul breathes as really as his nostrils do the pure air. There are spiritual presences both bodied and unembodied, and they are all friendly and wish to be companionable. These trees have souls, and they are pure in heart, without a malevolent trait—most gentle and accessible and desirous to be serviceable. It is an inspiration to gain access to their society and to their confidence. I suppose that this presence, this pervading spiritual atmosphere, is God, and am glad to so believe, because it is so gentle and kind, uplifting and inspiring. God is not to be found by introspection, by searching our hearts. There is probably less of him there than there is in one of these apple-blossoms. We are a good deal more liable to find self there than God. I do not know whether this beautiful tree, in its new spring robes, is spiritually individualized, or whether it is a transparent medium through which God shines; each tree revealing something of him that is peculiar to itself, and therefore having a semblance of individuality, but I am inclined to think that it has its individual soul. There are gentle murmurs and whisperings coming in from the surrounding waters and forests; sometimes voices which one can hear if he will listen. Though I do not know with certainty from whom or what they come. I believe them to be the voices of God, either direct or through friendly spirits. I know by their tones and their gentleness that they are friendly. The voices appear to come as vibrations of the atmosphere of universal kindness, an atmosphere which is to the wings of angels what our material atmosphere is to the wings of doves and bees. These voices take on at times, a plaintiveness and an anxiety, like that of a mother searching here for a lost child. I suppose these callings from the spiritual world, of which the material world is a part; as the root is part of the tree, and the foundation of the facade—I suppose they may be heard at any time of life if one inclines to listen,

but I hear them more distinctly now than when I was young—yet Bryant in his youth wrote:

"When thoughts of the last bitter hour come
Over thy spirit, and sad images
Of the stern agony and shroud and pall
Make thee to shudder and grow sick at heart,
Go forth, under the open sky and list
To nature's teachings."

ON THE IRISH COAST.

Clifton Johnson, writing in the *Interior*, of Ashill, an island on the coast of Ireland, details an experience in which even the inland reader will find a lively interest. He was exploring the sea-worn cliffs which the waters had carved in imitation of a great cathedral.

To get a closer view of this temple of nature I left the car and walked along the foot of the crags over a beach strewn with rounded stones, and brightened with shreds of seaweed from the distant tropics. The tide was fast rising and the waves were roaring on the strand and sliding in farther and farther and trimming it narrower each moment. Already the green water had invaded the outer arches of the cathedral. But the spot was a grand one and I stayed on until I heard the faint shout of my driver behind me and saw him standing up in the car and waving his whip excitedly. I took the warning and started back. Where there were smooth stretches I ran and when I reached the car and clambered aboard, the driver lashed his horse and we were off at a gallop. The sandy beach which a little before was many rods wide was now a mere ribbon, and the waves, stealthy, powerful, insistent, in a minute more would wipe it out altogether. I clung to the car, the horse ran, and, at the last moment, with the waves lapping about the wheel-spokes, we turned sharply aside and climbed over a great ridge of pebbles and were on the firm turf beyond the reach of the hungry sea which had taken full possession of the beach we had just left.

THE CENTRAL ASSOCIATION.

FIFTH-DAY—MORNING.

In the midst of a pouring rain, a small congregation gathered in the First Verona church at ten o'clock to open the services of the sixty-sixth anniversary of the Central Association. Although the rain prevailed throughout the morning, the people continued to congregate until the room was well filled. The Moderator, Dea. C. J. York, called the association to order with the earnestly expressed wish that God would graciously bless the services now beginning. Elder L. M. Cottrell led the devotional services, speaking of the consecrated leaders of other days, and making a fervent plea for the outpouring of the Holy Spirit and the conversion of souls. Pastor Geo. W. Lewis, in his address of welcome, spoke of this church as the central one of the Central Association, a church remarkable for the number of its aged members. He spoke of the opportunities of these coming days to which the people had been looking forward with anxious anticipation. Our special mission as a people is the Sabbath. "God's representative in time", "Standing amongst days as Jesus stands among men." This is one special mission—not the first and chief,—for evangelism must ever have this place. Please be patient, prompt, punctual, practical, persevering.

Secretary Whitford responded in cordial spirit, speaking of the value of these gatherings in the service of one common cause. We gather first, in the name of the Lord, in the interest of Missions, Sabbath Reform, Education and all the various lines of denominational labor. We have come for a spiritual uplift. Having little routine business, let us seek especially the baptism of the Holy Spirit. We need enlarged visions of our mission; a deeper sense of personal responsibility. May we be blessed, and a blessing.

The choir sang an anthem of praise. Rev.

A. B. Prentice read Is. 61:1-3 and John 4:46; 5:9; and led in earnest prayer for God's blessing. Pastor T. J. VanHorn took as his text, John 5:1-3, Theme: The Relation of Worship to service.

We know life by contrast. Olivet had its Gethsemane. If this Association have a mission, there will be found here a multitude of the blind and impotent folk to be helped by us. Our acts of worship count for little unless they cast light and help in the practical duties of life. Here are set forth our two great lines of work as a people. This was the Sabbath, and they observed it. The more we show the Sabbath by our lives, the less we will need to insist on its doctrine. The helping of those who are in need, this is what the church is for. I will not hinder the work by being one of the hospital patients, but will myself be in the life-saving service. We do not use the vital current of enthusiasm which we gain and it soon oozes away. I would have my pastor do evangelistic work, not spend all his time in study for my benefit. Jesus went to THIS man because he was the most helpless man there. There was no hesitation in his tone as he asked "Wilt thou be made whole?" We can confidently bear our impotent ones before the throne of grace. This man was waiting for traditional methods. We need not wait for the coming of an evangelist, but claim the promise now. The sermon struck a strong, spiritual key-note.

After singing "Blessed be the fountain of Blood," and announcements, the benediction was pronounced.

AFTERNOON.

Dr. A. C. Davis, Jr. led a spirited praise service at the opening of the afternoon session, reading the 65th Psalm, this was followed with songs and brief prayers.

T. J. Van Horn was appointed assistant secretary. Letters were read from the churches. Reports were received from visiting delegates and a welcome was extended to them and to Dr. Palmberg and the denominational representatives.

W. C. Daland, spoke of the great pleasure of being in a gathering of this kind after five years of absence. E. B. Saunders, A. B. Prentice and G. W. Lewis spoke feelingly of the work in the Southwest, and special prayers were offered for the work in that locality. The session was dismissed after singing "Trust and Obey" and benediction by E. B. Saunders.

EVENING.

In the evening, W. C. Daland conducted a prayer and praise service for a half hour, leading the singing with strong effect. E. B. Saunders spoke of a night in 1891 in the bank at Milton when he asked three young men to help him preach to a pastorless church. "Two of those young men are here tonight, and I want to ask T. J. Van Horn to read Acts 2:1-12 and L. C. Randolph to lead in prayer, A. C. Davis, E. S. Maxson, and M. H. Van Horn following."

Brother Saunders preached from Eph. 5:18. He is a hard man to follow with a synopsis. Here are a few of the things he said. "If Jesus preached such a sermon to one, we need not be afraid to go through mud and rain to lead one boy to Christ. A man famishing for a drink of water, would you talk to him of its chemical composition? We must not only surrender, but we must stay surrendered, and drink deeper. It is coming

to be the business of the evangelist to get men to go back under the old cherry tree, and start again. God doesn't have to duplicate men. We should not live always in the third chapter of John, go on to the seventh. Suppose he had sent Nicodemus to Sychar—Nicodemus would have gone in the night. As the scripture hath said. That is the ground upon which Seventh-day Baptists have to stand."

SIXTH-DAY MORNING.

The morning session was opened promptly at 9 o'clock with a song and prayer service. After this preliminary service, the regular order of Associational work was taken up by reports of various committees. The Committee on Essayist, Delegates and Preacher of Annual Sermon reported as follows, which was adopted:

Essayist.—Mrs. T. J. Van Horn.

Preacher of Annual Sermon.—Rev. A. C. Davis; alternate, Rev. A. B. Prentice.

Delegate to Western and North-Western Associations.—Rev. W. C. Daland; alternate, Rev. J. T. Davis.

Delegate to Eastern and South-Eastern Associations.—Rev. A. B. Prentice; alternate, Rev. L. R. Swinney.

Report of Advisory Missionary Committee made by Rev. L. R. Swinney, Chairman, showed that the Committee had been busy during the past year in its efforts to help the Missionary Board in its labors on the field. After singing "A shelter in the time of storm," the report of Committee on Petitions was presented by Rev. G. W. Lewis, showing that but one petition was made for the holding of the next session of the Association, that coming from the church at West Edmeston, which was accepted by vote of the body.

Report of Committee on the State of Religion made by Rev. A. B. Prentice, showed a deep religious feeling throughout the churches, recommending that a steady holding to a faith in the continuous guiding of God was the one thing to be sought. Remarks made relative to necessary work and example, not only of the pastor, but that of parents, were earnest and impressive. We wish all parents throughout our denomination might have listened to the worth of this work, and have become impressed that the striving after worldly goods is second in importance to the gaining of spiritual life. In too many cases, it may be, the "soothing plaster is applied where the blister is needed" in dealing with the question of Sabbath-observance. He is the strong man who goes out in the world, imbued with the principles of Godly life, which must be supplied by parental instruction and example from the cradle-life to manhood. Do not lament the fact that you are a Seventh-day Baptist, but go into the world of business, and emphasize this truth and stand by it. Success will come; failure always follows when a right principle is set in the background. This was a strong hour, not of momentary enthusiasm, but a deep indwelling of the Holy Spirit. The report shows that all but two of the churches in this Association have been supplied with the preached Word. The report also shows a net loss of 20, during the year, brought about mainly by the weeding-out process.

Report of Committee on Nominations was presented as follows:

Moderator.—S. W. Maxson; alternate, Alfred T. Stillman.

Recording Secretary.—L. Adelaide Clark.

Assistant Recording Secretary.—William P. Jones.

Treasurer.—Agnes Babcock.

Corresponding Secretary.—W. C. Daland.

Missionary Committee.—L. R. Swinney, A. C. Davis, J. T. Davis.

Ordination Committee.—A. B. Prentice, W. C. Daland, T. J. Van Horn.

On Obituaries.—E. M. Cottrell, M. Harry, E. S. Maxson.

Report of Committee on obituaries showed that among those who had passed away during the year might be mentioned officially David P. Williams, clerk of First Verona church; Mrs. Eliza Quibell, widow of Elder Quibell; Mrs. Melissa Green, wife of Dea. O. D. Green; Mrs. Lucy Ann Babcock, of DeRuyter.

After reading the minutes of the sessions up to the present hour, M. H. Van Horn, delegate from the South-Eastern Association, presented a paper treating the subject, "The Divine Touch." We will not attempt any synopsis of this most excellent paper; we have requested the paper that it may be published in full.

This was followed by music by the choir, after which the report of W. L. Burdick, delegate from the Eastern, Central and Western Associations to the South-Western Association was presented.

Pres. B. C. Davis, presented the interests of the Education Hour, touching with strong emphasis the thought of denominational life. Special prayers were requested and presented at the Throne of God at the opening of the Hour, seeking God's watchcare and direction upon our school interests. Singing by the choir, "How Firm a Foundation." Pres. Davis gave a general review of the work of the Education Society, making clear the business side of the Society, following with a strong address on the line of educational work purely on a denominational basis. A strong plea was made for an increase of the list of Life Membership in the Education Society, thereby providing a means of revenue for enlarging and strengthening the work of the Society in its Theological Department.

Rev. E. A. Witter, of North Loup, spoke of what our schools are doing for the young people of the Northwest. He emphasized the importance of our young people attending our own schools as a means of building up our denominational life. Rev. L. C. Randolph spoke of what our schools need from us in the way of *working* men and women. True worth is rewarded. Our schools enkindle desires in the minds of young men and women for higher living. It does not hurt that our boys and girls have to "work their way through college." They come out better men and women for the struggles.

The meeting was dismissed by benediction pronounced by Dr. A. C. Davis.

AFTERNOON.

The session was opened with singing by the choir, and under the direction of Delegate M. H. Van Horn, a number of earnest prayers were offered in behalf of the session, in our work of Sabbath Reform, and for all our denominational interests. After further singing by the choir, and the time having arrived for the Tract Hour, J. P. Mosher presented the work, hopes and claims of the Society.

Rev. W. C. Daland spoke strong words in favor of the influence of the RECORDER in the church-life throughout the denomination. First, the RECORDER ought to be in the hands of the minister; second, all church officers should have the paper; third, every church member should have the paper; fourth, all subscriptions should be paid promptly.

Rev. E. A. Witter spoke of a "denomination without a paper." The application was to the family without the paper. It is impossible to infuse any denominational interest in the person who is not acquainted with the denomination. No one can be posted on denominational lines who does not have the denominational paper. The remarks by both Bro. Daland and Bro. Witter were freighted with strong points in favor of supporting our own paper. This hour was closed by singing "True hearted, whole hearted," by choir and congregation.

Open parliament on Sabbath Reform work was conducted by Rev. O. U. Whitford: Sabbath Reform work means two things—work inside and work outside. We need to reform ourselves—reform inside—to accomplish outside Sabbath Reform work. *True* Sabbath-observance on the part of Seventh-day Baptists is the only basis upon which to build and sustain Sabbath Reform work. Such questions were presented as: Can Seventh-day Baptists do more good by scattering than by concentrating, in settling in new communities? Why preach a sermon on the fourth commandment more than on "thou shalt not steal"? Would it be best to present the Sabbath question to a true Christian if you knew it would cause him trouble? How make the Sabbath a delight? Does not the holding of our Tract Hour and our discussions on the First-day, drive from our meetings some of our First-day friends? What part can the young people successfully take in Sabbath Reform work? What method would you recommend for the presenting of the Sabbath question by minister and evangelist? What is the ultimate object of our Sabbath Reform work? All these questions were spoken to with great interest, and indicated a deep interest in Sabbath Reform work.

This Hour was extended beyond the time limit, by vote of the body, so interesting were the replies to the questions presented.

Pres. B. C. Davis, spoke of the importance of the work of the Tract Society in gathering up the printed matter of years past and preserving the same for library use.

After singing by the choir, the benediction was pronounced by Rev. W. C. Daland, and the meeting was adjourned.

EVENING.

A service of song under the leadership of Rev. J. T. Davis ushered in the Sabbath. This was followed by a season of short prayers. Solos were rendered by Mrs. A. C. Davis and Mrs. T. J. Van Horn. Dr. A. C. Davis read the Scripture lesson, from Rom. 12. Rev. L. C. Randolph, delegate from the Western Association, preached the sermon, taking for his text Romans 12. Theme, "Consecration." The word consecration is not in the Bible in the sense in which we use it so much. It is used only twice—in Hebrews—both times of Christ. We can not consecrate ourselves. The Bible word is sanctification and it is an act of God. Our act is "submit yourselves," "humble yourselves," "yield yourselves," "they first gave their own selves to God." Hebrews 12 is a chapter on consecration. The chapter is clothed in living flesh, but there are bones and joints underneath. The theme is the surrender of the whole man to the will of God; first the body, second the mind, the mind being used in the broadest sense and covering the ambitions, the affections, the spirit of life. Our missionaries to

China and Africa lay their all on the altar. Shall we not feel shame for our lack of sacrifice. Let us all, each in our own place, manifest the same entire surrender to God's plan. Sink self out of sight. Let the world see Christ. All who could so present themselves to God were asked to kneel while we sang, "Just as I am." It was a season of deep spiritual power manifest in thorough-going, heart-felt testimonies that followed. As a closing feature of the evening's services, a warm, spiritual service of testimony was conducted by Rev. L. R. Swinney.

SABBATH MORNING.

With the rain somewhat abated, and the spiritual atmosphere of the community at summer heat, services began at 10.30 with a song service. After the close of this half-hour Rev. G. W. Lewis read the scripture lesson from 1 Peter. Prayer was offered by Rev. A. B. Prentice. Anthem by the choir. "In the City of our God." Rev. E. A. Witter was the preacher of the sermon, taking as his text 2 Sam. 18: 29—"Is the young man Absalom safe?" Life is a struggle. How goes the battle of life? We are on sacred ground; our ancestors worked and fought well for us. If we feel most keenly this battle for right, is it not well for us to stop and inquire "how goes the battle?" Ever be ready to respond to the command of our Leader. The angels of heaven bring to us the sweet words of Peace. Obedience to God's commands strengthens the very bonds that unite us to heaven. God is the only shelter in the struggle. At the close of the sermon a collection was taken for the Tract and Missionary Societies. Benediction was pronounced by Rev. A. B. Prentice.

AFTERNOON.

Session opened at 2 o'clock for Sabbath-school, under the direction of E. M. Bennett, Superintendent of the First Verona Sabbath-school. After singing, prayer was offered by Rev. A. B. Prentice. The lesson was divided into three sections; first, Is Christ's sacrifice greater than others? treated by Rev. L. C. Randolph; second, Christ's sacrifice once for all, by Rev. W. C. Daland. Third, closing words by Pres. B. C. Davis. The exercises of the hour were closed by singing.

At the close of the Sabbath-school Hour the Woman's Hour was ushered in. This was under the care and direction of Mrs. T. R. Williams, Associational Secretary. (The hour will be reported for the Woman's Page.)

In the evening after the Sabbath, a praise service was conducted under the leadership of Rev. T. J. Van Horn for thirty minutes, after which the time was given over to the Young People. (Reported by Editor of Young People's Department.)

FIRST-DAY MORNING.

With hearts all aglow with the indwelling of God's Spirit, all in keeping with the brightness of the sun which is in evidence for the first time during the sessions, a service of song was held under the direction of Prof. J. B. Swinney. At 9.30 o'clock the Moderator, C. J. York took the chair, when the order of unfinished business was taken up. One of the most important items adopted was a resolution to request the preparation and publication of a help for the use of the intermediate and primary departments in the line of our denominational life and growth.

The Corresponding Letter was presented by Rev. W. C. Daland which showed a steady onward movement on the part of all the churches in spiritual life. Delegates were named as follows: To the Western and North-Western Association, for 1901, Rev. Geo. W. Lewis; to the same Associations for 1902, Rev. W. C. Daland; to the Eastern and South-Eastern, 1902, Rev. A. B. Prentice; to the South-Western, jointly with the Eastern and Western Associations, Rev. A. H. Lewis.

The Sabbath-school Hour was opened with a paper, "Helps, their use and abuse," by Rev. A. B. Prentice. First, we should have and use our own "helps" in the study of the lesson. The "helps" ought to be used in the homes; they should not come into the schools; the Bible the only book in the school. Too often the lesson is not studied, but too much reliance is placed upon the "help" at the Sabbath-school session. Too much attention is given to the commercial side of life to study the lesson as it should be studied. There is much danger in having too many "helps." More reliance needed upon Bible-study; "helps" make study too easy.

"The importance of Teachers' Meetings; how can they be conducted in rural districts?" by M. H. Van Horn. We must surmount difficulties as we meet them. Personal preparation as well as general preparation needed. Circumstances must decide the holding of teachers' meetings. The best and most inspiring place for holding teachers' meetings is at the church, where the pastor should be present. By all means hold meetings, personally with God, as the best means of help.

"Frequent changes in officers and teachers, pro and con," by Rev. J. T. Davis. Circumstances must settle this question. Fitness for the positions must be considered for the good of the school. Do not lower the standard of the work. Well trained persons, those who are fitted for the positions, should be placed in the positions. Do not elect for life; do not elect simply for the purpose of "passing the offices around;" have efficient officers and train the full school to occupy the positions.

At 11 o'clock, Rev. E. B. Saunders read the Scripture lesson from 2 Tim. 2d chapter, following by a sermon drawn from the first clause of 1 John 3: 2. Theme, "Beloved, now are ye the sons of God." Conversion to God, and not to any man or church, must be. Submit to the leadings of the Spirit. "My son, be strong in the grace that is in Christ Jesus." Purity of life, uprightness of character, leading to the reward awaiting the sons of God.

Benediction by Rev. E. A. Witter.

AFTERNOON.

Session opened at 2 o'clock with a service of song, under the charge of Rev. L. C. Randolph.

At 2.30 the Missionary Hour was opened by Sec. O. U. Whitford with words emphasizing the love of Christ—the love for souls, for which Christ died—as the love that prompts and supports work along missionary lines. Prayers were offered that this missionary spirit might permeate all hearts, and thus send forth into the world earnest workers. (Full report of this hour on Missionary Page.)

At 3.30 sermon by Pres. B. C. Davis, Text, John 3: 17; "For God sent not his son into the world to condemn the world, but that the world through him might be saved." The

word world covers more than we are apt to think. It includes the whole universe, each remotest point. Mission of Christ in the world to make the characters of all beautiful and harmonious. The church must become co-extensive with Christ in this work. The redemption of man from sin is the work Christ came into the world to do. Christ the Light of the world. The acceptance of truth by man is toward a fuller development Christward. Love of Christ unites the universe. Humanity must unite in sending up one triumphal song of praise for this love of Christ.

Benediction pronounced by Rev. L. C. Randolph.

EVENING.

The closing session of the Central Association for 1901 opened at 7.15 with a song service followed by prayer offered by Rev. E. B. Saunders. This service was under the directing care of Dr. S. C. Maxson, of Utica. A quartet composed of Rev. and Mrs. T. J. Van Horn and Dr. and Mrs. A. C. Davis, rendered "The Penitent's Plea." Dr. Maxson presented a review of the first theological commencement, held on the shores of the sea of Galilee. The banquet preceded the examination, and was given by Christ to his disciples. The most trying examination was directed to Peter, which really brought out the abiding character of Peter in the love for his Master. This same examination is directed to us today. Our passing of or failure in this examination is evidenced by the love we show toward the Master and the sacrifices we make for the lifting up of mankind.

At the close of these thoughts Rev. E. A. Witter read the 132d Psalm and offered prayer when Rev. W. C. Daland took charge of the meeting. Attention was directed to verses six and seven of the Psalm read, describing the ark of God, relating how the children of Israel trusted more in the ark than in the helpful and protecting Spirit of God, how defeat came to them, how victory was again theirs. The text described the three-fold faith, that of childhood, the faith of hearing; that of manhood, the faith of struggle; and that of fellowship. The man after God's own heart is the penitent sinner. Faith which is the result of a struggle is the faith which cements humanity to God.

The minutes were read. The Association adjourned to meet with the church at West Edmeston in 1902, thus closing a most blessed and refreshing season with the people of Verona.

We hoped to present a picture of the meeting house at Verona Mills, N. Y., in this issue of the RECORDER, but the "cut" did not reach us in time.

TRACT SOCIETY.

Contributions in May, 1901.

Churches:	
Plainfield, N. J.	\$ 24 59
Piscataway, New Market, N. J.	34 55
Cumberland, Fayetteville, N. C.	4 00
Jackson Center, Ohio	92
Salem, W. Va.	5 00
Berlin, N. Y.	13 00
Farina, Ill.	3 28
Shiloh, N. J.	2 70
Sabbath-school, Farina, Ill.	5 89
Woman's Board	34 05
Collection, South Eastern Association, Salem, W. Va.	15 00
Mrs. C. D. Potter, Belmont, N. Y.	100 00
I. N. Looftboro, Welton, Iowa	5 00
G. H. Lyon, Ormsby, Pa.	10 00
Total	\$237 98

E. & O. E.

J. D. SPORER, Treas.

PLAINFIELD, N. J., June 5, 1901.

PAN-AMERICAN.

The undersigned can accommodate a number of boarders. Street cars direct to Exposition grounds. Address G. A. Campbell, or Mrs. C. B. Skinner, 209 South Division Street, Buffalo, N. Y.

Missions.

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

THE weather and the roads were very inauspicious for the Central Association. It rained all day the first day of its sessions, and more or less every day. This affected the attendance, for more would have driven out to the Association from the Brookfield and other churches had the weather been good. As it was, there was a fair representation from the churches. For an entire week or more hardly any sunshine was seen in this section of country. Notwithstanding the clouds, rain and gloom outside, there was a good deal of sunshine in the hearts and faces of the people, old and young, and in the meetings. The Sun of Righteousness, Joy and Peace shone in and upon the congregations, and there were spiritual light, enjoyment and delight. The good spirit, fervor and uplift of the Eastern Association came to the Central with increased power. The sermons and addresses were full of the love and joy of the gospel, and the Holy Spirit was present with power. All lines of denominational work and interest were presented with great tact, ability and enthusiasm. The services on Sabbath-evening or as some say, Sixth-day night were very impressive and solemn. After Bro. L. C. Randolph had preached a strong and inspiring sermon on Consecration, right at its close, he came down from the pulpit and asked all in the audience who would give themselves entirely into the hands of the Lord and seek the sanctifying and consecrating power of the Holy Spirit to kneel. Many knelt and he invoked the divine consecrating work of the Holy Spirit in our hearts and lives. It was a most solemn and impressive scene; one we shall never forget, and its influence and effect we shall never lose. This was followed by such a testimony meeting that it was indeed a great spiritual uplift and inspiration. The loving and painstaking care the Verona people gave to all the delegates, representatives and visitors was frequently spoken of with praise and admiration. The dinners and suppers were served in a house some three-fourths of a mile from the church, and the rain and roads were such that the people were carried in teams there and back to the church, and the good people of Verona did their extra work with such a glad spirit it made us all happy. What power there is in brotherly love and fellowship. With all the unfavorable weather and hindrances because of it, the Central Association this year must be counted as one of their very best in enjoyment, spiritual influence and power.

MISSIONARY HOUR, CENTRAL ASSOCIATION.

1. The conductor spoke of the purpose of the Missionary Hour, which has been held in the round of the Associations for so many years. This Hour, as well as all the Hours held on the various lines of denominational work, is for the purpose of giving information on the work being done and the needs on the mission fields; of giving inspiration and zeal in mission work; of increasing the missionary spirit; and for the purpose of imbuing our people with the spirit of a mission and devotion to its accomplishment. The various Hours have done a good work in these lines.

2. Why do we have missions? Because we

love Jesus Christ and wish to obey his great commission. Love is the primal and basal cause of Redemption, God loved the world and gave his Son for the salvation of men. Love saves. Love molds life and character. It is the love of Christ and of souls that gives to us the missionary spirit and missions. To increase the missionary spirit and effort among us we must grow in the love of Christ and of his kingdom and its great work. Our prayer should be continually, "More love for thee, O Christ."

L. C. Randolph spoke upon the evangelistic and quartet work. He sketched the student volunteer movement at Morgan Park, of 1892, and what it did. This started our organized evangelistic work. Young people have been and are being sent out to sing and preach the gospel of Jesus Christ. Two things this work is doing and is going to do: 1. Conversion of the world to Christ and to the Sabbath. 2. The training of workers for the saving of souls; to make soul-winners. Seventh-day Baptists have been pattering around home. They should have been out where the battle is on—where the cannon is booming. It is time for us to clear the decks for action, and capture the enemy. We should be winning glorious victories for Christ and his kingdom. Now is the time we should be living for God and for his work in the world.

W. C. Daland.—I am asked to speak upon our interests on the Gold Coast—a ten minutes talk on what ought to take ten hours. I shall never forget the scene of leaving Ayan Maim. How they followed me! They did not want the missionary to leave them, begged of him to come back. I left 22 people, children in thought and Christian life, but pledged followers of the Lord. They look to us for help. If we neglect our duty to them, God will do his work in his own time and by whomsoever he will. We shall suffer by the neglect. Nearly two years are past. Unless something is done from this end of the line the church will die. A minister and a teacher ought to be sent to them this coming Fall. We must not let this light go out. The above is but a faint outline of the vivid picture and the tender appeal which Dr. Daland made for the little church and mission at Ayan Maim.

Dr. Rosa W. Palmberg.—Our mission work in China is divided into evangelistic, educational and medical. Christ enjoined upon his disciples to preach and teach and heal. The medical work is divided into the dispensary work and hospital work. It is very important. By treating the sick and curing them one has a great avenue to the hearts of the Chinese. It makes a great opportunity for teaching them of Christ and his salvation. They flock to the dispensary; while waiting their turn for examination and for medicine the Bible-reader reads the Word to them and explains it. The missionary can talk to them of Jesus while treating them. The wealthy classes will not come out as a rule to the dispensary, but will ask the missionary to come to their homes. This opens the door to teach the gospel to the sick. Sometimes we can spend several days in the country, treating the sick and telling them of the Christ. In these ways medical missions are doing a great work in evangelizing China. The educational work is divided into boarding schools and day schools. In the boarding schools the boys and girls are boarded and clothed. Now,

however, the parents are required to clothe the boys and girls. There are a number of boarders who pay all their expenses that they may learn the English language. These boys and girls are unbetrothed when taken into the school. They are taught salvation through Jesus and Sabbath truth. When they are old enough and thus trained in the English language and in the Bible they are used as teachers and trainers. The boarding schools furnish native workers and make Christian homes. In the day schools the boys and girls are taught in the Bible and Bible catechism, as well as the things of a secular education. The day schools are recruiting stations for the boarding schools. Dr. Palmberg closed her deeply interesting talk by singing in Chinese two stanzas of the hymn, "Just as I am." She exhibited at the close of the afternoon session some beautiful and valuable articles of dress and Chinese handiwork.

The Missionary Hour was one of great interest, and a full house enjoyed it and the people were moved by the deep missionary spirit pervading it.

TREASURER'S REPORT.

For the month of May, 1901.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.	
Cash in treasury, May 1, 1901.....	\$1,556 29
Churches:	
New Auburn, Minn.....	8 96
First Westerly, R. I.....	7 00
Farina, Ill.....	8 10
Plainfield, N. J.....	24 58
New Market, N. J.....	34 55
First and Second Verona, N. Y.....	3 50
Cumberland, N. C.....	7 00
Second Brookfield, N. Y.....	2 32
First Alfred, N. Y.....	21 78
Wilton, Iowa.....	6 30
Little Prairie, Ark.....	5 00
Sabbath-school at Farina, Ill.....	5 37
Woman's Executive Board,	
Gold Coast.....	\$ 6 00
China Mission.....	1 00
Crofoot Home, China Mission.....	51 45
General Fund.....	26 00
Native Helper.....	5 50
Boys' School.....	1 64
Home Missions.....	5 50—
"O. P. J.".....	97 00
J. H. Coon, Utica, Wis.....	50 00
J. P. S. C. E. Alfred, N. Y., Dr. Palmberg's salary.....	5 00
General Fund.....	5 00—
Permanent Fund—Income.....	10 00
G. H. Lyon, Ormsby, Pa.....	134 50
Railroad Surveyor's Sabbath-school, Ormsby, Pa.....	10 00
William Randolph, Jackson Center, Ohio.....	5 00
Junior Society of Christian Endeavor, Marlboro, N. J.....	4 17
Loans.....	5 00
	\$3,512.51
CR.	
G. H. Fitz Randolph, balance due to March 31, 1901.....	10 00
George Seeley, Pettescodiac, N. B., salary to March 31, 1901.....	37 50
R. S. Wilson, Attalla, Ala., salary to March 31, 1901.....	25 00
Church at Wilton, Iowa, Quarter ending March 31, 1901.....	25 00
Little Prairie, Ark.....	12 50
D. H. Davis, Shanghai, China, Bal. salary to June 30, 1901.....	400 00
J. W. Crofoot, Shanghai, China, forwarded to A. G. Crofoot.....	\$ 25 00
J. W. Crofoot, Shanghai, China, Balance to June 30, 1901.....	\$330 00—
Rosa W. Palmberg, balance salary and traveling expenses to June 30, 1901.....	355 00
Mission Schools, Shanghai, China, to June 30, 1901.....	92 92
Incidentals, Shanghai, China, to June 30, 1901.....	300 00
G. Velthuysen, Haarlem, Holland, salary to June 30, 1901.....	100 00
F. J. Bakker, Rotterdam, Holland, salary to June 30, 1901.....	200 00
Evangelistic Committee, orders Nos. 225-230.....	110 00
American Sabbath Tract Society, Share in subscription of certain RECORDERS.....	239 52
Geo. H. Utter, contribution envelopes.....	18 75
Interest.....	20 75
Loan.....	13 04
Cash in treasury, May 31, 1901.....	500 00
China Mission.....	\$691 67
Available for current expenses.....	360 86—
	1052 53
	\$3,512 51
E. & O. E.	
	GEO. H. UTTER, Treas.

DISCOVERY OF A ROMAN TEMPLE.

A temple in a walled square was found the other day at Naundorf, in the Hunsruck Mountains, in Rhenish, Prussia. The square is about two hundred and twenty feet long by two hundred broad, and the temple, which stands in the center, covers an area of about sixty feet by fifty. The whole inclosure formed part of a settlement, of which seven buildings can be traced. Numerous objects, especially of terra cotta, and evidently votive gifts, have been found on the southern side of the temple. About one hundred figures are still complete, most of them being of goddesses, with fruits or a little dog in their lap or a child at their breast. These have not yet been identified. Small bronze statues representing Mars, Jupiter and Mercury have also been found. The temple is richer in terra cotta relics than any other hitherto discovered in Germany.—*London Standard*.

Woman's Work.

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

IF WE HAD BUT A DAY.

BY MARY LOWE DICKINSON.

We should fill the hours with the sweetest things,
If we had but a day;
We should drink alone at the purest springs
In our upward way;

We should love with a lifetime's love in an hour,
If the hours were few;
We should rest, not for dreams, but for fresher power
To be and to do.

We should guide our wayward and wearied wills
By the clearest light;
We should keep our eyes on the heavenly hills,
If they lay in sight;

We should trample the pride and discontent
Beneath our feet;
We should take whatever a good God sent,
With trust complete.

We should waste no moments in weak regret,
If the days were but one;
If what we remember and what we forget
Went out with the sun.

We should be from our clamorous selves set free,
To work or to pray,
And to be what the Father would have us be,
If we had but a day.

—Selected.

THE Woman's Hour at the Eastern Association was devoted largely to the missionary interests of our denomination.

Rev. Perie R. Burdick, of Marlboro, who had charge of the devotional exercises, read a short passage of Scripture telling of the falling of Elijah's mantle on Elisha, and made a touching application of the text in speaking of the influence of the life of Dr. Ella Swinney on the women of the Eastern Association. The opening remarks of the leader of the Hour, Mrs. H. M. Maxson, of Plainfield, followed the same line of thought. She said, "Upon the women of Shiloh has fallen a great heritage. You have had in your midst Dr. and Mrs. Carpenter, Mr. and Mrs. Davis and Dr. Swinney, who have gone from you to broader fields of service. Since your inheritance has been so great, so much the more is expected of you, and it is hoped that here in Shiloh, some one may feel called to take up the mantle that has fallen from Dr. Swinney's shoulders."

A letter was read from Mrs. Anna C. Randolph, Associational Secretary, as she could not be present in person. Another letter from Mrs. D. H. Davis, of Shanghai, written expressly for the Woman's Hour, was read by Mrs. E. B. Saunders. (This letter was printed in the RECORDER, June 3.) Extracts from a letter written by Mrs. Booth to her daughter, Emily, were read by Mrs. J. C. Bowden.

All present were particularly interested in the address of Dr. Palmberg on "Our Sisters in China." She introduced to us, the native Christian women connected with our mission in Shanghai, and told incidents in their lives and their personal characteristics and by her interesting narration made them seem very near to her hearers. We hope the Doctor will find time to write out this address, that all may have a fuller knowledge of our Chinese friends.

The music for the Hour was in charge of Mrs. Mattie Tomlinson, of Shiloh. She arranged for singing by a quartet composed of Miss Luella Davis, Mrs. Mattie Tomlinson, Messrs John Harris and Theodore Davis. She also selected for congregational singing the well-known hymns, "Oh, for a thousand tongues to sing," and "Oh, could I speak the matchless worth."

The collection for the Woman's Board, taken at a later hour amounted to \$10.

Like the other sessions of the Association, the Woman's Hour was pervaded by a deep interest, and showed zeal and enthusiasm in the work of the Master.

MRS. RANDOLPH'S LETTER.

Dear Sisters of the Eastern Association:

Once more you are gathered in the pleasant service of the "Woman's Hour." You are convening with a church that is one of the land-marks of the denomination; a church that is noted for giving its pastors to the mission work; also the home of our loved sister, Dr. Ella Swinney. With all the hallowed memories around you, it is fitting that we render tribute to those who have gone before.

Through the kindness of her pastor, the writer has been in touch with the records of the past. Truly, the work has been in the hands of men and women who have left "their foot-prints on the sands of time." They have left to us a sacred legacy. God said plainly to them: "Go forward and proclaim my word at home and abroad." He still says to us, "Push onward."

To-day the work in China is a sacred trust, so signally has it been shown to be of God's own planting; the work in Africa, is it not an answer to the prayers of your forefathers? How anxious they were to have the gospel carried there! It was not God's time; but now, just as plainly as in the China field, he has planted his vineyard and called upon us to be the care-takers. The work in Holland, is it not the same?

More workers will be needed, are needed. China in due time must be strengthened. It is to be hoped that, before long, Africa may have a flourishing school and a medical mission. It is the great longing of that consecrated woman, Annie Booth, to have a hospital. Herself a trained nurse, she has seen the need. Great benefit would be gained by the better opportunity to care for the afflicted. She has expressed that wish many times. May it not be long before her eyes may see what her heart desires.

We are to receive the Spirit as fire, to kindle love and zeal in our own hearts, as tongues of fire, to spread the light in the dark places. It is not enough to become sons and daughters, but to be so filled, that we shall have the energy to be servants.

Never for one moment are the needs of our own land to be forgotten. We have consecrated workers here at home; men and women who are carrying heavy burdens. They are to be remembered and strengthened by our sympathy and help. Many do not have the hope that is the anchor of the soul, here in this Christian land. So we must help by sending out our evangelists. How gladly would the Boards enlarge their work if there was not that one hindrance—the inability to meet expenses. We, as the Lord's handmaidens, wish to do what we can; and so the call comes from the Missionary and Tract Society.

Our Board is located in a college town, and is thus brought in close touch with young people who are trying to obtain an education. They see their struggle, and the wish to lend a helping hand comes upon them.

There are often worthy young women, to whom a little help would be an untold blessing to the giver and the receiver. You have

been asked to contribute to such a fund, each society stating where they would like their gifts appropriated. Whichever school they prefer, the Board will see that it is used as suggested.

Jesus teaches us that whatsoever we do in his name is done unto him. The women of Galilee ministered unto him; so can we, by bearing each other's burdens. To-day is the time to prepare for to-morrow. Are there helpers wanted now, so will there be in the future. Some one that we may thus encourage may be the one that is being prepared for the Master's use.

If in some way the records of the past could come into the hands of every mother, and every young man and woman, it would tend to increase the interest in our denomination. Far more profitable and uplifting than much of the so-called literature of the day.

The diary of Mrs. Carpenter when on the voyage to China is a beautiful picture of love and growth in Christ, and plainly shows why her life was so given to his service.

May the power of the Holy Spirit come upon you all is the prayer of your sister in Christian fellowship.

ANNA C. RANDOLPH,

Associational Secretary.

PATRIOTIC.

There is a five-year-old boy in Massachusetts Avenue who is of the blood of patriots. His grandfather was in both the Mexican and Civil wars, and his father was also a Union soldier, consequently the little fellow has heard much "flag" talk in his short life and has exalted ideas of its protective qualities. He was the baby of the family till very recently, and occupied a crib bed in his mother's room. When the new baby came Harold was put to sleep in a room adjoining his mother's, and as he had never slept alone before, his small soul was filled with nameless fears which he was too proud to tell in full.

"It's mighty lonesome in here, mamma," he called the first night after he had been tucked in his little white bed.

"Just remember the angels are near you and caring for you," replied mamma from the outer room.

"But, mamma," he objected, "I ain't acquainted with any angels, and I'd be scared of them if they came rustling round, same as I would of any other stranger."

"Now, Harold, you must go to sleep quietly; nothing will hurt you."

"Can't I have the gas lighted in here?"

"No, mamma doesn't think it necessary, and it is not healthy."

There was silence for some time, and then the small voice piped up again. "Oh, mamma!"

"Yes, dear."

"May I have grandpa's flag?"

"Why, what for? I want you to go right to sleep."

"Please, mamma!" and a small night-gowned figure appeared at the door. "Just let me stick the flag up at the head of my bed, and then I'll go right to sleep—indeed, I will! You know the other night grandpa said at the meeting that 'under the protecting folds of the flag, the weakest would be safe,' and I feel mighty weak, mamma."

He got the flag, and when his mother looked in on him an hour later he was fast asleep, with a little fat fist under his red cheek, holding fast the end of the "protecting" flag.—*Washington Star.*

A PLEA FOR THE BIRDS.

A careful inquiry recently instituted by a society in New York throughout thirty states reveals the startling fact that the decrease in the volume of birds during the last fifteen years has reached an average of 46 per cent. This is indeed a startling fact, because the greater part of the birds that have been killed is the work of wanton destruction, for they have been killed neither for food nor to protect the interests of any class of people. It is the work of men and boys who profess to regard it as fine sport. Boys with guns slay the birds right and left in the country, not that they do harm, for they perform good service in destroying worms and insects which are great pests to farmers and gardeners and fruit growers. It has been estimated that the work of the birds is worth several millions of dollars a year to the classes just mentioned. Then how important that the lives of the birds should be preserved.

In the towns and cities the small boy has made himself a nuisance in the constant warfare he wages upon birds that do an immense amount of scavenger work. To him the sight of a bird excites his combativeness to a wonderful degree, and if he does not happen to have an air gun he gathers up stones and hurls at it, without regard to the course the stones may take beyond the bird. Many children have been hurt by this reckless stone throwing. In several instances in this city boys shooting at birds have sent bullets whizzing through windows, barely missing inmates of houses. This ought to be stopped, even if the boys have to be severely punished.

Some good people interested in the preservation of the birds made an effort a few years ago to organize Audubon societies to interest the members in the good work, but these societies appear to have been short lived. Now an effort is being made, radiating from New York, to get the several states to enact a uniform law to prohibit the indiscriminate slaughter of harmless birds. Such a law would be of great service in protecting birds that are really useful.

The decrease of edible or game birds has been very great, and quite a number of our finest species are fast approaching extinction. In Tennessee it is unlawful to shoot or trap partridges except in the fall and winter months, but it is doubtful whether the law is strictly enforced. It is only by the rigid enforcement of the law that this fine game bird can be preserved from practical extinction. Many of the game birds that were plentiful in the early days of the past century have disappeared almost entirely. Wild pigeons were found in immense flocks during the migratory season, and they were killed in great numbers. It is doubtful whether one has been seen in some markets in thirty years. They have entirely disappeared, not only from Tennessee but perhaps from every state where they had previously been found. The pheasant, a toothsome bird, is rarely found nowadays, and then only in out-of-the-way places where the reckless bird slayer has not penetrated. A few wild turkeys are still found in the mountains and coves, places the seeker after such game seldom frequents. Since the game birds have so largely disappeared it is said that many of our song birds are being killed for food. They, too, will become extinct if our law-makers do not interpose and prevent their destruction.

The habits of our birds form an interesting study to the ornithologists. Olive Thorne Miller, who has proven herself a worthy disciple of Audubon, has made a study of bird life in the interior of New York and she tells some very interesting facts in regard to their domestic habits. For instance, they mate in the spring and select the place to build their nest, raise their young, and then migrate to a warmer climate, where they spend the winter. She has noticed the same pair return to the old home for several years in succession, whereas the general impression is that they mate every year. This may be the practice of a large portion. She discovered that the male bird and his mate were very like some humans, as they would occasionally indulge in domestic broils, sometimes of a very serious character followed by a separation. Another peculiar feature she discovered was that the ill-assorted occasionally appealed to some sort of divorce court to rid them of uncongenial companions. This idea of a bird court is sustained by an incident related in a European paper a few years ago. It appears that a flock of storks were migrating from some point in Europe to a warmer climate in which to winter, when one of them committed a crime against the laws of the colony. A court was assembled and upon trial the culprit was found guilty and sentenced to death. The sentence was executed by each stork getting as large a stone as he could carry and letting it fall upon the culprit from some distance above him. He was soon a dead stork.

The readers of this paper ought to take a firm stand against the killing of birds, except such as are outlawed. They should be encouraged in what they do in behalf of the birds, and they will grow up in the conviction that the birds are their friends and should be protected for the good they do!—*Selected.*

HOTEL MUSINGS.

"The Merchants'" is a quiet place to rest and wait for our homeward-bound train. One thousand thirty-nine miles of railway travel in Iowa the past three weeks; fourteen towns visited; twenty-three orphans directly and indirectly assisted; some left crying and some smiling; some the sweetest and best of children; some a source of trial and care; all commended to the orphan's Father, whose promises never fail.

Does one get enthusiastic in such work? Certainly. You cannot do anything right without enthusiasm. Cold-blooded men cannot succeed in charity relief or politics. "Of such is the kingdom of heaven," and that is more than membership in a club. Enterprise in the kingdom depends absolutely on the high enthusiasm of its citizens. The spiritual mercury stands high in the thermometer. It took a fiery John Knox to move and recast Scotland rather than a Latin writer, though George Buchanan filled a place. Erasmus was a necessary part of his century, but Luther had to lead the Reformation. Wise and prudent men too often despair before impregnable battlements, but the enthusiast carries them by storm. Politicians can do nothing but everlastingly "regulate" the liquor traffic, and miserably fail in that. Prohibition enthusiasts will win the fight. They cast their reputation, their lives, their all, into the breach, and their bodies make the bridge over which "the race enters into

its heritage." It is Bible doctrine, the violent serve the kingdom and carry it to victory. Yes, we are getting enthusiastic, and night travel and day visiting of homes do the work; and somebody will keep doing it until Jesus comes to gather all of his to himself: Oh! "that sounds Adventy." No, it sounds Bible-like, and Seventh-day Baptists must keep close to the Bible. "Surely I come quickly." Brethren, are you ashamed of the truth? Can you not get enthusiastic over that? Do you respond, "Even so, come, Lord Jesus"?

Nothing dreamy about that. You don't have to sell all your land, all your houses, all your best clothes, and put on linen and sit on the house top. Enthusiasm is not fanaticism. Paul wants believers to keep at work and not speculate as to the year or century. You may work and live a hundred years, and die without seeing Jesus in the clouds of heaven; and yet he carries not. There is quickening, stimulating power in the belief. It kindles greater warmth of love; help in the fulfillment of the Seventh-day Baptist's mission. Do not believe it? That is why some of you are not more separated from worldliness. You do not let this faith impart deeper solemnity to your deportment. It rebukes idleness, and vanity, and selfishness. It enlarges the heart and makes more generous givers. Better take the hint, if you mourn over our financial dearth and see Mission and Tract Boards in debt. Yes, brethren, we are too far behind in our work. Christ is coming. To-day? I don't know. At the end of this century? Perhaps not. Are we sure of the signs? It may not be. We make a mistake about some of these things. Have faith and then keep working. Believe and act accordingly. "Fear God, and give glory to him, for the hour of his judgment is come."

Proprietor Martz says our dinner is ready and the train will come soon after. We hope to reach home two hours before sunset, when the Sabbath begins.

H. D. CLARKE.

LEROY, Minn., May 31.

THE MARVELS OF MUD.

I never tire of examining through the microscope some bit of ocean mud, for in it I am constantly finding some remarkable form of shell. They are often spined, sometimes they are as smooth and as polished as the best glazed chinaware; at times they are pure white, then again, they are banded and striped with every hue of the rainbow. It seems a pity that such beauties should be so small and hidden so far from the eyes of men. On this great bed of mud the most remarkable creatures live in vast numbers. There are serpent-like starfishes, beautiful branching corals, ugly black fishes, pure white "sea-cucumbers," bright pink, purple and red sea-anemones, and a host of other creatures. The fishes are always strange and uncouth, with huge mouths and stomachs all in one, but with the tail hardly noticeable. When the fishes are brought to the surface their air bladders and stomachs protrude from their mouths, their eyes bulge out, and the blood is forced through the skin. Life has been crushed out of them by the sudden change of pressure, the gasses within having burst the tissues and body walls asunder. The tremendous pressure of the water was well shown by lowering an empty bottle, which was crushed to atoms.—*Hartford Courant.*

Inquiry Column.

CAN one who is in doubt as to which denomination is the true church of Christ, be properly baptized without attaching himself to any earthly organization? In what condition must he be before he is fit for baptism? ?

MILTON, Wis.

Baptism does not necessarily involve formal union with any organization. When one has repented of his sins and accepted Christ, through faith, he ought to express that faith and his new life by baptism. We believe that this should be followed by church membership, for many reasons which apply to the individual thus baptized and to the outward existence of the church of Christ. We think that our questioner expects the impossible when he seeks to decide what earthly organization is the "true church of Christ," in an absolute degree, and when he expects that any organization can embody all truth, without flaw or imperfection. We should advise him to accept that form of the church which embodies in its creed and life the two fundamental principles of faith in Christ and obedience to the commands of God. We believe that such organizations are the true church of Christ, to all intents and purposes, and that our questioner will find strength and blessing by seeking baptism and church-membership in a Seventh-day Baptist church.

NEWS OF THE WEEK.

On Sunday, June 2d, John C. Havemeyer, one of the great sugar refiners, occupied the pulpit of a Methodist church in Yonkers, N. Y., and strongly denounced "Sabbath Desecration." He took the ground that golf on Sunday is a violation of law and order; he also insisted that people do wrong who patronize trolley cars or steam railroads, and that all railroads should be compelled to give up traffic on Sunday. All this, he argued, was in violation of the Fourth Commandment. At the close of his address he gave opportunity for questions by any one in the audience. An elderly man rose and said: "My good sir, will you tell me by what authority you call the first day of the week the Sabbath, when the Scriptures tell us that the Sabbath was on the seventh day?" Mr. Havemeyer attempted to answer the question by quoting scientific facts, when the questioner replied: In the name of God Almighty, Jesus Christ, I call upon you to repent your sins and stop desecrating the real Sabbath." On the same day, Benjamin Adams, a lawyer of New York City, and a prominent citizen of Yonkers, was arrested for playing golf on Sunday, upon "the charge of violating the Penal Code" regarding the "desecration of the Sabbath." Other prominent citizens, including several ladies, were playing on the golf ground at the same time. The arrest of Mr. Adams is said to have been done in answer to a petition from the clergymen of Yonkers to the police authorities. If the prosecution is urged, the case will probably be carried to the higher courts. We shall be glad, in the interest of the Sabbath question as a whole, if a test case can be made through some such arrest. Local interest in Yonkers is intense touching this matter. Mr. Adams was arraigned on Monday morning, June 3, and demanded a jury trial. Judge Kellogg set Friday, June 7, for that trial. The Golf Club announces its purpose to carry the case to the highest courts if Mr. Adams is convicted in the lower court.

It will also seek to stop all other illicit business on Sunday, of which there is much, on every Sunday.

On the 5th of June, the case of a man who was arrested for running a merry-go-round on Sunday, at Yonkers, was tried. It was a jury trial. The fact that the defendant had operated the merry-go-round on Sunday was established, and no defence was offered. City Judge Kellogg charged the jury that the law had been violated and there could be but one verdict. Disregarding the instructions of the court, the jury went out for deliberation, and after half an hour announced a "disagreement." This will require a new trial. It is thought that the action of this jury indicates that the case of Mr. Adams will also result in disagreement or acquittal. It is also said that the City Attorney has announced that he will try no more Sunday violation cases. Mr. Adams is being tried as we go to press.

Members of the New York Chamber of Commerce, including J. Pierpont Morgan, were entertained at dinner by the London Chamber of Commerce on the 6th of June. The Americans were highly honored, and the influence of America in commercial matters was fully recognized.

The Government has given the Cubans to understand that the evasions made by the Constitutional Convention in its adoption of the Platt Amendment cannot be accepted. This will delay the work of the Convention; but in the final outcome it seems certain that the amendment will be accepted.

Mrs. McKinley's health improves but slowly, and fears are entertained concerning her recovery; reports before we go to press (June 7) indicate no material change in the health of Mrs. McKinley. There are some chances for her recovery and those most interested are hopeful.

On Sunday, June 2, the Exhibit Buildings at the Pan-American Exposition in Buffalo were open. On previous Sundays only the gates have been opened, while the Exhibit Buildings have been closed. The Midway Shows and the Government Buildings remained closed on that day.

A steamship of the new line from Chicago to Germany reached Hamburg lately, after a voyage of thirty-five days from the Drainage Canal.

HEBREW MESSIANIC CONFERENCE.

The "Pentecostal Conference" of the "Hebrew Messianic Council, of Boston, Mass., was held in the Park Street church, in that city, May 21-24, 1901. The last day was the Jewish Feast of the Pentecost, called *Shebuoth*, usually pronounced *Shevuos* by the German Jews. The word means, "weeks," the name of the feast in the Old Testament.

The Park Street church, where the meetings were held, is one of the orthodox Congregational churches in the city of Boston, and has never had a minister who was unsound in the faith, as to the inspiration of the Scriptures, the divinity of our Lord, or the atonement. The pastor was present at the opening service and welcomed the Conference.

The attendance at the Conference was small, although Jewish Christians were present from all parts of the United States, with at least one from Canada, and one from England. The Gentile ministers and others composing the council are many; but few, it

seemed, took an active interest in the Conference itself. The chief promoter of it was Dr. E. S. Niles, a prominent dentist in the city, who for twelve years has worked hard for the conversion of the Jews, and who personally is thoroughly in favor of the position that Jewish Christians should be allowed, and even encouraged, to retain many Jewish observances with a view to winning to Christ their brethren according to the flesh.

For two days I was present, when the main question was discussed, and the particular points of the Sabbath and circumcision received attention. The Rev. Arthur T. Pierson, D. D., editor of the *Missionary Review*, presided at the meetings. An able address on "The Hebrew Christian and the Messiah," was delivered by the Rev. Dr. Alexander McKenzie, of Cambridge.

My own address on "The Jewish Christian and the Sabbath" was assigned to Tuesday afternoon, and it was followed by another from the Sunday-keeper's point of view, by the Rev. Dr. Woods, author of "Christ and the Talmud." Dr. Pierson summed up the case. In my own address I presented the case for the Sabbath in a brief but complete manner, asking at the close whether, in view of the considerations presented, Gentile Christians could consistently require Jewish converts to give up the Sabbath.

The conclusion, stated by Dr. Pierson for the council, was that the Jewish Christian might continue to observe the Sabbath, provided he also gave a due (superior) regard to Sunday, which must be "for him as for all Christians ever the chief of days." A similar conclusion was reached with regard to circumcision, but in this case quite agreeable to Scripture; namely that a Jewish Christian may practice circumcision, provided in so doing he does not dishonor Christ or perform it as a *work efficacious for salvation*.

A curious feature of the conference was that the greater part of the converted Jews present opposed both the observance of the Sabbath and the continuance of Jewish practices, while the Gentile opinion was more favorable to their observance, but of course, for reasons of policy in winning Jews to Christ, agreeable to 1 Cor. 9: 20. WILLIAM C. DALAND.

THE GLORY AND POWER OF THE CHURCH.

The late Maurice Thompson, in his new work, "Alice of Old Vincennes," bears this testimony. It is so well expressed as to call for repeating:

The church, no matter by what name it goes, Catholic or Protestant, has a saving hold on the deepest inner being of its adherents. No grip is so hard to shake off as that of early religious convictions. The still small voice coming down from the times "when shepherds watched their flocks by night," in old Judea, passes through the priest, the minister, the preacher; it echoes in cathedral, church, open air meeting; it gently and mysteriously imparts to human life the distinctive quality which is the exponent of Christian civilization. Upon the receptive nature of children it makes an impress that forever after exhales a fragrance and irradiates a glory for the saving of the nations. Father Beret was the humble, self-effacing, never tiring agent of good in his community. He preached in a tender, sing-song voice the sweet monotonies of his creed and the sublime truths of Christ's code. He was indeed the spiritual father of his people.

Young People's Work.

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

SNAP SHOTS.

"I have been in the denomination ever since I was a boy—and we have the finest lot of young people we ever had." O. U. W.

"A young man told me he would not have a good chance if he kept the Sabbath. I said, 'No good thing will He withhold from them who walk uprightly.'" Y. OF K.

"The English home has this great advantage, that the family attends church, takes its recreations and lives its life together. The parents know where the children are." W. C. D.

"A man and his wife joined the Shanghai church during the Boxer troubles. Their friends tried to dissuade them; but they answered that they must die sometime, and they wanted to die Christians." R. W. P.

"We desire to begin the record on the pure, spotless pages of the new Associational year with an earnest prayer for better work than we have done in the past." ADAMS C. E.

"If Jesus preached such a sermon to one, we need not be afraid to go through mud to lead one boy to Christ." E. B. S.

THE HOUR AT THE CENTRAL ASSOCIATION.

The Young People's Hour at Verona Mills was signalized by a quartet of strong papers presented by a quartet of young ladies, to whom the same adjective might fairly be applied. These papers have all been confiscated by the editor and will appear on this page in due time. We present this week extracts from the reports of the individual societies. E. S. Maxson led the devotional exercise, reading Psalm 103. Grant W. Davis, Associational Secretary, presided over the exercises of the hour, reading the reports, and opening with a short, practical address. The music, aside from the congregational singing—which was hearty and heartening—consisted of a song, "Come Unto Me," by Miss Mary Clark, of Brookfield, and a quartet; "The Lord is My Shepherd," sung by Rev. and Mrs. T. J. Van Horn, and Dr. and Mrs. A. C. Davis. It was a stirring session, one to make the Seventh-day Baptist blood tingle in the veins.

DID YOU KNOW

That First Verona is the central church of the Central Association, having sister churches to the north, south, east and west, and making reasonable claim, to be called the center of the denomination?

That North Loup has twenty students in Milton College?

That Elder Witter is the tallest—there, we nearly forgot that we promised E. A. to let this threadbare subject rest.

That the pastor of the West Edmeston church is also an active practicing physician, to say nothing of his ability in raising chickens?

That the Leonardsville society has six members holding teaching positions at a distance from home?

That Brookfield had a very interesting Missionary Hour recently, E. C. Hibbard telling of his visit to Holland, and showing pictures and curiosities which he had collected?

That Pastor S. H. Davis, of Westerly, has had several urgent appeals to enter responsible and lucrative positions in the work of

the Anti-Saloon League, but that he puts the Seventh-day Baptist ministry before them all?

That John P. Mosher could not forecast an outline of E. B. Saunders' sermon from hearing him announce his text?

That rain fell on twenty-nine days in the month of May at Verona Mills?

That our pastors are bound together by very strong ties of friendship?

That Salem College promises to finish the year out of debt, except for a part of the cost of erecting a new building?

That Elder Hurley is about to leave Dodge Centre to enter an untried pastorate on outpost missionary ground, Gentry, Ark.?

That Miss Lizzie Fisher turned her back on the good salary offered her for teaching school in New Jersey to do missionary work in the Southwest without salary?

That over thirty Endeavorers recently "socialized" at 2644 Chicago Avenue, Chicago, eating, according to the declaration of the host, "everything in sight, as usual"?

That twenty to thirty thousand martyrs have witnessed to their "faith of the Son of God," in China—more than in the whole previous history of modern missions?

That Chinese Seventh-day Baptists give more in proportion to their ability, than those in America?

That Dr. Palmborg had between seven and eight thousand visits to the dispensary last year?

That Brother Booth has openings offered for gospel preaching and teaching in Africa, far beyond present ability to supply?

That Dr. Daland's interest in the Gold Coast Mission seems to be deeper than when he first returned?

That the Brookfield C. E. gives \$12 a year for the education of a girl in the African Mission?

That Leonardsville raised \$18.30 for Permanent Committee, \$5 for S. E. and I. A., \$13.12 for Gold Coast Mission and \$10 for Alfred quartet work?

GLEANINGS FROM C. E. REPORTS IN CENTRAL NEW YORK.

Verona—"Our pastor and his wife have taken a deep interest in this work, and have been most helpful to the young people. We have now twenty-two active members and one honorary. Three have joined during the past year. Besides incidental expenses, we have pledged \$10 to the Young People's Board."

DeRuyter—"Many of the young people are engaged in teaching and are away from home much of the time. But we keep right on, whether many or few. We have an active Junior Society of twenty-two members, which meets the evening after the Sabbath. Joint socials are occasionally held, and the proceeds have been devoted to the African Industrial Mission and home work. We have encouraged our young people to attend the Association and a goodly number are present."

West Edmeston—"The society is in a flourishing condition. There are twenty-four active members and eleven associate. There is a full attendance each week and much interest is shown. The society has pledged \$15 to missions. It has just entertained the Unadilla Valley Local Union, consisting of several hundred members."

Leonardsville—"The return of Dr. Daland

as our pastor has been a very great help to us as a society. Many of our young people and active workers are absent throughout the year, either attending school or teaching. Four of our members have been baptized during the year, uniting with the church. The Junior meetings are exceptionally well attended. Dr. Daland is President of the Local Union, embracing fifteen to twenty societies." Of the \$54 reported, only \$7.69 was for home expenses."

Brookfield—"The Missionary Committee has been enthusiastic in preparing special programs for bi-monthly missionary meetings, aiming to instruct as well as to entertain. The Temperance Committee, also, has presented interesting special programs. The society takes the *Missionary Review of the World*, passing it among the members in rotation. Once each month one of Dr. Lewis' tracts is considered in place of the regular topic, this exercise being skillfully conducted by the pastor."

Adams—"After Conference we held evening meetings once a week at Green Settlement, an outpost two miles away, until bad weather came. We have given \$40 for Tract and Missionary work, and will try to raise an additional \$5 the coming year. Our Prayer-Meeting Committee has learned to do better work by division of labor, each member being responsible for a month. We have thirty-four active resident and nine absent members. Many responses have been sent from absent members."

OUR YOUNG PEOPLE AND THE WORK OF THE AMERICAN SABBATH TRACT SOCIETY.

A paper by Ernestine C. Smith, Plainfield N. J., read at the Young Peoples Hour of the Eastern Association, Shiloh, May 25, 1901.

The American Sabbath Tract Society exists primarily for the maintenance and propagation of the doctrine that the seventh day of the week is the divinely appointed Sabbath. To this end they sustain the publication and circulation of such literature as shall best conduce to the objects of its organization.

This is the only one of our societies that can advocate the principles for which we stand, to the exclusion of other issues. It stands alone to specifically disseminate God's truth as stated in the Fourth Commandment.

The object for which the Society exists cannot be attained to, any great degree, without the co-operation of individuals. Upon those classed as young people rests the responsibility of determining the future of our denominational life. The burden of church and denominational activity is falling into their hands. Perhaps at no time in the history of our denomination has the need of aggressive work been so urgent as now. The work before us is great; requiring great consecration, great self-sacrifice, great energy. Are we fully awake to the magnitude of the work? That we may meet this responsibility there is need of broad and thorough preparation. It is not enough to be sincere, one must have knowledge. We must rise to a higher appreciation of the demands upon us if we would produce abiding results. Study, analyze, and meditate upon the literature published, that you may push the right to the front and then defend it. Enter the work with consecrated energies, determined to do your part in solving the great problems with which the twentieth century is ushered in.

Some one has said, "for every man the universe may be classified into things which con-

cern him and things which concern him not." Let it not be said that the young people of the Seventh-day Baptist faith are not concerned in the vital questions of their existence.

How can we best accomplish our purpose? How best fill our place? Take heed unto thyself. It is quite essential to have a true expression of a true self. Every word, act and inclination should bear the stamp of loyalty to the faith. God works through persons. If his truth is to succeed it must incarnate itself; if his cause is to win it must embody itself in a person; and those through whom he works must be possessed by his purpose, be on fire with his principles and be full of his Divine power.

The Board struggles hard to keep up the work; the pastors are consecrated men doing their part; the Editor of the SABBATH RECORDER tries to enthuse a spirit of loyalty, but they cannot do it alone. We are not numerically strong, so we must make the work a common one in which all are united; there must be fellowship, for only thus can we gain inspiration for the work. If the young peoples' societies would take up a systematic study of our platform and give the truth the opportunity it deserves, the results for which the Society is struggling would be materially advanced. The truth of every great question may be suppressed for a time, but the present generation is surrounded by advantages for research never before equaled. This work does not seem to appeal to the young people as does that of the Missionary and Education Societies. We would not give less attention to the other societies but do need to arouse the latent power and apparent indifference toward this one. Immense odds are against us and we must with renewed zeal and increased wisdom strengthen our lines of work. The work must go forward. We must bestir ourselves to prevent denominational decay. It costs an effort to do this, but everything worth an existence costs. The golden flower is so much expenditure of sun; the rosy apple is a whole year of life lived by the tree.

We try in every way to forward the interests of the Y. P. S. C. E. The cause of the Tract Society is not removed from our endeavor work, for are we not pledged to strive to do whatever God would have us do? Is not the promulgating of the Sabbath truth God's work? Young people are impatient for results, and it is quite natural to ask what does the literature of the American Sabbath Tract Society amount to? where and what are the results? The Society is now issuing two classes of publications; those designed to be self-supporting and those supported by the contributions of the people. These publications hold an influence in the religious world which cannot be denied. The need of guarding the interests of our publications and literature must be apparent to every thinking person. We cannot hope for a steady unbroken progress in the work. Past history shows progress by epochs. The past quarter of a century has witnessed great advance in Bible-study; much of it has been critical, but in spite of higher criticisms the truths are there and it is our privilege to find and prove them. If the Bible truth and the work of the Tract Society are to have a future it depends upon this generation to make it. Future history is hanging in the balance. Love and loyalty are urging us on. Just now when the question of Sabbath-observance

is being so universally agitated it is especially necessary for the young people to be mindful as to what they say and do, by conversation and example in regard to God's holy day. Unless we adhere firmly to our principles we will drift with the tide of popular sentiment. The tracts on the Sabbath are written for just that purpose—to furnish us adequate equipment to stem this tide.

There are many ways for practical work in aiding the cause of the Tract Society. Put the SABBATH RECORDER into every home; the paper is readable and attractive and worthy a place in any home. The literature placed in the home is a potent agency for culture. We are educated by what we see from day to day. Farmers take farmers' journals, tradesmen take trade-journals, why should not we take literature pertaining to themes with which we ought to become familiar. Our publications are issued for the sake of the truth. If we love the truth we ought to support and read it. Do not neglect the SABBATH RECORDER and take other papers because they are cheaper, that savors of the fact that our truths are worth no more than others. Do not speak lightly of the Sabbath or the literature advocating it. It takes so slight a look, so small a word, to prejudice a mind. Criticisms of our publications breeds disloyalty.

Some have said that they were tired of trying to persuade others to read or discuss our literature. They distribute tracts, sometimes they are received kindly, sometimes not. If we have the work at heart it will be easier; we learn to love that for which we labor and sacrifice. Give a message of love and God speed with each tract and you will have gained a small entrance into a stubborn heart. It is the place of every one who has God's truth at heart to make strenuous efforts to maintain it.

I know of a Sabbath-school class of girls who meet with their teacher once a week for the purpose of reading and studying the literature published by the Society. They are at present taking up one tract each week and discussing it. They do not find it dry, prosy reading, but rather find real enjoyment in the acquired knowledge. Another faithful girl is spending her Sabbaths while at college in studying the Sabbath question as set forth in the tracts, that she may become better acquainted with the truth and answer intelligently the questions which come to her almost daily as to why she is a Seventh-day Baptist.

Much of the work of the young people is devoted to the interest of their individual society or church. While we do not deprecate this fact, still we feel that if we united in some definite form of work we would find richer fruitage. It is very necessary to cultivate and increase a healthful denominational spirit.

It is not the province of this paper to go into details, but it is an acknowledged fact that the Seventh-day Baptist young people of to-day are witnessing the culmination of influences that have been at work more than half a century. In 1814 two deacons of the Shiloh church printed a small work composed by the pastor of the church. It was particularly for the young and was called a Sabbatarian Catechism. The first action looking to a concerted effort for the publication of tracts was taken at the Conference in 1831.

Previous to that time there had been no united effort. The tracts, books, etc., since issued by the Society have secured a most important place in the popular mind. If this progression is to continue we must study our denominational history, be sure of our convictions. Human instrumentality, human wisdom, human mistakes will all play their part; but the Psalmist says "Great peace have they which love thy law and nothing shall offend them."

While we are not ashamed of our past, still we feel that the young people of to-day have a mission to the future which no one else can fill. Let us labor more faithfully and wait for the harvest which must surely come.

OUR MIRROR.

A VERY good interest is manifested in the Christian Endeavor Society at Alfred, there is a good attendance at the weekly meetings, held every Sabbath afternoon, and every one is quite prompt in taking part.

Lately some of the leaders have given out passages of scripture to different members to be read in the meeting, or the leader has read special passages himself, which would bring out different phases of the topic. This has made the meetings very interesting as well as instructive.

On May 18 the Junior Society visited the Senior Society and sang one of their Junior songs; some of them manifested their interest by speaking during the latter part of the meeting. Such joint meetings are very beneficial, for it pleases the older ones to know that the younger ones are interested in Christian work and that they are preparing themselves for greater service. What a bright outlook for Christianity there is, if the children of to-day, who will be the workers of tomorrow, have impressed upon their minds and hearts the blessings of service, the blessings which will come from doing something for somebody!

A few weeks ago the Society held a social at the home of Mr. Hamilton and Prof. Crandall; it was very well attended and all had a very good time. The Society feels strong and most capable to do Christian work, only when each individual member keeps in mind the urgent appeals for God's work and his C. E. pledge.

A few of the officers are: President, Miss Bertha Langworthy; Vice-President, Garrett Bakker; Recording Secretary, J. N. Norwood; Treasurer, Daniel Babcock.

H. L. COTTRELL,
Chairman of Literary Committee.

BOYHOOD'S HAUNTS.

Ho! I'm going back to where
We were youngsters. Meet me there,
Dear old barefoot chum, and we
Will be as we used to be—
Lawless rangers up and down
The old creek beyond the town,
Little sunburnt gods at play,
Just as in that faraway.
Water nymphs, all unafraid,
Shall smile at us from the brink
Of the old mill race and wade
Tow'rd us as we, kneeling, drink
At the spring our boyhood knew,
Pure and clear as morning dew,
And, as we are rising there,
Doubly dow'rd to hear and see,
We shall thus be made aware
Of an eerie piping, heard
High above the happy bird
In the hazel, and then we,
Just across the creek, shall see
(Hah, the goatly rascal!) Pan
Hoof it o'er the sloping green,
Mad with his own melody
Aye, and (bless the beastly man!)
Stamping from the grassy soil
Bruised scents of fleur-de-lis,
Bonaset mint and pennyroyal.

—James Whitcomb Riley.

Children's Page.

THE PIG THAT WOULD SEE THE WORLD.

BY MARY A. ROBERTS.

Piggy longed to see the world. He had little glimpses of it when a man brought corn and water for his mother. Piggy was not happy in his straw nest, so he crawled through a crack in the sty, and followed the man one day.

"There is a big house on the other side of a fence," he said to his brothers and sisters on his return, "that is where they keep the good things to eat, I am sure."

So the next day the whole pig family looked through the meshes of the fence at the big gray house.

"I am sure that that is the place where the good things are stored," said Piggy. "Of course, the man is going there for something to eat."

"I am not so sure," said little white Wuggy. "Mother says that we are the hungriest creatures in the world."

The pigs hunted up and down the fence, but found no hole to crawl through; then they ran back to their mother, and told her all about it.

"Do not go beyond the fence," said their mother, "you will bring yourselves trouble."

"But we want to see what is beyond the fence—we want to see the world," said the pigs in a chorus.

"You must not go," said their mother.

The next day, the pigs found a hole in the fence.

"Come on!" called Piggy.

"No, no!" said Wuggy, "mother told us not to go," and she scampered back to the nest.

The other five followed Piggy. What fun they had! They drank a trough of milk which was meant for the hens, and Piggy washed his soiled white sides in the chickens' drinking-water.

The grass was young and tender. They ate all they wanted of that and then started on a tour of inspection.

Some bright milk-pans were airing on a low bench. The pigs went all over them with their muddy noses. They dug up some sod near the well with their naughty round noses, then they climbed to the porch, and upset the potted plants. When they were tired, they stretched themselves out for a nap.

"Look at those pigs!" said the master, as he alighted from his carriage.

Then the pigs found themselves in a deep, dark barrel, and when they scampered away to their mother, each one of them had a bright copper ring in the tip of his nose.

"Oh, my nose!" squealed Piggy in pain, and the others joined in the wail.

"Wuggy and I have just returned from the clover-field. It is beautiful, and the blossoms are delicious," said their mother.

"Oh-o!" wailed Piggy.

"I meant to take you along, but you were not here when the man opened the gate for us."

She spoke in gentle tones, while her crestfallen children crept off to a corner, and hid their poor little noses in the straw.

"I am so hungry!" squealed piggy, as they all followed their mother to the clover-field. But he could not eat even so much as a blossom.

"Your noses will be well in a few days, but you will never care to dig up any more sods," said their mother.—*S. S. Times.*

FOUR LITTLE GRIZZLIES.

Their mother was just an ordinary Silver-tip, loving the quiet life that all bears prefer, minding her own business and doing her duty by her family, asking no favors of anyone, excepting to let her alone. It was July before she took her remarkable family down the Little Piney to the Claybull and showed them what strawberries were and where to find them. Notwithstanding their mother's deep conviction the cubs were not remarkably big or bright; yet they were a remarkable family, for there were four of them and it is not often a grizzly mother can boast of more than two.

The woolly-coated little creatures were having a fine time and reveled in the lovely mountain summer and the abundance of good things. Their mother turned over each log and flat stone they came to. The moment it was lifted, they all rushed under it, like a lot of little pigs, to pick up the ants and grubs there hidden. It never occurred to them that mammy's strength might fail some time and let the great rock drop just as they went under it; nor would anyone have thought so that might have chanced to see that huge arm and that huge shoulder sliding about under the great yellow robe she wore. No, no, that arm could never fail. The little ones were quite right. So they hustled and tumbled over one another at each fresh log in their haste to be first and squealed little squeals and growled little growls, as if each were a pig, a pup and a kitten, all rolled into one.

They were well acquainted with the common brown ants that harbor under logs in the uplands; but now they came for the first time on one of the hills of the great, fat, luscious wood ant and they all crowded around to lick up those that ran out. But they soon found that they were licking up more cactus prickles and sand than ants, till their mother said in Grizzly: "Let me show you how." She knocked off the top of the hill, then laid her great paw flat on it for a few moments; and, as the angry ants swarmed to it, she licked them up with one lick and got a rich mouthful to crunch, without a grain of sand or cactus stinger in it. The cubs soon learned. Each put his little brown paws, so that there was a ring of paws all around the ant-hill; and there they sat, like children playing "hands," and each licked the right and then the left paw, one cuffed his brother's ear for licking a paw that was not his own, till the ant-hill was cleared out and they were ready for a change.—*The Century.*

OUR THEOLOGICAL SCHOOL.

Outline of an address by Arthur E. Main, D. D., at the Eastern Association, Shiloh, N. J., May 26, 1901.

1. Dr. Daland's thoughtful and suggestive sermon published in the RECORDER some months ago; and Prof. Tomlinson's scholarly address before the Education Society at its last annual meeting, are well worth reading in connection with this subject.

2. We may take the following for granted:

(1) That we have a special work to do in the world, important enough to justify a separate denominational existence.

(2) That ministers are leaders in thought and action; not the only leaders, but by their calling, leaders.

(3) That our people are equal to the support of any actually needed school.

(4) That we are not yet equal to provid-

ing opportunities for a theological education as complete as the best. This is not against the proposed school; neither does it mean an easy entrance, superficial work, and an easy exit with a degree. It is not against Milton or Alfred for a young man or woman to gratefully get what they have of instruction and inspiration, and, after graduation, to go to Madison, Chicago, Cornell, Columbia, Wellesley or Smith, it is simply to say that we have not yet furnished our Colleges with millions of money.

3. Theology is the doctrine of God our Father, redeeming in Jesus Christ, guiding and sanctifying in the Holy Spirit. The end of a theological training is such a well arranged and experimental knowledge of God as revealed in Creation, Scripture, Jesus, history, providence, and the Spirit-taught human consciousness, as shall best prepare one to preach to sinful and troubled men.

4. Theology, if not the supreme science, is contributed to by all other departments of knowledge. Mathematics, the sciences, history, literature, philosophy, are all revelations of God; and the greatness of theological study and of gospel preaching, in relations and scope, call for the highest possible scholarship as well as personal holiness. The Holy Spirit will use everything consecrated to Him; but He wants the best.

5. Why ought we to make haste to build up a denominational school of theology?

(1) This would be according to the constitution and avowed object of our Education Society organized forty-five or fifty years ago.

(2) There are existing endowments, to be used for this purpose alone, of about \$25,000.00.

(3) These are days of change and progress in the content and form of thought, conduct, and character. In no sphere of knowledge and belief are these changes more momentous than in questions relating to God, religion, and the Bible; and we are a part of the great world of religious and ethical thought and faith. How shall we act wisely our part?

(4) Possibly for some, our school would be the only available opportunity for a theological training; and, in some, it might arouse a thirst for religious knowledge that would lead them on to other and higher schools.

(5) A theological school could organize and direct helpful courses of lectures by non-resident pastors and other denominational leaders, right from the fields of observation and action.

(6) On the principle of "university extension lectures," it could reciprocate by furnishing short courses of lectures on Biblical subjects to groups of our people here and there among our churches.

(7) Bible-school specialists in other denominations say that theological seminaries ought to send out ministers prepared for leadership also in this crowning department of church work; and it was a plan of President Allen, of honored memory, to open the doors of our theological school to Sabbath-school and other Christian workers.

(8) A living, strong theological school, scholarly, loyal, and spiritual, would tend to draw more and the best men toward our ministry; and its generous support by our people would indicate the denomination's appreciation of the need and value of the

best possible capacity and training for a great work.

(9) We now have a band of most worthy young men with the ministry in view, who need and should be encouraged to seek both special, and general and broad preparation; and that sifting process that comes with high standards of excellence in equipment for service in the Christian pastorate.

(10) Our future religious and church leaders need, as equipment,

(a) A thorough knowledge of denominational biography, history and doctrine. Other schools will not furnish this.

(b) To study Biblical history and teaching, and the history of the Christian church and religion, from a Seventh-day Baptist as well as a broadly Christian point of view. True "higher criticism" is not undermining the integrity of the Scriptures; but it is bringing in new methods of interpretation and changed meanings. What the relation of all this is to Sabbath keeping Christianity, is a question other theological schools are not likely to answer in a way helpful to us.

(c) To contemplate industries, business, commerce, politics, social relations, the professions, and the spheres of scientific, economic, literary, denominational and interdenominational, national and international, thought and life, from a Seventh-day Baptist point of view also. Wondrously changed conditions and relations call not for the overthrow but the readjustment of religious and ethical principles, that even Sabbath keeping may claim, because fitted for some honored place in a world that belongs to God and righteousness. Foundation principles for doing this can be laid best in a school of our own.

(d) Our future denominational leaders need the strongest possible fellowship and friendship for one another. This is not mere sentiment; for friendship is one of the soul's master passions, and grows out of association, as in student life.

(e) They need to feel gratitude for educational benefits received, made possible by the generous gifts of the denomination for the worthy endowment of our theological school.

(f) Preachers of the twentieth century need preparation, encouragement, inspiration, to seek the most and best training possible, in body, mind, and heart, that courage, faith, hope, loyalty, unity, consecration, may be counted things of privilege and duty.

Moses, national leader but a world-legislator; Isaiah, a statesman and universal prophet; and Paul, writer, theologian, and missionary, were educated men, sweeping, in observation and thought, extended fields of knowledge. And Jesus of Nazareth, obliged to turn away from contemporary teachers of religion unworthy of their name, was a student of nature including man; of existing social customs and conditions; of political and national affairs; a master in rhetoric and argument, in doctrine and morals and, as George Adam Smith says, his mind and heart fed upon the ancient Hebrew Scriptures, themselves history, biography, literature, philosophy, doctrine, and ethics, of the highest order.

With such Biblical examples before us, we may well exalt the necessity of theological education.

God is over all, and heaven above thee.—*Gerald Massey.*

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 XI.—JESUS APPEARS TO JOHN.

For Sabbath-day, June 15, 1901.

LESSON TEXT.—Rev. 1: 9-20.

GOLDEN TEXT.—Jesus the same yesterday, and to-day, and forever.—Heb. 3: 8.

INTRODUCTION.

There has been perhaps more dispute concerning the Book of Revelation than in regard to any other book of the Bible. When was it written? by whom? and for what purpose? are by many still regarded as open questions. Some go so far as to doubt whether it belongs at all in the canon of Sacred Scripture. It has certainly been often misinterpreted, and its sayings misapplied. It was, however, a valuable book for the age in which it was written, and in spite of its many obscurities, has proven of great value to the church of the succeeding centuries. The sacred writer, in highly figurative language, has conveyed warnings to the unfaithful and encouragements to the faint-hearted. We may, perhaps, never be sure as to precisely what kings are represented by the seven beasts, or whether the mystic number 666 refers to Nero or to some one else. The seals, and the trumpets, and the vials, may never be clear to us, we may never know beyond question who is the Antichrist. But from the study of this book we are made more sure of the real divinity of Jesus Christ and of his active care for his saints throughout the ages; we feel more certain of his second coming, and know that his kingdom shall never suffer real defeat.

Our lesson for this week is taken from the introduction to the book, and pictures for us the wonderful vision of Christ which came to John upon the isle of Patmos.

TIME.—There are some indications of a comparatively late date for the Book of Revelation, that is, about the year 90; but the weight of argument is for a date before the destruction of Jerusalem, say 68-70.

PLACE.—The scene of the vision is on the island of Patmos, in the Aegean Sea. The book was perhaps written there.

PERSONS.—The glorified Christ, and the writer of book John. It is almost certain that this John is the Apostle, the son of Zebedee. Although there is a marked difference in literary style between the Revelation on the one hand, and the Gospel and Epistles of John on the other, there are also certain striking resemblances. The external evidence for John's authorship of this book is also very strong.

OUTLINE:

1. The Great Voice Speaking to John. v. 9-11.
2. The Description of the Divine One. v. 12-16.
3. Instruction Given to John. v. 17-20.

NOTES.

9. *I John who also am your brother*, etc. It is evident that John wrote this book for the purpose of strengthening his fellow-Christians, and giving them comfort in view of the trials which they had to endure. *And patience of Jesus Christ.* The phrase "of Jesus Christ" is to be understood as modifying all three of the preceding nouns. John was, with his fellow-Christians, a partaker of the tribulation which arose from their service of Christ. He was also a sharer with them in the blessed kingdom of Christ and in his patience. *Was in the isle that is called Patmos*, etc. We are not to infer that John had gone thither as impelled by the Spirit to preach the gospel, but rather that he had been banished to that place because he was a Christian; and that this was a part of his tribulation just referred to.

10. *I was in the Spirit.* It is perhaps better to think of the word "spirit" as referring to John's spirit. The

meaning is then that he was in the ecstatic state, that his existence was for the time in the realm of the spiritual. He was under the direct influence of the Holy Spirit, and thus received the revelation which follows. *On the Lord's day.* Many have thought that this expression means Sunday; but this is a mistake, for Sunday was not called Lord's-day till long afterward. It is rather a poetic designation of the time represented in this book, the time of the second coming of Christ, the day of Judgment, the day of the Lord. *A great voice, as of a trumpet.* As we read in the Authorized Version in the first of the following verse that this voice said, "I am Alpha and Omega," we are led to suppose that it was the voice of Christ, but this is a mistake, for the words "I am Alpha," etc., are not in the best texts of verse 11, and chapter 4: 1 distinguishes this voice from Christ.

11. *What thou seest, write in a book.* In fulfillment of this command, John wrote the Book of Revelation. *Unto the seven churches which are in Asia.* In the word "seven," we have an example of the peculiar symbolical language of this book. Of course there were more than seven churches in Asia, but it suits John's purpose to refer to the perfect number seven, and the circumstances and conditions of these seven churches represent in a general way those of all churches of that age, and perhaps of all ages since. The name Asia refers not to the continent of Asia, nor to the peninsula which we call Asia Minor; but to a little province of which Ephesus was the chief city. *Ephesus*, etc. These cities are mentioned in the order of their geographical location as a messenger would be likely to go. *Pergamos.* This should be "Pergamum."

12. *Seven golden candlesticks.* That is, lampstands. Candles and candlesticks were unknown to the ancients. These lampstands represent the churches. They are of gold, denoting their preciousness. There is, perhaps, an allusion to the seven-branched lampstand of the tabernacle and the second temple. *One like unto the Son of man.* Some have thought that the allusion is especially to the humanity of Christ, and that we should translate, "one like unto a son of man," (with the indefinite article and without the capital). The true interpretation lies in accepting this definite reference to the absolute humanity of the one standing among the seven golden sticks, and at the same time seeing in the words "Son of man" a quotation from the Messianic prophecy in Dan. 7: 13. John saw the man Jesus, but he recognized him at once as very God. *Clothed with a garment down to the foot*, etc. Jesus appeared gloriously appareled as high priest and king.

14. *His head*, etc. The elements of the description depict the majesty of his person.

16. *And he had in his right hand seven stars.* As owning and controlling them. *Out of his mouth went a sharp two-edged sword.* Symbolizing authority for judgment. Compare Psa. 2. We are not to think of John's description in words as furnishing the material for an artist to paint an accurate picture of our Lord as he appeared. John does but give us hints of a wonderful picture, the reality of which is beyond our comprehension.

17. *I fell at his feet as dead.* He is utterly overcome by this vision which is not only of the supernatural, but also of the absolutely Holy. Compare Isa. 6: 5. *And he laid his right hand upon me.* Thus does he assure John of his mercy and love. *I am the first and the last.* Compare with this verse 8. He who is both before all others and after them can be nothing less than God.

18. *I am he that liveth.* He is the One who has life in himself, and is therefore the Life-giving One. *And was dead.* This same One who possesses the attributes of the Godhead is the one who has shown himself so near to weak humanity—Jesus who died upon Calvary. *Amen.* This word is not in the best manuscripts. *And have the keys of hell and of death.* The word translated "hell" refers not to the place of torment, but simply to the abode of spirits after death, with nothing implied as to their condition. Jesus has gained the victory over death, and reigns supreme.

19. *Write the things which thou hast seen.* etc. John is to declare what he has seen as inspired by this divine vision. What he thus writes concerns both the present and the future.

20. *The mystery of the seven stars.* This expression is to be construed as the object of the verb write. A mystery is a hidden truth which is revealed to certain ones. The mystery of the seven stars in the hand of Christ is in part declared in the remainder of this verse, and in part by the whole book; for the purpose of the book is to teach Christ's care for his own. *The angels.* There has been some difference of opinion as to what is meant by "angels" here. It is probable that it refers to the leaders of the churches.

Popular Science.

BY H. H. BAKER.

Good News.

The Department of State at Washington, D. C. has just received information from U. S. Consul Covert at Lyons, France, that there is to be held an international cannon congress at Lyons in November next. This Cannon Congress is called to take into consideration the propriety of forming artillery companies among the agriculturists of France to protect their vineyards, cereal and other crops from being destroyed by the elements or otherwise.

For some time past experiments have been made which demonstrate the fact that firing a cannon ball into a hail cloud will prevent hail from forming and be the means of saving their grapes.

The use of cannon proving quite beneficial in saving grapes, science pointed the way for success in other directions. It had been discovered that it was not frost that blasted the budding fruit, but the rays of the sun following a night of frost; the fruit bud being cold became very sensitive to sudden heat, which changed action and killed the fruit.

A couple of cannon were brought into action at a vineyard in Actil, at sunrise, which produced astonishing results. They were fired, and a strip of a vineyard 500 feet wide, over which the smoke from the powder had spread, was completely protected from frost while the buds and fruit on either side were almost entirely destroyed.

It is stated that grasshoppers, locusts and mosquitoes can be shocked to death by cannon, and that this congress will take measures to make experiments during the coming season in Algeria.

Consul Covert is authorized to extend an invitation to Americans to attend this Cannon Congress.

May we not now take courage and believe that when the Cannon Congress at Lyons, and the Peace Congress at the Hague (the one from the home of the fighting Bonaparte and the other from the peace-making Nicholas) shall meet, that each will be represented by delegates from our government, the one at Lyons by the department of the Interior, and the other at the Hague by our War department.

Would it not be for the best that our government should stop teaching young men how to kill strangers, and really stop their hazing and killing each other as in the case of Booz, and actually to put an end to such a disgraceful scene as lately took place at West Point.

Since the trial caused by the death of Booz, and the condemnation of hazing by the government, another case of "bracing" a fourth-class man has taken place; when the culprit was found he was court-martialed and punished; then came the climax. A mob of cadets determined to show the War department a specimen of their affection, which was done in the following manner. They seized the sun-set cannon and trained it squarely on the superintendent's door, and then engaged in other riotous proceedings. What has been the result? Five members of the second class have been dismissed, four others of the same class and two of the third class are suspended, and seventy-two are reserved for punishment as the superintendent shall

direct. A fine school, this at West Point, for teaching humanitarian principles.

Were we allowed to direct the penalty, those seventy-two young men would soon be learning the blacksmith's trade; the more deserving would be making "plow-shares," and the balance making "pruning-hooks" out of spears.

Let the largest gun in the world, now at Watervleit, N. Y., "go west"; go west and throw her shell, well fused, high into the cyclone's whirl where, bursting into thousands of pieces, it may check the fury and destroy the whirlwind's power. Let science cease to improve on smokeless powder and show us how to increase the volume of smoke an hundred fold to save our early fruits.

Let the "cannons roar," but let the people of the earth "have peace."

MARRIAGES.

GRACE—FILLYAW.—At the residence of the officiating minister, Eld. A. P. Bunnell, near Gentry, Ark., May 18, 1901, H. P. Grace, of Benton County, Ark., and Lillie A. Fillyaw, of Cumberland County, North Carolina.

ORMSBY—PERRY.—At the parsonage, Alfred Station, N. Y., May 19, 1901, by Rev. F. E. Peterson, Clifford Orson Ormsby and Grace Ann Perry, both of Alfred, N. Y.

DEATHS.

Not upon us or ours the solemn angels
Have evil wrought.
The funeral anthem is a glad evangel,
The good die not.

God calls our loved ones, but we lose not wholly
What He has given.
They live on earth in thought and deed as truly
As in His heaven. —Whittier.

EMERSON.—At Alfred Station, N. Y., May 7, 1901, Rhoda, daughter of L. M. and Ola Emerson, aged 3 years, 1 month and 8 days.

"My darling has gone down into his garden to gather lilies." F. E. P.

GREENE.—At Alfred Station, May 17, 1901, Harriet Newel Maxson, wife of Dr. E. C. Greene.

A more extended notice appears elsewhere. F. E. P.

STILLMAN.—Huldah Potter Stillman was born in Brookfield, N. Y., May 15, 1818, and died March 23.

She was the wife of Joseph Stillman, who, with two children, Fanny Shaw and Asher Stillman, survive. In 1833 she united with the Second Alfred church, of which she was a member at the time of her death. She was a faithful wife, mother and friend, and a consecrated Christian. Job 14: 14. F. E. P.

BARBER.—At Alfred Station, N. Y., May 5, Lucy Sweet Barber, aged 68 years lacking two days.

She was the wife of Wm. R. Barber, deceased. 2 Cor. 5: 10. F. E. P.

PALMER.—At Alfred Station, N. Y., May 18, 1901, Jane N. Burdick wife of Milo L. Palmer.

She was the daughter of Dea. Samuel and Mary Corbett Burdick, and was born Oct. 14, 1870. She was a member of the Andover church, and a Christian wife and mother, who was endeared to all who knew her by her lovely character and pleasant ways. Four little girls are left motherless by her death. Gen. 18: 25. F. E. P.

COOK.—At Alfred Station, N. Y., May 25, 1901, John J. Cook, aged 74 years, 10 months and 7 days.

Mr. Cook's wife, Julia Paddock, of precious memory, died in 1877. Mr. Cook has been in failing health for over a year. Acts 26: 8. F. E. P.

BURDICK.—At Chicago, Ill., May 25, 1901, Mary E. Davis, wife of W. D. Burdick, deceased, aged 49 years, 7 months and 10 days.

One daughter survives, Mrs. J. A. Graham, of Trenton, N. J. The body was brought to Alfred for interment. Brief funeral services were conducted at the grave. Psa. 35: 14. F. E. P.

CLARKE.—William O. Clarke was born in Friendship, N. Y., Nov. 15, 1848, and died in Milton, Wis., May 16, 1901.

He came West with his parents when about six years of age, and with them settled in Walworth, Wis., where he resided until his death. In 1876 he united with the Seventh-day Baptist church and held his membership with it during his life. Mr. Clarke was never married but made his home with his widowed mother until her

death about two years since. He was most devotedly attached to her and her death was a blow to him from which he seemed never to recover. He had been in failing health for more than a year, and had spent several months at the Pennoyer Sanitarium, at Kenosha, Wis. With the coming of spring he returned to Walworth to attend to his farms and then went to visit his two sisters at Milton, Wis., where he died. He was a man of quiet disposition, highly respected by all who knew him. Funeral services were held Sabbath-day, May 18, at the home of his sister, Mrs. Wellington Clarke, Rev. S. L. Maxson, of Walworth, officiating. A large number of relatives and friends were in attendance. Among the relatives were: Mr. F. B. Clarke, of St. Paul; Mrs. Hyde, wife of Rev. E. L. Hyde, D. D., Boston. (who arrived at Walworth Sunday morning); Mrs. Dunn, widow of the late Rev. E. M. Dunn, D. D., and Mrs. Wellington Clarke, both of Milton, his surviving brother and sisters, Prof. and Mrs. J. N. Humphrey, of White-water, Wis., and Mrs. Belnap, of Chicago. Interment in Walworth cemetery. S. L. M.

Literary Notes.

THE *International Monthly* for June presents the following attractive table of contents:

The American Woman: a German Point of View, Hugo Munsterberg.

The Encroachment of the American College Upon the Field of the University, Simeon E. Baldwin.

German Criticism (concluded), Richard M. Meyer.

The Declaration of Rights of 1789, Andre Lebon.

The Principles of Modern Dietetics, and Their Importance in Therapeutics, Carl von Noorden.

Railway Alliance and Trade Districts of the United States, Charles H. Hull.

The Literature of Expansion, Charles A. Conant.

Two Works on Decorative Art, Russell Sturgis.

Up from Slavery: Mr. Booker T. Washington's Autobiography, Harry Thurston Peck.

The *International Monthly* is published at Burlington, Vt., at \$4 a year.

THE BIRDS OF THE BIBLE is the title of a book by Rev. Madison C. Peters, D. D., Baker & Taylor Co., New York, 7½ x 5 in., 119 pages. This is a series of sermons by Dr. Peters who is a brilliant writer and speaker, each discourse having for its theme a bird mentioned in the Bible. The purpose of the writer is to illustrate the thought in Eccl. 10: 20 "a bird of the air shall carry the voice and that which hath wings shall tell the matter." The eagle, the dove, the swallow, the partridge, the peacock, the stork and the hen are birds spoken of. The sermons are full of suggestive thoughts and fine illustrations.

The Platonic Love Letters of Charles Dickens.

For more than fifty years an Englishwoman (who is still living) has cherished a little sheaf of letters written by Charles Dickens. These charming letters show the novelist in a new part—that of the successful match-maker. They tell the story of another man's courtship and show how the writer spurred a faint heart into winning a fair lady. They will be printed—for the first time—in *The Saturday Evening Post* for June 15.

HARRIET NEWEL MAXSON-GREENE.

Harriet Newel Maxson-Greene was born in Lebanon, Madison Co., N. Y., November 29, 1818. She passed away at her home in Alfred Station, May 17, 1901. She was the eldest daughter of Abel, and Abigail Lull-Maxson. There being a large family of brothers and sisters, she at an early age learned self-reliance, and how to care for the younger members of the household. She was four years of age when her parents moved from the well-settled town of Lebanon to the wilderness of Alleghany. It was hard for her and her little brother, Matthew, to exchange these broad fields and orchards for the dense forests that surrounded their new home. The dear mother was an invalid much of the time, so that Harriet early became the "little mother" of the family. She was greatly beloved, and has been called the "Sister mother" all her long life, by grateful brothers and sisters. Though pioneer life is a hard one, she became a good scholar, her

parents believing in educating their daughters as well as sons. She attended Alfred Academy, and afterwards the higher institution at DeRuyter. She became a very successful teacher, and when Alfred Academy needed a preceptress, Harriet Maxson was the first to be offered the position; but being soon to be married, she felt it her duty to decline. The State Educational Report of 1890 gave the name of Mrs. Harriet Maxson-Greene, as being the oldest living graduate of Alfred Academy. She was married in 1842 to Dr. E. C. Greene, of Ceres, Pa. This lumber region with its changing population brought many cares to the good doctor, and his young wife. She did her part nobly, not only caring for the new home, but most heartily welcoming all the sick that came to the doctor for help.

It was here that their only child, Addie, was born. In this place they made many life-long friends. In 1850 they removed to Albion, Wisconsin, and in 1856 returned East, settling in Alfred Station, where they have since resided. Mrs. Greene was a natural nurse, and an angel of mercy in the sick room. She was a leader in social and benevolent works always ready to do more than her share. The loss of her eye-sight during the last decade or more of her life was a great affliction, especially as she was thus deprived of her pursuits in literature and art, she having devoted many years to painting, in which she had gained great proficiency. But she felt the loss of her sight more on account of her inability to do for others, than because of any personal inconvenience.

She would have been 83 years of age her next birth-day. Her mind was clear to the last. Her constant prayer was for more faith and trust in her Saviour. She was ready to go, and earnestly desired to depart; her only regret being the grief it would give her aged husband, with whom she had lived so happily for nearly 60 years, and her only daughter Mrs. Luther Lewis, and her family. Her membership was with the 1st Alfred Church.

Two brothers, Matthew, and Rev. G. W. Maxson, of California, and one sister, Mrs. A. A. Allen, of Alfred survive. The bereaved ones have the sympathy of the community and of their many friends elsewhere who have known her so long and learned to love her so well.

Funeral services were held at the home and in the 2nd Alfred Church, conducted by Pastor Peterson, assisted by Rev. B. F. Rogers. Text: "Blessed are the dead who die in the Lord from henceforth; yea, with the Spirit, that they may rest from their labor, and their works do follow them." Rev. 14:13.

STRENGTH and beauty combine in the making of the truest manliness.—*J. R. Miller.*

WANTED!

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

If You are Going to the

PAN - AMERICAN

and wish to avoid the rush of a city hotel, write at once to
Mrs. Corabelle C. Taber,
 121 Clinton St., TONAWANDA, N. Y.
 Fifteen Minutes from Exposition by electric or steam cars.
 Bath and "all the comforts of a home."

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.

COMMENCEMENT WEEK, MILTON COLLEGE.

June 20-26, inclusive, 1901.

1. Public Session of the Iduna Lyceum, including an address by Dr. Rosa Palmberg, medical missionary at Shanghai, China, Thursday evening, June 20, in College Chapel.

2. Annual meeting of the Christian Association, including music by the College Evangelistic Quartets, a paper by Miss A Gertrude Campbell, of New Auburn, Minnesota, and an address by Prof. Edwin Shaw, of the College, Friday evening, June 21, in the Seventh-day Baptist church.

3. Public Session of the Philomathean Society, including an address by Eli F. Loofboro, of the Divinity School of the University of Chicago, Seventh-day evening, June 22, in the College Chapel.

4. Examinations of Classes Monday and Tuesday forenoons and afternoons, June 24 and 25.

5. Public Session of the Orphidian Lyceum, including an address by Joseph Palmer, assistant steward of the State Hospital at Oshkosh, Monday evening, June 24, in the College Chapel.

6. Class Exercises by the Class of 1901, Tuesday afternoon, at 4 o'clock, June 25, on the College Campus.

7. Annual Concert by the School of Music, under the direction of Prof. J. M. Stillman, Mus. Doc., Tuesday evening, June 25, in the College Chapel.

8. Commencement Exercises, including an address by the Rev. Webster Millar, D. D., pastor of the Methodist Episcopal church, of Evansville, Wisconsin; an address by Prof. D. B. Frankenburger, A. M., LL. B., of the Department of Rhetoric and Oratory of the University of Wisconsin; and music by the Imperial Quartet, of Chicago, Illinois, Wednesday morning, at 10 o'clock, June 26, in the Seventh-day Baptist church.

9. Annual Meeting of the Alumni Association, including addresses by the President, Dr. C. E. Crandall, late of the University of Chicago; the Rev. O. U. Whitford, D. D., of Westerly, Rhode Island; Prof. N. Wardner Williams, of Chicago; Prof. J. B. Borden, Superintendent of Schools at Marshfield, Wis., and others, Wednesday afternoon, at 2.30 o'clock, June 26, in the Seventh-day Baptist church.

10. Senior Concert by the Imperial Quartet of Chicago, Wednesday evening, June 26, in the Seventh-day Baptist church.

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. Sowell.
- 10.45. Missionary Society Hour, conducted by Rev. O. U. Whitford. Adjournment.

AFTERNOON.

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

EVENING.

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

SABBATH-DAY—MORNING.

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

AFTERNOON.

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

EVENING.

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

FIRST-DAY—MORNING.

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

AFTERNOON.

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

EVENING.

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

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

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

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

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

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

Proposed Centennial Fund.....\$100,000 00
Amount needed, June 1, 1900.....\$98,698 00

Charles McKinney, Binghamton, N. Y.
Mrs. James W. Hoard, Alfred, N. Y.
James R. Crandall, " "
Mrs. A. M. Burdick, " "
Mary R. Wright, Nile, N. Y.
Chlotilda E. Stillman (In Memoriam).

Amount needed to complete fund.....\$ 97,822 00

Salem College...

Situated in the thriving town of SALEM, 14 miles west of Clarksburg, on the B. & O. Ry. This school takes FRONT RANK among West Virginia schools, and its graduates stand among the foremost teachers of the state. SUPERIOR MORAL INFLUENCES prevail. Three College Courses, besides the Regular State Normal Course. Special Teachers' Review Classes each spring term, aside from the regular class work in the College Courses. No better advantages in this respect found in the state. Classes not so large but students can receive all personal attention needed from the instructors. Expenses a marvel in cheapness. Two thousand volumes in Library, all free to students, and plenty of apparatus with no extra charges for the use thereof. STATE CERTIFICATES to graduates on same conditions as those required of students from the State Normal Schools. EIGHT COUNTIES and THREE STATES are represented among the student body.

SPRING TERM OPENS MARCH 19, 1901.

Send for Illustrated Catalogue to

Theo. L. Gardiner, President,
SALEM, WEST VIRGINIA.

Spring Term Milton College...

This Term opens WEDNESDAY, APRIL 3, 1901, and continues twelve weeks, closing Wednesday, June 26, 1901. It is followed by a vacation of ten weeks.

Instruction to both young men and young ladies in the Preparatory studies, as well as in the Collegiate, of the principal courses, as follows: The Ancient Classical, The Modern Classical, and the Scientific. Two teachers added to the Faculty—all the old members being retained.

In the School of Music four courses are taught: Elementary and Chorus Singing, Pianoforte, Voice Culture and Harmony.

Thorough work is done in Bible Study in English, in Oil and China Painting, in a brief Commercial Course, in Elocution, and in Athletics and Military Training.

Club boarding, \$1.40 per week; boarding in private families, \$3 per week, including room rent and use of furniture.

For further information, address

REV. W. C. WHITFORD, D. D., President,
Milton, Rock County, Wis.

A SCHOLAR'S PATIENCE.

It is said that Matthew Poole spent sixteen years compiling his "Synopsis of Biblical Criticism," during which time he rose at five and never dined out but once. Having finished the work, he went out to enjoy a little rest, when his wife, in a fit of bad temper, destroyed the manuscripts.

On his return, grieved as he was, he simply said: "My dear, thou hast done very wrong;" and the next morning rose at four to recommence his labor, and never relaxed it till his task was finished the second time.

CHICAGO University is a most fortunate institution in its millionaire friends who deal in oil and pork. Its latest gift is one million dollars from Mrs. Emmons Blaine, a daughter of the late Philip D. Armour, and it is to be expended on the school of education, in grounds, buildings and endowment fund.

You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults; still less of others' faults; in every person that comes near you look for what is good and strong; honor that, rejoice in it; and as you can, try to imitate it; and your faults will drop off like dead leaves, when their time comes.—
John Ruskin.

DE BOODSCHAPPER.

A 16 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.

Subscription price.....75 cents per year.

PUBLISHED BY

G. VELTHUYSEN, Haarlem, Holland.

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day) Baptism, Temperance, etc. and is an excellent daper to place in the hands of Hollanders in this country, to call their attention to these important acts.

OUR SABBATH VISITOR.

Published weekly under the auspices of the Sabbath-school Board at

ALFRED, NEW YORK.

TERMS.

Single copies per year.....\$ 60
Ten copies or upwards, per copy..... 50

CORRESPONDENCE.

Communications relating to business should be addressed to E. S. Bliss, Business Manager.

Communications relating to literary matter should be addressed to Laura A. Randolph, Editor.

The Sabbath Recorder.

PUBLISHED WEEKLY BY THE

AMERICAN SABBATH TRACT SOCIETY

AT

PLAINFIELD, NEW JERSEY.

TERMS OF SUBSCRIPTIONS.

Per year, in advance.....\$2 00
Papers to foreign countries will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates.

Yearly advertisers may have their advertisements changed quarterly without extra charge.

No advertisements of objectionable character will be admitted.

ADDRESS.

All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

Seventh-day Baptist Bureau

of Employment and Correspondence.

T. M. DAVIS, President.

L. K. BURDICK, Vice-President.

Under control of General Conference, Denominational in scope and purpose.

FEES.

Application for employment..... 25 cents.
Application to Correspondence Dep..... 25 cents.

One and two cents stamps received.

To insure attention enclose stamp for reply.

Address all correspondence, SECRETARY BUREAU EMPLOYMENT, ALFRED, N. Y. Box 207.

Business Directory.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY.

EXECUTIVE BOARD.

J. F. HUBBARD, Pres., J. D. SPICER, Treas.
A. L. TITSWORTH, Sec., Rev. A. H. LEWIS, Cor. Sec., Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

J. F. HUBBARD, President, Plainfield, N. J.
J. M. TITSWORTH, Vice-President, Plainfield, N. J.
JOSEPH A. HUBBARD, Treas., Plainfield, N. J.
D. E. TITSWORTH, Secretary, Plainfield, N. J.
Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

THE SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.

D. E. TITSWORTH, President.
Wm. C. HUBBARD, Secretary.
O. S. ROGERS, Treasurer.

Regular Quarterly Meetings of the Board, at Plainfield, N. J., the first Monday of January, April, July, and October, at 8 P. M.

W. M. STILLMAN,

COUNSELOR AT LAW,
Supreme Court Commissioner, etc.

New York City.

SABBATH SCHOOL BOARD.

GEORGE B. SHAW, President, New York, N. Y.
JOHN B. COTTRELL, Secretary, Brooklyn, N. Y.
F. M. DEALING, Treasurer, 1279 Union Ave., New York, N. Y.
Vice Presidents—F. L. Greene, Brooklyn, N. Y.
I. L. Cottrell, Hornellsville, N. Y.; M. H. Van Horn, Salem, W. Va.; G. W. Lewis, Verona Mills, N. Y.; H. D. Clarke, Dodge Centre, Minn.; G. M. Cottrell, Hammond, La.

HERBERT G. WHIPPLE,

COUNSELOR AT LAW,
St. Paul Building, 220 Broadway.

C. C. CHIPMAN,

ARCHITECT,
St. Paul Building, 220 Broadway.

Prohibition Park, Staten Island, N. Y.

PIANOS AND ORGANS.

Special Inducements.

J. G. BURDICK, Prohibition Park, Staten Island.

Utica, N. Y.

D. R. S. C. MAXSON,

Eye and Ear only.
Office 225 Geneva Street

Alfred, N. Y.

ALFRED UNIVERSITY.

Second Semester Opens
Wednesday, Jan. 30, 1901.

For catalogue and information, address

Boothe Colwell Davis, Ph. D., Pres.

ALFRED ACADEMY.

PREPARATION FOR COLLEGE.

TEACHERS' TRAINING CLASS.

Earl P. Saunders, A. M., Prin.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Alfred, N. Y., August 28-September 2, 1901.

PROF. E. P. SAUNDERS, Alfred, N. Y., President.
REV. L. A. PLATTS, D. D., Milton, Wis., Cor. Sec'y.
PROF. W. C. WHITFORD, Alfred, N. Y., Treasurer.
MR. A. W. VARS, Dunellen, N. J., Rec. Sec'y.
These officers, together with Rev. A. H. Lewis, D. D., Cor. Sec., Tract Society, Rev. O. U. Whitford, D. D., Cor. Sec., Missionary Society, and Rev. W. L. Burdick, Cor. Sec., Education Society, constitute the Executive Committee of the Conference.

THE ALFRED SUN,

Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 00 per year.
Address SUN PUBLISHING ASSOCIATION.

W. W. COON, D. D. S.,

DENTIST.

Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y.
W. L. BURDICK, Corresponding Secretary, Independence, N. Y.
T. M. DAVIS, Recording Secretary, Alfred, N. Y.
A. B. KENYON, Treasurer, Alfred, N. Y.
Regular quarterly meetings in February, May, August, and November, at the call of the President.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

WM. L. CLARKE, President, WESTERLY, R. I.
A. S. BABCOCK, Recording Secretary, Rockville, R. I.
O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.
GEORGE H. UTTER, Treasurer, Westerly, R. I.
The regular meetings of the Board of managers occur the third Wednesday in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westerly, R. I.
O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.
FRANK HILL, Recording Secretary, Ashaway, R. I.
ASSOCIATIONAL SECRETARIES: Stephen Babcock, Eastern, 344 W. 33d Street, New York City; Edward E. Whitford, Central, Brookfield, N. Y.; E. P. Saunders, Western, Alfred, N. Y.; G. W. Post, North-Western, 1987 Washington Boulevard, Chicago, Ill.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Mrs. S. J. CLARKE, Milton, Wis.
Vice-Pres., Mrs. J. B. MORTON, Milton, Wis.,
Mrs. G. J. CRANDALL, Milton Junction, Wis.
Rec. Sec., Mrs. E. D. BLISS, Milton, Wis.
Cor. Sec., Mrs. ALBERT WHITFORD, Milton, Wis.
Treasurer, Mrs. L. A. PLATTS, Milton, Wis.
Secretary, Eastern Association, Mrs. ANNA RANDOLPH, Plainfield, N. J.
South-Eastern Association, Miss ELsie BOND, Salem, W. Va.
Central Association, Mrs. THOS. R. WILLIAMS, DeRuyter, N. Y.
Western Association, Miss AGNES L. ROGERS, Wellsville, N. Y.
South-Western Association, Mrs. A. H. BOOTH, Hammond, La.
North-Western Association, Mrs. NETTIE WEST, Milton Junction, Wis.
Editor of Woman's Page, Mrs. HENRY M. MAXSON, 439 W. 6th St., Plainfield, N. J.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,

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

YOUNG PEOPLE'S PERMANENT COMMITTEE.

M. B. KELLY, President, Chicago, Ill.
Miss MIZPAH SHERBURNE, Secretary, Chicago, Ill.
EDWIN SHAW, Editor of Young People's Page, Milton, Wis.
Mrs. HENRY M. MAXSON, General Junior Superintendent, Plainfield, N. J.
J. DWIGHT CLARKE, Treasurer, Milton, Wis.
ASSOCIATIONAL SECRETARIES: ROY F. RANDOLPH, New Milton, W. Va.; Miss L. GERTRUDE STILLMAN, Ashaway, R. I.; G. W. DAVIS, Adams Centre, N. Y.; B. FRANK WHITFORD, Nile, N. Y.; Miss LURA BURDICK, Milton, Wis.; LEONA HUMISTON, Hammond, La.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.
MUNN & Co. 361 Broadway, New York
Branch Office, 626 F St., Washington, D. C.