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Now.

BY ANNIE E. LYDDON.

NOT on some vague to-morrow,
Not in some future hour,
Can life be lived to purpose,
Or deeds be stamped with power.

Now, in the golden present,
The sowing time must be;
And they who toil in patience
Shall plenteous harvests see.

Awake from idle dreaming!
Awake, O soul of mine,
Rouse all thy dormant forces,
And make thy life divine.
An offering meet and holy
To Him who claims thy praise,
The Lord of years and moments
Who sees thy works and ways.

Now is the time accepted,
The day of sovereign grace;
Now does the heavenly Master
Unveil His beauteous face.

O come, ye sad and weary,
To-morrow's far away;
To love, to serve, to triumph,
There's time alone to-day.

—Musician.

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PLAINFIELD N J

The Sabbath Recorder.

A. H. LEWIS, D. D., Editor.
J. P. MOSHER, Business Manager.
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NOW THAT summer is here, with its profusion of life and richness of beauty, we ought not only to enjoy it through the physical senses, but to learn lessons touching spiritual life. It is reported that the tropical flowers are so luxuriant upon the plains of Africa as to entangle the feet and hinder the progress of travelers. The blessings which God pours upon our spiritual lives in the summer time of his love—it is always summer time to the hearts that are open heavenward—are as profuse and rich as the flowers on African plains. One cannot go out of doors on such a day as this, nor look through his window casement when the day is born, without finding lessons rich in wisdom and full of inspiration to thankfulness and devotion. We saw the first blush this morning through the shutters. At first a soft silence covered the earth, voiceless, but throbbing with life. Fifteen minutes later, the silence was turned into a vocal hymn of praise from the throats of the awakened birds. Robins, thrushes and song sparrows vied with each other in thanking God for a morning so beautiful, a world so bright, and a summer so rich. It was easy to forgive the birds for preventing sleep, while their songs aroused the heart to the fullest type of thankfulness.

If you go to the mountains, their cloud-capped summits will suggest the glory of the divine presence. The hills and vales will repeat the story of divine love, the beauty of holy living, and the rich fruits of righteousness. It is told that Tyndall, the scientist, finding a triangular boulder in the valley of the Alps, traced its course up a ragged mountainside, until he found the very spot out of which it had been broken. Happy is he, who, whether in the midst of summer's glory or of winter's storms, is able to trace the divine influences which come into his life backward to their source in God. As you sit enjoying the cool breezes of the summer evenings, let them bring to you a deeper realization of the currents of divine love, with which God is always filling the lives of those who trust him. So, whether in the glory of the morning, the fervid heat of noon, or the quiet of the evening shadows, let each summer day bring you something of God. Even the weariness some days will bring, and the burdens some days will heap upon you, may teach anew the fullness of the divine help, and assure you of the strengthening presence of him from whom his children may ever secure uplifting and upholding. Let this first summer of the new century emphasize and accentuate the truth that all the riches of earth, in flower and tree, cloud and fruit, sunshine and storm, have full counterpart in the spiritual life which the Father, who is the God of Nature and the God of Grace, is bestowing upon those who will receive it. We do not say that he "waits to bestow" these; he is bestowing them, and if our hearts are not enriched, it is because we fail to receive them.

NOWHERE is the power of religious thought seen more clearly than in the poetry of the world. From the songs of David to the sweet poems of Whittier, this fact appears.

It is also true that religious thought is the source of most that is best in ordinary literature, and always in those things which touch the higher side of life. The novelist creates no character of noble traits loyal to high endeavor which does not find its source in religious thought. If it were granted, as the unbeliever claims, that all religious faith is but dreams and myths, it would still be true that out of that which he calls dream and myth the best things of human life have come. All beneficent reforms start from religious principles. These aspirations for higher and better things, which lift men from degradation and dissipation, are born of religious thought. The strength of soul which supports men and women under disappointment, sorrow and trials, is the product of religious faith, and the hope born of that faith burns brightly in the darkest hours of earthly experience. If religious faith did nothing more than to produce the things of which we have spoken, its fruitage would forbid unbelief, and would establish beyond question the fact that, in religious thought, the world finds direct contact with truth and immediate help from God.

ONE cannot read Dante's Inferno, nor look upon that wonderful picture of Michael Angelo's Last Judgment, as we have seen it upon the ceiling of the Sistine Chapel, without feeling that both these masters left out the chief feature of God's moral government. It was due to the misconception of the Middle Ages that these men pictured the hatred of God toward sin, and his anger for sinners, in such strong colors. Neither they nor their fellows had risen to the higher idea that the God of Purity and Justice is also, and pre-eminently, the loving Father. While we would not condemn them for this imperfect view, it is unpardonable in us not to rise above such views and grasp the larger truth, that he who sitteth in judgment judgeth in love and with mercy. One of the first duties of each succeeding generation of Christian men is to correct the imperfect conception of those who have gone before, as they gain larger views of the divine character and of God's relation to men. We may study such productions as the Inferno and the Last Judgment with profit, just as we study the types of life in the early geological records that mark the various stages of development through which the lower types have passed into the higher and more nearly perfect forms.

REVIVING THE THEOLOGICAL DEPARTMENT AT ALFRED UNIVERSITY.

Every one who has studied the question of the value of theological training in our own schools, and especially those who read the article by Dr. Main in our issue of June 3, must be convinced that the question is a very practical and important one for Seventh-day Baptists to consider at this time. Without recounting the history of theological education among us, it is sufficient to say that the statement so often laid down by the late President Allen must find universal acceptance. He said: "The people who do not educate their own theological leaders cannot expect vigorous and continued existence." The practical point for us to consider is how the work of the Theological Department may be begun and carried forward. One or two fundamental items must be taken into account at the beginning.

1. Appointment of professors to that department should be a joint action between the denomination, represented in General Conference, and the Trustees of Alfred University. Even if the Trustees have the legal authority to make such appointment, the department will be greatly strengthened if such appointment can be made by such joint action as we suggest.

2. If the department is to be restored, strenuous efforts must be made by pastors, parents and friends to turn the tide of theological inquiry toward the University. The spirit of our time and the facilities offered by older and larger institutions, coupled with the desire on the part of our young men to secure the highest possible training for their work, have always been a barrier to the success of the department. These influences have culminated in tendencies which have turned students, both as to patronage and sympathy, away from Alfred, in a large degree. The tide cannot be changed, even if the department were to offer facilities superior to those it was able to offer in its best days, unless a consensus of opinion among those whom we have named above shall unite to create sympathy, confidence and patronage in the future.

3. The additional funds necessary to support the department, while they are essential, are of less importance in its re-establishment than this return of sympathy and patronage of which we have spoken. These fundamental considerations, and similar ones, must be taken into account as of first importance.

A PRACTICAL STEP.

The RECORDER makes the following general suggestions, as offering a practical solution toward beginning the revival of the department. As soon as a theological class is ready—especially if such a class can be secured at the opening of the next school-year—let various pastors in the denomination be engaged to spend a certain length of time with the class, upon such themes and lines of study as each may be best fitted to carry forward. Probably the available funds belonging to the department, and the co-operation of the churches for whom the pastors are laboring would be sufficient to secure steady training for the class for the next year, and, perhaps, longer. While such a method would not give as uniform treatment as might be secured under other circumstances, we believe that it would give practical results of no mean order. Let the committee who may have in charge the securing of lecturers arrange a schedule of themes that would form a good curriculum for the department. Let each man called to lecture before the class have sufficient time to formulate his thoughts, and let the arrangements keep him with the class one or two months, or more, according as his theme and his preparation may demand. If questions purely theological, under the general head of Biblical Theology, were taken up for a given year, it ought not to be difficult to secure, say four men, who would give to the class valuable training along these lines. Other departments, History, Church Polity, Homiletics, and other requisite themes, could be treated in the same way. In this way a course of three years might be carried out, and if the students could give their whole time to theological work—which they ought certainly to

do when it is begun—the amount of work in any one department, which is usually scattered over three years in the usual course, could be secured in less time, so that the work which the students would otherwise do, if thus concentrated, might be accomplished in two years rather than three, without loss of thoroughness, and with some advantages, because of the intensity with which the course would be pursued.

Without going farther in an attempt to outline a method for such an opening of the department, the RECORDER believes that it could be accomplished, and that an immediate re-establishment of the department could be secured.

If the appointment of a corps of professors can be secured as soon as a class is ready, so much the better; but such permanent appointment is not absolutely essential to an early re-opening of the theological school.

NEBRASKA LETTER.

Much of pleasure and profit must come to all who read thoughtfully what is being said by various writers upon the denominational topics and phases of our life presented at the sessions of our recent Associational gatherings.

Much more could be as truthfully said upon these various themes, but there is another phase of our denominational life that has long been upon my heart, and my round of the Associations brings it to me with added weight, and moves to the writing of this letter.

What the future of Seventh-day Baptists is to be is a very important question, and one near to the heart of every active worker in all quarters of our beloved Zion.

The demands upon the young are very great, the incentives to achieve success in life, as the world counts success, are mighty; their influence is so marked that many of our churches, hitherto strong, populous churches, as they see how one after another of their young men and women have gone out from among them, are seriously asking the questions, What is to become of us? What are we to do?

Am I wrong in thinking that in a very large measure we have been helping our children to look at success in life too much from a commercial point of view instead of fully charging the mind first with the thought of loyalty to God in all of his requirements as the chief end of life to be sought?

As I passed about through various communities and had pointed out to me home after home and farm after farm that was once occupied and worked by Seventh-day Baptists in the days of church vigor and growing life, now occupied and owned by others, I wondered how different it might have been could our people have realized the richness and worth of their heritage.

Is it not possible that as parents we have magnified too much the importance of the various professions and trades, while we have perhaps unwittingly belittled the work of home-making and the cultivating of the soil? Sure it is that our homes and farms have been rapidly passing into other hands the last decade or more.

While it is true the physically and intellectually stronger, and spiritually more vigorous ones have been achieving some glorious victories in the fields of their chosen work, there-

by showing what a Seventh-day Baptist may do, multitudes of our other sons and daughters have been "drifting farther and farther away" from the church home and society.

It is not my purpose to tell all the things that may be done to change this current and bring about the condition desired, namely, healthful church life and permanency of church organization. I only wish to present one of the things we need to consider. Permanency is essential to healthful growth, great fluctuations in the numbers of a church engender a condition of unrest and dissatisfaction.

May not this condition of permanency be helped very much by holding our title to the land? I believe this is a serious question to be considered in some of our churches. A church whose membership is possessed of a large number of habitual renters must realize that they are not on the most stable basis.

Would it not be a step in the right direction for us to not only urge the young to possess the land, but in various ways help them to come into such possession? While we exalt the procuring of a good liberal education as a means of fitting most fully for life, would we not do well, and be taking an advance step if we glorified the work of tilling the soil as a means to the maintaining and strengthening of our individual, church and denominational life?

Dear reader, may your love for God and his truth help you in your solution of this one problem now before us.

E. A. WITTER

NORTH LOUP, Neb., June 26, 1901.

CONFERENCE ENTERTAINMENT.

How shall Conference be entertained? This is getting to be a perplexing question. Among several references to it in the columns of the SABBATH RECORDER, I noticed one not long ago favoring the apportioning of the expenses of dinners and suppers, etc., among the churches. Some of us opposed this plan at last Conference. I have been waiting for my brethren, who, like myself, felt that the only thing was to adopt some plan by which those in attendance should bear the expense instead of those who are not privileged to attend having to bear an equal share of it, to state why we opposed the other plan. As they have not, I submit the following reasons:

1. Such is not according to the Gospel rule, as God hath prospered the churches. It is an old adage that "One-half of the world does not know how the other half lives." Evidently this is true of Seventh-day Baptists. I have in mind a church of about fifty resident members, the wealth of whose entire membership is not over ten thousand dollars. It is not as God hath prospered us to tax them pro rata, equally with other churches, some of whose members are worth, five, ten, twenty or one hundred thousand.

2. It is not in proportion to the benefit each church receives from the Conference. The principal good any church gets from the Conference comes from the inspiration and the knowledge regarding our work which its delegates get and carry home. This being true, it is evident that unless a church has delegates at the Conference it will not get very much benefit therefrom. Some of our churches, both from their financial and isolated conditions seldom have delegates in attend-

ance. By the plan to apportion the expense of entertainment pro rata among the churches, the church which seldom or never has delegates present, and therefore gets but little benefit, will have to pay as much as the church of equal membership, but whose members have the privilege and benefit of Conference. I have just run through the Conference statistics for the last ten years, taking two churches of about equal membership, one in the far West, the other in the East. During that time the one in the West has had forty delegates, while that in the East has had ninety-three besides a number who have been in attendance, but were not accounted delegates. It is safe to say that the church in the East with a few less members has had three times as many in attendance. By the proposed plan the church on the Western frontier will have to pay a little more than the Eastern while the Eastern gets three times as much benefit. I find other churches which have rarely had delegates in attendance, and it is not because they did not care to attend. Many of them have longed thus to do, but could not because they had not the money and in some case could not get suitable clothes. They were sacrificing and making a brave fight for the Master and our cause in their midst. These sacrificial efforts took everything they could spare from daily bread, interest and taxes. Now, where is the justice in taxing them to pay the expenses of the delegates from the wealthier churches. Some of these churches we are aiding. Would it not be well to be just with them before we pose before the denominations as their benefactors?

3. We do well not to overlook the results of such a plan upon denominational interests. It is questionable whether the smaller and isolated churches will feel that the Master asks them to sacrifice to pay the expenses of delegates from wealthier churches. Some of us have stood in places where we know that for Conference, that organization composed of the denominational Boards, to impose on the churches a plan of entertainment savoring of injustice, will tend to sever the bond of fellowship between them and us, and alienate them from all denominational interests.

4. The churches ought to have the privilege of saying whether this burden shall be laid upon them or not. Inasmuch as many of the churches will not be represented at Conference, and therefore have no voice in settling this matter, I suggest that it be decided by referring it to them beforehand, letting them vote whether they shall be assessed to entertain Conference, or whether the delegates, or churches sending them, shall pay their own bills.

WM. L. BURDICK.

INDEPENDENCE, N. Y., June 27, 1901.

FAITH A Surer GUIDE THAN KNOWLEDGE.

Only beyond our knowledge is there really room for the exercise of faith. It is where sure knowledge ends that sure faith begins. Even a suspicious doubter will trust his suspected neighbor "as far as he can see." But he whom we trust, and in whom we have faith, can be trusted beyond sight, and against sight, in darkness, or when all appearances seem against his loving purposes and plans in our behalf. God will never fail us, and our restful trust in him ought never to fail.—S. S. Times.

MRS. REBECCA POTTER.

Rebecca I. Potter was the sixth of seven children of William and Nancy Coon Bowler, of Hopkinton, R. I. She was married to Dea. Daniel Potter, late of West Hallock, Ill., in Brookfield, N. Y., in 1836, where they resided two years, when they made their home in Nile, N. Y., where they identified themselves with the Seventh-day Baptist church. In 1843, they removed their membership to the church of the same faith at Little Genesee, where they made them a new home, having business interests with an uncle, the late Dea. George Potter. A few years later they returned to Nile, and, after a short residence there, moved to Alfred, where the most active portion of their life was spent. In the early days of their residence here the husband was ordained to the office of deacon by the First Alfred church, which office he faithfully filled until the house of worship was built by the Second Alfred church at the Station, when they transferred their membership to this church. For many years he was chorister of the First church, and later of the Second church.

In the year 1865 Dea. Potter and family moved to West Hallock, Ill., since which time until their death they were actively identified with all the work of that church. The husband died in the year 1878. He was of the fifth generation from Thomas Potter, born in 1694.

Rebecca I. Potter was born at Hopkinton, R. I., on Nov. 28, 1816, and died June 5, 1901, at Milton, Wis. She was the mother of six children, all of whom survive her—three sons living in Illinois, two in Louisiana, and one daughter in Milton, Wis., with whom she lived during the last year of her life. A brother, William L. Bowler, of Little Genesee, and a sister, Mrs. Mary Ann Witter, of Nile, N. Y., also survive her. Her mother, "Aunt Nancy" Clark (of Nile), as she was familiarly called, was a sister of Elder Daniel Coon, of sacred memory. Her life, all through, has been a shining example of unswerving loyalty to the church and the cause of Christ.

W. R. P.

PRAYER MEETING ECHOES.

He was evidently a layman and a stranger, but the little group gathered for the mid-week prayer service, took him in cordially, even without questioning his church affiliations.

One would hardly have judged him to be suffering from hunger for either material or spiritual food, since he bore the unmistakable air of one who came not to be ministered unto, but to minister. He joined heartily in the singing, and, after the evening lesson had been read and a few prayers and testimonies offered, he arose and gave a glowing account of his religious experience, and how the Holy Spirit had used him as an instrument in saving men. Incident after incident was cited; and then the speaker, shifting suddenly from narrative to assertion, remarked with profound conviction: "I tell you, brethren, it sometimes happens that the best thing the Holy Spirit can do for a man is to shut his mouth." Then, with constantly increasing earnestness, he continued for ten minutes longer, to show how much good had resulted from a consecrated mouth.

In the mind of one interested listener there arose a sudden, involuntary query whether

the Holy Spirit was off duty just then, or had granted a temporary indulgence. All other mouths in the room were securely stopped, at any rate, and the meeting soon came to a natural end.

Many, no doubt, however, went away pondering over the stranger's words. They seemed to have a remarkable power of sticking to the memory, particularly such statements as these: "In my opinion the day of great revivals is past. In these days souls must be gathered into the kingdom, one by one—handpicked, as it were. Where I have saved one in public effort, I have saved ten in private, by conversation and prayer. You must reach down to a man's level before you can lift him up. It would be folly for me to go and speak great, flowing words to the men I meet in my business. I can talk prize-fighting with a man an hour for the sake of getting a chance of talking Bible to him three hours. I always carry plenty of Bibles with me, and give them out wherever they are wanted."

Afterwards, while considering the man and his message, it was easier to overlook the characteristic tendency to compliment the Holy Spirit on the choice of an instrument. Indeed the strongest impression left was of a man engaged heart and soul in his Father's business and not at all reluctant to report progress, whenever an occasion was presented, for the stimulation of others. When such an one speaks he usually has something to say and some one to hear (and criticise) it.

It is certainly refreshing to meet Christians who do not belong on the retired list. Honest, everyday activity for God ought to cover a multitude of grammatical sins and even a slight deficiency in humor.

MARY M. CHURCH.

CONFERENCE ENTERTAINMENT.

Desiring to know the wishes of the members of the Friendship church as to how the dinners and suppers at Conference shall be provided for after the present year, the pastor asked those present June 22 to vote for their choice of the following seven propositions. The propositions and the vote were as follows:

1. That we abandon the Annual Conference. No favoring votes.

2. That we make the Conference a delegate body, limiting the number of delegates, so that the attendance will be small. No votes.

3. That we continue the old plan, expecting the larger and entertaining churches to bear all of the expenses. No one in favor.

4. That we choose some suitable place, or places, in the denomination and make the Conference a camp-meeting. No votes.

5. That we continue the present plan—each Association caring for it in turn. Three in favor.

6. That the dinners and suppers be provided for from a fund raised each year by apportionment upon all of the churches, in proportion to entire membership. Twelve in favor.

7. That those attending Conference pay for their dinners and suppers. Thirty-seven in favor.

Nearly always this church has delegates in attendance at Conference.

WILLARD D. BURDICK, *Pastor.*

STRIVE to keep alive in your breast that little spark of celestial fire called conscience.—*George Washington.*

THE PRODIGALITY OF GOD.

BY BISHOP HENRY W. WARREN, D. D.

If an apple tree bore one seed in its productive life, it would propagate its kind. It bears thousands. If the ova of fishes all came to maturity, the sea could not contain the creeping things innumerable! A new baby wants a breath. He finds an ocean of air one hundred miles deep. Our world needs to be lighted. It is not done on the principle of a bull's-eye lantern, that just throws light on the object to be seen. God lights up a sun that streams upward, downward, everywhere. A hundred million worlds might be put in the dome where this one flies, and everyone be as much lighted, warmed, and vivified as this one. And this one none the less. When he makes the heavens, moon, and stars for man to consider, he does not make a mere dozen, but untold millions. And he would make millions more for man to consider if it would add one cubit to the mental stature of his children. For giving doth not impoverish him, nor withholding enrich. He does not have to be economical of his treasures.

If God is so prodigal of things, will he be parsimonious of grace?

If the young lions seek their prey from him, if provision is made for the wild asses to quench their thirst, and all lower life is fed, shall his children lack for food for the life in which they are like him?

For forgiveness of sins he beggared heaven of its king. The mercy of the Lord is from everlasting to everlasting. The bread of God which came down from heaven for the life of the world is infinite. The wheat fields of the Dakotas are the merest hints of its provision.

He offers strength to all who wait upon him. Those who get it feel that they can do all things through that strengthening.

The dying legacy of the infinite King is peace; his peace that can still a storm. "Why should the children of a king go mourning all their days?"

The man who needed more help and grace than any other said, "My God is able to make all grace abound toward you." After he had prayed that the eyes of the Ephesians might be enlightened, and had sketched to their enlarged and quickened faculties the successive steps of an ideal greatness, he said that God is able to do exceeding abundantly above all that we can ask or even think. The waves of the sea, thousands of miles of them rushing in resistless power, are the material commentary on "abundance." But he is able to give an abundance that exceeds a sea full of waves. There is power to lift continents into thousands of miles of mountains, and to swing suns. Surely there is power to lift and swing souls. Power for handling material worlds is known as natural forces. But all these forces are taken out of the spiritual realm. Without this power to make the command effective the spaces would have no light, the worlds no life. It is the personal power of the Almighty himself that saves, comforts, and glorifies souls.

"O little heart of mine! shall pain
Or sorrow make thee moan,
When all this God is all for thee,
A Father all thine own?"

—*Christian Advocate.*

THERE is no saving a soul except by making it feel its need of being saved.—*C. H. Spurgeon.*

Missions.

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

AFTER spending the Sabbath following the close of the North-Western Association with pastor S. H. Babcock and the Albion church, Sunday was spent in calling on old friends at Milton Junction, Wis. The weather was very warm, 98° in the shade. Pastor G. J. Crandall and wife were not in good health, but improving. People were busy cultivating their corn and picking strawberries. A few farmers had commenced haying. The hay crop will not be heavy in southern Wisconsin. They have not had in this section the amount of rain which has been received in the Eastern states. All crops are small and backward because of the cold and late spring. The strawberry crop is good and the quality fine, but the market so overstocked the prices are low. Do not know when we have had such a feast of this delicious berry—strawberries at breakfast, strawberry short-cake for dinner, and strawberries and cream for supper. We never tire of them.

This is Commencement week at Milton. A few old students and old graduates are coming to it. Everything is sweltering, fans are in good demand. The program of the Iduna Lyceum on Thursday evening, June 20, was a fine one and well rendered. The singing of the ladies' quartet, the vocal duet "Frohsinn," the address by Dr. Rosa Palmberg and the farce—"Six cups of Chocolate"—were among the fine things of the evening.

It was not our privilege to attend the services of the Christian Association Sabbath evening or the session of the Philomathean Society on Sabbath night. We heard good reports of them. On Monday evening, June 24, was the session of the Orophilian Lyceum, which we helped to organize in 1858 in the palmy days of Milton Academy. The orations of Mark H. Place and H. B. Saunders, the prophecy by W. C. Lowther, the address by Joseph Palmer and the vocal and instrumental music by the Edgerton quartet were the items on the program of special interest.

The Annual Concert of School of Music of Milton College, Tuesday evening, June 25, Dr. J. M. Stillman, Director, was one of the best entertainments of the Commencement week. The class was not as large as we have sometimes seen. The choruses were finely rendered, and all who were on the program did themselves honor. An Irish Mother's Lullaby, rendered by Miss Honor L. Davis of Farina, Ill., and "Cavatina alla Polacca,—O Luce di guest Anima," by Miss Esther O. Townsend were of special merit, and loudly encored.

THE Commencement exercises on Wednesday forenoon, June 26, did not consist of orations, as usual, by the graduating class, but of two addresses, one by Prof. D. B. Frankenburg, A. M., LL. B., Professor of Rhetoric in the University of Wisconsin, who was once a student of Milton College. His subject was "What shall we read?" It was a masterful address, one we would like to see in a printed form to be handed out to young people; it would be of great profit to them. The other address was by the Rev. Webster Miller, D. D., pastor of the Methodist Episcopal church, Evansville, Wis., and an alumnus of the College. His theme was: "The true ideal of scholarship." It was an able and eloquent

address. The music for the Commencement exercises was furnished by the Violin Quartet of Milton and the Imperial Quartet of Chicago. The afternoon of Commencement day was given to the Alumni Association. The exercises were addresses interspersed with music. The chief address of the occasion was that of the president, Prof. C. E. Crandall; excellent, and we hope it will appear in print where many can read it. The chief interest at the Alumni meeting was the report of the Committee on raising the debt of the college, which was about \$5,000. When the committee gave their report that it was raised there was a happy time.

The closing exercises of the Commencement was the Senior concert given by the Imperial Quartet of Chicago, and in connection with it readings by Prof. W. W. Carnes of Chicago. This quartet, a noted one, had been in Milton before and is a favorite in the West. The Professor is a fine reader and elocutionist. This concert was a full, round, fine period to a successful Commencement week in Milton, and it was greatly enjoyed.

NEVER before was President Whitford absent from Commencement. Because of a serious bronchial trouble and physical debility he was in El Paso, Texas, for recuperation and recovery. It made all happy to hear he was improving with the treatment he is receiving and change of climate. He thinks he will be so much improved that it will be safe for him to return the last of July. He was tenderly remembered several times in remarks and in prayers during the exercises of the week. A telegram of congratulation and of rejoicing that he was improving and to inform him that the debt was raised was sent him from the gathered assembly at the Commencement exercise and at the Alumni meeting. Prof. Edwin Shaw presided over the Commencement with ability and ease, and his statements and announcements of the present condition and future prospects of Milton College were most excellent. It filled us all with joy and hope. We hope his little address will be found soon on some page of the RECORDER. We are homeward bound, but stopped over a Sabbath and a Sunday with the Hebron and East Hebron churches, Pa.

MISSION WORK IN ENGLAND.

The simultaneous mission under the auspices of the Free Churches of England, which was announced a few weeks since, has passed its first stage and is entering upon the second. The ten days work in London was, on the whole, even more successful than had been anticipated. Large crowds gathered in different places, and the interest increased up till the very close, and was so marked at that time that the leaders, without exception, regretted that so short a period had been allowed. Various conclusions have been drawn from the results of the work. One is, that if the masses in the great cities are to be reached the churches must go to them and not expect them to go to the churches. The meetings held in the church edifices were, as a rule, not very largely attended, whereas those held in neutral buildings, concert halls, theaters, public edifices of various kinds, were crowded, recalling the experience of a series of meetings inaugurated some thirty years ago by Lord Shaftsbury. The results, however, it is believed, will be more permanent than those at that time, in consequence of

the different methods adopted since the meetings. Lord Shaftsbury and his associates sought to gather their converts into a distinct organization, and the consequence was a dissipation of Christian energy. In this case the effort in every instance has been to send those who were interested in the meeting to any church that might be most attractive to them, whatever that church might be, whether Nonconformist or Church of England. The absolute non-sectarian character of the work done rendered this somewhat more easy. Another fact brought out was that no one class of preachers had a monopoly of success. The well-known evangelists were not more powerful than university professors, and Gipsy Smith worked in closest harmony with Drs. Clifford and Forsyth. Another notable feature was the cordial interest taken in the movement by the press. The large London dailies gave columns to the reports of the meetings, just as they did in regard to the missionary Conference held in this city last spring, and proved thus that there is no prejudice against religious news in the secular press. Still another notable fact in connection with the movement, and one which is believed will have very great results in the future, is the cordial relations that have existed between the Free Churches and the Church of England. With a single exception, *The Church Times*, notoriously bitter against every form of dissent, the Church of England papers welcomed the mission and spoke most cordially of its conduct. Ecclesiastics in the Church, even where they did not enter into actual relations with the work, spoke cordially of it, and a significant editorial in *The Guardian* calls attention to the change that is taking place in the attitude of the Anglican Church to these great bodies of Christian workers, and urges that there be still more of mutual consolidation and co-operation, not necessarily with any organic union or even fellowship in view, but with the purpose of eliminating the hostilities that have existed in the past and uniting all in aggressive work for Christian life in the future. In this connection there is published in one of the English papers a little story of Queen Victoria, who in conversation with one of her clergy at the Isle of Wight a few months since, said: "I hope you get on well with the Nonconformists, Mr. —. You will have to get on with them in heaven, you know."—*The Independent*.

CONCERNING CONFERENCE

To the committee having in charge the entertainment and care of the delegates and others in attendance at our General Conference:

In the gatherings at General Conference there are, as a rule, about fifteen hundred people, coming from all parts of the country, and gathering at a season of the year when the heat is most intense. That there is danger of sickness in these gatherings, history will fully confirm. That one of the prominent causes of sickness is from the water which these strangers are not accustomed to drink is fully recognized. That boiling does render water wholesome is also admitted. In view of these facts I would ask, in the name of the Seventh-day Baptist Medical Society, that the Committee provide an abundance of boiled water for the use of those in attendance at the coming Conference, and that the expense involved be a charge to the General Conference.

S. C. MAXSON,

President of Seventh-day Baptist Medical Society.
UTICA, N. Y., June 28, 1901.

Woman's Work.

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

"LOVE THYSELF LAST."

Love thyself last. Look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.

Love thyself last. Look far and find a stranger
Who staggers 'neath his sin and his despair;
Go lend a hand and lead him out of danger,
To heights where he may see the world is fair.

Love thyself last. The vastnesses above thee
Are filled with spirit forces, strong and pure.
And fervently these faithful friends shall love thee,
Keep thou thy watch o'er others, and endure.

—Ella Wheeler Wilcox.

OUR COMMISSION.

BY MRS. M. G. STELLMAN.

Read at the Woman's Hour at the South-Eastern Association.

Jesus said: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world."

Christ has committed to the church the carrying of the news of salvation, and if you have accepted Christ as your Saviour, this "go teach" is his commission to you. If you are not going, you are not in commission under him. It is not a question whether we believe in missions or not, but whether we will obey the express command of our Master. To oppose, is to set self against Christ.

"He that is not for me is against me, and he that gathereth not with me scattereth abroad." Christ has promised to be with those Christians who are willing to go, "alway, even unto the end of the world;" and he only who goes may claim the promise of his presence.

We must put selfishness from us, and let the power of God work in us. Selfishness, in some form, is one of the greatest hindrances in the work for Christ. How many of us have a hard struggle against it? When we become so absorbed in doing good to others that we forget ourselves, we may accomplish much for salvation.

Paul says, "They that are Christ's have crucified the flesh." Jesus in taking upon himself our nature took the same position of dependence which we, his redeemed children, occupy. He not only redeemed us, but prepared the way for us to carry on the work that he begun. "As the Father sent me into the world, so send I you." That is, under the same conditions. He said, "The Father who dwelleth in me, he doeth the work;" and Paul said, "I can do all things through Christ who strengtheneth me." It is God in Christ, and Christ in us." If we would have power with men, we must have the spirit of Christ. Is he our intimate friend and daily companion? Has this constant communion shaped our thoughts and words until the world sees that we have been with Jesus and learned of him?

Moses, forty days alone with God upon the mountain, partook in a degree of the glory that was revealed to him there, and the people saw and felt that it was the power of God in him. If we spend more time alone with God, yielding ourselves up to the influence of the Spirit, prayerfully studying the Word to know God's will, and then with a

full purpose of heart doing it, we would find a great spiritual growth in our lives.

We have been taught that we grow like the things upon which our minds dwell. Then let us keep before us the image of Christ, that we may grow like him. Paul says: "We all with open face beholding, as in a glass, the glory of the Lord, are changed into that same image from glory to glory, as by the Spirit of the Lord." This great opposition to Christ's transforming power is the world's great hindrance to the work.

"The god of this world" already occupies the natural heart and hath blinded the mind, that the light of the gospel should not dawn upon them. The church has not convinced men, by its tender searchings after the lost, of the great love it has for them, as it might have done. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." The message accepted is a salvation of meekness and humility, and often leads through suffering. The majority may mock and deny it, yet those who receive Christ are willing to endure.

"Whosoever he be of you that forsaketh not all he hath, he cannot be my disciple." Peter was once troubled about the cost of discipleship, and came to Jesus, saying, "Lo, we have left all and followed thee." Jesus answered: "Verily I say unto you, there is no man that hath left house, or brethren, or sisters or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundredfold now in this time, . . . and in the world to come eternal life." Yes, Peter gave up all for Christ, but at the time did not begin to understand the infinite return.

We sometimes think we have given up much for Christ's sake, but would we value salvation, if it cost nothing? Its value becomes more real as one endures hardship or makes greater sacrifice. The allurements of the world have very firm hold upon men; yet how small compared with the great gain. Peter says, "We are to be partakers of the glory that is to be revealed."

Do you think Moses remembered the riches and honors that were his as the son of Pharaoh's daughter, while he was communing with God upon the mountain? Where is all the wealth and glory of Egypt to-day? Buried in the shifting sands. But that kingdom to which Moses was called, and to which God invites you all, will never crumble.

Jesus said: "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." Oh, if we could catch and keep before us the vision of heavenly glory, earthly splendor would loose its power upon us.

This heavenly kingdom is to be a kingdom of peace. No wars or rumors of wars can come there, no unkind thought or feeling, no sadness or sorrow, for God shall wipe away all tears from our eyes.

And how blessed the promise of rest to them that are weary with the toils and struggles of life. Dear, tired heart; there are only a few more months, or years, or days, until you may enter upon that promised final rest, and receive the promised crown of life—a "crown of glory that fadeth not away." The few who possess crowns in this world

must guard them very carefully that the gems be not stolen. So even spiritually, while in this world. The Word says, "Hold that fast which thou hast, that no man take thy crown." The kingdom set up in our hearts now must continue on and on throughout eternity. The promise further states that these bodies so racked with pain and disease here will be like unto his glorious immortal body.

"The glory which thou hast given me, I have given unto them." These words were in Christ's prayer on the night of his betrayal.

Let us think on these promises far more, and never feel it a cross to give up all for Christ; for in that land there is nothing but joy and gladness for all whose life is "hid with Christ in God." All things are yours if you are Christ's. What, then, is our loss in giving up the world for Christ's sake, compared with the glory and honor and riches of the world to come? "It hath not entered into the heart of man to know the good things that God hath in store for them that love him."

A MILLION DOLLARS.

What would I do if I had a million dollars? Well, if the possession of so much wealth did not quite upset my mind, I presume I would go on doing about as I am doing now, only on a larger scale. No amount of money could buy me a new heart and a new head, and with the same engineer and conductor in charge of my train of thought, I would arrive at about the same terminal. I would do no more good with a million dollars, proportionately, than I do with the few dollars I now possess. If I cannot spare a penny now I could not spare a dollar then. Money would simply supply me the means for enlarging upon my vices and my virtues, and would not introduce any new motives or impulses into my life.

If I do not find happiness now in going about the fields adjoining my town, I could not then find happiness in going around the world. If in my present circumstances I do not add joy to the lives of those within the sound of my voice and within the reach of my hands, it would avail me nothing could I speak louder and reach farther.

There is nothing on the other side of the world that is not very nearly duplicated on this side of it. The little circle of my home is very like the rest of the earth. There is nothing east, west, north or south of me greater than human hearts, with their hopes and fears, their smiles and tears. My neighbor just over the way can be of more interest to me than all the peoples over the sea.

If I am too poor to endow an orphan asylum, I can at least say a cheerful word to the motherless children next door. If I cannot establish a free library, I can distribute my few back-number magazines where they will do much good. But if I hide them away in the attic where they do no one any good, is it not possible that I would hide away a million dollars, if I had that amount, in about the same useless manner?

We do not lack opportunities for doing good half so sadly as we lack the disposition. Every day, every hour, every minute, there is something we can do or say to make some one a bit happier. And it is the ones who are nearest to us and have done the most for us who are most deserving of our kindly

favours. I might have a million dollars in the bank and not make anybody happier; and yet, without the expenditure of a dollar, there are a thousand things I might do to make this rather chilly world a lot more sunshiny.

THE JEWS ARE A KEY TO THE WORLD'S HISTORY.

Rev. Harrison H. Gregg, of Chicago, who is occupying the pulpit at the First Presbyterian church, spoke yesterday morning on the subject, "The Jews and the Scriptures." His discourse was in part as follows:

Christ is the miracle of humanity. The Jew is the miracle of history. The Scriptures are the miracles of literature. The Jews are the only theocratic, prophetic and messianic nation in the world. They are the only nation without a country, and a nation of witnesses to the Scriptures. Like Christ they are a stumbling stone to the nations and the key to the world's history.

The Holy Spirit prophesied the scattering and suffering of the Jews. "I will scatter them also among the heathen—and I will send a sword after them." Jer. 9:16. But he also prophesied that the Gentile yoke would be broken from off the Jew. "I will break his yoke from off thy neck—and strangers shall no more serve themselves of him." Jer. 30:8. The Jew was given liberty in England in 1753; in the United States in 1776; in Austria in 1783; in France in 1784; in Prussia in 1787; in Russia in 1805; in Palestine in 1844; in Italy in 1870; in Roumania in 1878.

The Scriptures again prophesy the historical fact that when the Gentile ceases to spoil the Jew that the Jew will spoil the Gentile and will have great honor among the Gentiles. "When thou shalt cease to spoil thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee." Isa. 33:1. "I will get them praise and fame in every land where they have been put to shame. I will make you a name and a praise among all the people of the earth, when I shall turn back your captivity before your eyes, saith the Lord." Zeph. 3:19-20.

The Jews comprise 30 per cent of the students in the higher schools of learning in Russia, Germany and Austria. This is out of all proportion to their numbers. Jews fill about 100 professors' chairs in German Universities. Herschel the astronomer, Sylvester the mathematician, Hirschfeld the physical scientist, Ricardo the political economist, Gratz the historian, Gesenius the Hebrew lexicographer, Weil the first Arabic scholar of his day, Spinoza the philosopher, Remak the physician, were Jews. On the stage, Bernhart and Patti. In literature, Heine, Auerbach and George Ebers. In music, Mendelssohn, Rossini, Meyerbeer, Rubinstein, Strakosh and Gottschalk, were Jews.

The secular press of Germany, France and Austria is very largely in their hands. They are thus the political writers of Europe. Lasker in Germany, Gambetta in France, Disraeli in England, and Castelar in Spain, were Jewish statesmen. This is why the secular press of Europe scorns Christ and his present evangelization of the world.

"The Jews govern the money markets and the money market governs the world," it is said. Vast portions of Europe, Egypt and Palestine are mortgaged to Jews. The railroads in Russia, Austria and France have

been largely in their hands. The house of Rothschild in twelve years loaned over \$80,000,000 to the governments of Europe. Baron Hirsch, the Jew, gave \$70,000,000 for philanthropic purposes. Sir Moses Montefiore, the philanthropist, was a Jew. The Jews, Count Cancrim of Russia, Count Arnim of Prussia, Marshal Goult of France, and Count Mendizabel of Spain, were all ministers of finance of their respective countries at the same time. There are said to be 350,000 Jews in Greater New York. Their wealth in this country is proverbial.

Albasi, at the head of the great Mohammedan college at Cairo, with 300 teachers and 10,000 students, is a Jew. Jews were among the first Jesuits. Many Nihilists are Jews. Following the Pantheism of Spinoza, Moses Mendelssohn became the father of the reformed movement among the Jews which eradicated the supernatural from the Bible. Following the logic of Mendelssohn, the Jews, Marx and LaSalle, became the leaders of the atheistic German socialism.

Through Spinoza pantheism was introduced into modern philosophy, science, literature, biblical criticism and sociology. The Jew is spoiling the Gentile. History is confirming the scriptures as the Word of God.—*Colorado Springs Gazette, June 27, 1901.*

CRUMBLING CHARACTERS.

Our growth is by littles, and so is our decay. We do not overcome in one great effort, but in a constant endeavor, lasting through the years of life. We are not often overthrown by a sudden wind of trial, unless we have weakened our souls by yielding to the power of evil in a thousand small temptations. When a storm-wind sweeps over the forest, it is the weakened trees that fall. Character grows of crumbles; and God helps the growth as he permits of the decline.

Every age, every unfaithful church, every careless disciple needs a Nathan to point out sin and say, Thou art the man. Community of life and social service, which the Christian thought of the time exalts, can never be allowed to obscure the need of individual growth in holiness. The ancients built with clay for mortar, moistening and kneading it until it was of an even consistency. But the prophet denounces those who build with dry clay (untempered mortar), which crumbles from between the stones, leaving them ready to fall at the first unusual strain.

It is by neglects, and often small neglects, that the crumbling of character usually begins. "Omissions opened the way for commissions." The ordinary duties of study, prayer and worship are not mere arbitrary requirements; they are practice ground for the attainment of strength. Mere neglect of thought hinders many a man's growth and helpfulness. He is kind at heart, but seldom thinks to bring his kindness to the front and watch for opportunities of putting it in exercise. He believes in the power of prayer, but his petitions are selfish and perfunctory, mere creatures of an old routine of habit. He neglects to give charity, reverence, faith, a foremost place in his mental activities, and the unnoticed deterioration of his character shows at last that they have no real place at all. The sap of vital strength has run down out of the branches, and the first strong wind shows the weakness of the tree.

It is a sad but hopeful awakening when the crumbling of character through sins of neglect and sins of evil choice is recognized. For truth is best, even though it breaks our pride and drives us from our heights of self-satisfaction to take the lowest place. The dry clay must be picked from the wall, the crumbled blocks thrown down, and we must build again from the one foundation. Then the words of the Psalm are sweet: "He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake." Let the thought of God be brought to the front and kept there in all the duties and enjoyments of life. Let the motive for service be the constraining love of Christ. Let self, so far as possible, be forgotten in the thought of God's fatherhood and the brotherhood of man, and character will build itself again in Christ-like strength. The vision of a passive holiness belongs to far-off ages and unchristain faiths. Christ's disciples attain to power and symmetry of character in action.—*Congregationalist.*

HINTS ON REPETITION.

Some lecturers were talking, and one said he wanted to use a certain fact very much, but he had already used it in public, and that debarred him. This is a grievous mistake. Illustrations, figurative, poetical, or coming from a realm in which there are many facts accessible to any one, should not be intentionally repeated before the same audience. But facts adduced for proof of any proposition, if they are the sole proofs which the speaker or writer has to offer, or if they are so certainly convincing as to supercede the accumulations of cases, not only may, but must, be repeated.

If a lawyer goes before a jury to convict a prisoner, one of twenty men who are tried separately for participating in the same crime, he must use to the jury the same facts in the same way. And if a person of original investigation or observation has seen one fact of a most striking character which settles a point, or one quotation from an historian which makes it either plausible or certain, or one so much more clear than any other that could be found, whenever the subject arises or the proposition is to be proved, he may and should introduce the fact or quotation.

Sometimes a fact is vitally important from some of its elements to the proof of one proposition, and another part of it to a totally different proposition, and it may be necessary to recite the entire case in each instance with an emphasis according to the situation.

With regard to illustrations, some are so pat that to save time and leave a strong impression they may be repeated. A reader of Webster's collected speeches, or of different scientific lectures as reported in the newspapers before they are revised for publication in books, will see the application of these principles. Even so marvelously fecund a speaker as Beecher, and the still more amazing Spurgeon, who preached nine times a week and maintained an astonishing variety, were obliged by the exigencies of the situation in which they found themselves to make more than one use of facts and illustrations. Their charm was that, though the substance was the same, the setting was ever new.—*Christian Advocate.*

CORRUPT legislators are the offspring and index of a corrupt public opinion.—*G. W. Curtis.*

THE SURVIVORS.

BY FRANK T. BULLEN.

Evening was just closing in, heralded by that indescribable feeling of refreshment in the torrid air always experienced at sea near the Equator when the sun is about to disappear. The men in the "crow's nests" were anxiously watching the declining orb, whose disappearance would be the signal for their release from their tedious watch. But to the chagrin of every foremast hand, before the sun had quite reached the horizon, the officer up at the mainmast head, taking a final comprehensive sweep with his glasses all around, raised the thrilling cry of "Blo-o-o-o-w." And despite the lateness of the hour, in less than ten minutes four boats were being strenuously driven in the direction of the just-sighted whale. Forgetting for awhile their discontent at the prospect before them, the crews toiled vigorously to reach their objective, although not a man of them but would have rejoiced to lose sight of him. It was not so to be. At another time he would probably have been startled by the clang of the oars as they turned in the rowlocks, but now he seemed to have lost his powers of apprehension, allowing us to come up with him and harpoon him with comparative ease. The moment that he felt the prick of the keen iron, all his slothfulness seemed to vanish, and without giving one of the other boats a chance to get fast also he milled round to windward, and exerting all his vast strength, rushed off into the night that came up to meet us like the opening of some dim portal into the unknown. Some little time was consumed in our preparations for the next stage of our proceedings, during which the darkness came down upon us and shut us in with our prey, blotting out our ship and the other boats from the stunted horizon left to us, as if they had never been. By some oversight no compass was in our boat, and, a rare occurrence in those latitudes, the sky was overcast so that we could not see the stars. Also there was but little wind, our swift transit at the will of the whale alone being responsible for the breeze we felt. On, on we went in silence except for the roar of the parted waves on either hand, and unable to see anything but the spectral gleam ahead whenever the great mammal broke water to spout. Presently the headlong rush through the gloom began to tell upon everybody's nerves, and we hoped, almost prayed for a slacking of the relentless speed kept up by the monster we had fastened ourselves to. The only man who appeared unmoved was the second mate, who was in charge. He stood in the bow as if carved in stone, one hand grasping his long lance and the other resting on his hip, a stern figure whose only sign of life was his unconscious balancing to the lively motion of the boat. Always a mystery to us of the crew, he seemed much more so now, his inscrutable figure dimly blotched against the gloom ahead, and all our lives in his hand. For a year we had been in daily intercourse with him, yet we felt that we knew no more of the man himself than on the first day of our meeting. A strong, silent man, who never cursed us as the other men did, because his lightest word carried more weight than their torrent of blasphemy, and withal a man who came as near the seaman's ideal of courage, resourcefulness, and tenacity as we could conceive possible. Again and again, as we sped on-

ward through the dark, each of us after his own fashion analyzed that man's character in a weary, purposeless round of confused thought, through the haze of which shot with dread persistence the lurid phrase, "a lost boat." How long we had thus been driving blindly on none of us could tell—no doubt the time appeared enormously prolonged—but when at last the ease-up came we were all stiff with our long constraint of position. All, that is, but Mr. Neville our chief, who, as if in broad day within a mile of the ship, gave all the necessary orders for the attack. Again we were baffled, for, in spite of his unprecedented run, the whale began to sound. Down, down he went in hasteless determined fashion, never pausing for an instant, though we kept all the strain on the line that was possible, until the last flake of our 300 fathoms left the tub, slithered through the harpooner's fingers round the loggerhead, and disappeared. Up flew the boat's head with a shock that sent us all flying in different directions, then all was silent. Only for a minute. The calm grave tones of Mr. Neville broke the spell by saying, "Make yourselves as comfortable as you can, lads, we can do nothing till daylight but watch for the ship." We made an almost whispered response, and began our watch. But it was like trying to peer through the walls of an unlit cellar, so closely did the darkness hem us in. Presently down came the rain, followed by much wind, until, notwithstanding the latitude, our teeth chattered with cold. Of course we were in no danger from the sea, for except in the rare hurricanes there is seldom any wind in those regions rising to the force of a gale. But the night was very long.

So low did we feel that when at last the day dawned we could not fully appreciate the significance of that heavenly sight. As the darkness fled, however, hope revived, and eager eyes searched every portion of the gradually lightening ring of blue of which we were the tiny center. Slowly, fatefully, the fact was driven home to our hearts that what we had feared was come to pass; the ship was nowhere to be seen. More than that, we all knew that in that most unfrequented stretch of ocean months might pass without signs of vessel of any kind. There were six pounds of biscuit in one keg and three gallons of water in another, sufficient, perhaps, at utmost need to keep the six of us alive for a week. We looked in one another's faces and saw the fear of death plainly inscribed; we looked at Mr. Neville's face and were strengthened. Speaking in his usual tones, but with a curiously deeper inflexion in them, he gave orders for the sail to be set, and making an approximate course by the sun, we steered to the N. W. Even the consolation of movement was soon denied us, for as the sun rose the wind sank, the sky overhead cleared and the sea glazed. A biscuit each and half-a-pint of water was served out to us, and we made our first meal, not without secretly endeavoring to calculate how many more still remained to us.

After an hour or two of almost unbroken silence Mr. Neville spoke, huskily at first, but as he went on his voice rang mellow and vibrant. "My lads," he said, "such a position as ours has been occupied many times in the history of the sea, as you all well know. Of the scenes that have taken place when men are brought by circumstances like these down from their high position in the

scale of creation to the level of unreasoning animals, we need not speak; unhappily such tragedies are too clearly present in the thoughts of every one of us. But in the course of my life I have many times considered the possibilities of some day being thus situated, and have earnestly endeavored to prepare myself for whatever it had in store for me. We are all alike here, for the artificial differences that obtain in the ordinary affairs of life have dropped away from us, leaving us on the original plane of fellow-men. And my one hope is, that although we be of different temperaments, we may all remember that so long as we wrestle manfully with the beast that is crouching in every one of us, we may go, if we must go, without shame before our God. For, consider how many of those who are safe on shore this day are groaning under a burden of life too heavy to be borne, how many are seeking a refuge from themselves by the most painful byways to death. I am persuaded, and so are all of you, if you give it a thought, that death itself is no evil; the anticipation of pain accompanying death is a malady of the mind harder to bear my many degrees than physical torture. What I dread is not the fact of having to die, although I love the warm light, the glorious beauty of this world as much as a man may, but that I may forget what I am, and disgrace my manhood by letting myself slip back into the slough from which it has taken so many ages to raise me. Don't let us lose hope, although we need not expect a miracle, but let each of us help the other to be a man. The fight will be fierce, but not long; and when it is won, although we may all live many days after, we shall not suffer. Another, perhaps some of you don't believe in any God; others believe mistily in they know not what. For my part I believe in a Father-God from whom we came and to whom we go. And I so think of him that I am sure he will do even for an atom like me that which is not only best for me, but best for the whole race of mankind as represented in me. He will neither be cruel nor forget. Only I must endeavor to use the powers of mind and body he has given me to the best advantage now that their testing-time has come."

With eyes that never left that calm, strong face, we all hung upon his words as if we were absorbing in some mysterious way from them courage to endure. Of the five of us, two were Scandinavians, a Swede and a Dane, one, the harpooner, was an American negro, one was a Scotchman, and myself, an Englishman. Mr. Neville himself was an American of old Puritan stock. When he left speaking there was utter silence, so that each could almost hear the beating of the other's heart. But in that silence every man of us felt the armor of a high resolve encasing him, an exalting courage uplifting him and making his face to shine.

Again the voice of our friend broke the stillness, this time in a stately song that none of us had ever heard before, "O Rest in the Lord!" From thenceforward he sang almost continually, even when his lips grew parched with drought, although each of us tendered him some of our scanty measure of water so that he might still cheer us. Insensibly we leaned upon him as the time dragged on, for we felt that he was a very tower of strength to us. Five days and nights crept away with-

out any sign of change. Patience had become a habit with us, and the scanty allowance of food and drink had so reduced our vitality that we scarcely felt any pain. Indeed, the first two days were the worst. And now the doles became crumbs and drops, yet still no anger, or peevishness even, showed itself. We could still smile sanely and look upon each other kindly. Then a heavy down-pour of rain filled our water-breaker for us, giving us in the meantime some copious draughts, which, although they were exquisitely refreshing at the time, racked us with excruciating pains afterwards. The last crumb went, and did not worry us by its going, for we had arrived by easy stages at a physical and mental condition of acquiescence in the steady approach of death that almost amounted to indifference. With a strange exception, hearing and sight were most acute; and thought was busy about a multitude of things, some of them the pettiest and most trivial that could be imagined, and others of the most tremendous import.

The end drew near. Nothing occurred to stay its approach. No bird or fish came near enough to be caught until we were all past making an effort, had one been needed. We had lost count of time, so that I cannot say how long our solitude had lasted, when one brilliant night as I lay in a state of semi-consciousness, looking up into the glittering dome above, I felt a hand touch me. Slowly I turned my head, and saw the face of the negro-harpooner, who lay by my side. I dragged my heavy head close to his and heard him whisper, "I'm a goin' an' I'm glad. What he said wuz true. It's as easy as goin' ter sleep. So long." And he went. What passed thereafter I do not know, for as peacefully as a tired man settles himself down into the cosy embrace of a comfortable bed; heaving a sigh of utter content as the embracing rest relaxes the tension of muscles and brain, I, too, slipped down into dreamless slumber.

I awoke in bitter pain, gnawing aches that left no inch of my body unwrung. And my first taste of life's return gave me a fierce feeling of resentment that it would all have to be gone through again. I felt no gratitude for life spared. That very night of my last consciousness the whaler that rescued us must have been within a few miles, for when we were sighted from her crow's-nest at day-break, we were so near that they could distinguish the bodies without glasses. There were only three of us still alive, the fortunate ones who had gone to their rest being Mr. Neville, the harpooner, and the Swede. The rescuers said that except for the emaciated condition of our bodies we all looked like sleepers. There were no signs of pain or struggle. It was nearly two months before we who had thus been brought back to a life of care and toil were able to resume it, owing to our long cramped position as much as to our lack of strength. I believe, too, that we were very slow in regaining that natural will-to-live which is part of the animal equipment, and so necessary to keep off the constant advances of death. And, like me, my companions both felt that they could not be grateful for being dragged back to life again.—*The Watchman*.

NEVER be forward, but be friendly and courteous; the first to salute, hear, and answer, and not pensive when it is time to converse.—*George Washington*.

EDUCATION SOCIETY.

A special meeting of the Executive Committee of the Seventh-day Baptist Education Society was called at the College office at 10.30 A. M., to consider methods of procuring funds for the Theological School.

There were present: E. M. Tomlinson, President; A. B. Kenyon, Treasurer; W. L. Burdick, Corresponding Secretary; T. M. Davis, Recording Secretary; and W. C. Whitford, B. C. Davis, Stephen Burdick, E. P. Saunders, and J. B. Clarke, Directors. Visitors, L. C. Randolph and C. C. Chipman.

The meeting was called to order by the President, and prayer was offered by Stephen Burdick.

At the request of the President, L. C. Randolph laid before the meeting plans for sending out a quartet and speaker in the interest of the Theological Department and evangelistic work jointly, expenses to be equally divided.

After an extended discussion by the Board and visitors, it was moved that we adopt the suggestion, and that the President, Treasurer and Corresponding Secretary be a committee to perfect and execute the plan.

Moved to amend the motion by substituting the names of W. C. Whitford and J. B. Clarke for those of the President and Treasurer, who requested that they be excused from serving.

The amendment and motion as amended were carried.

Adjournment.

E. M. TOMLINSON, *Pres.*

T. M. DAVIS, *Sec.*

THE WICKEDNESS AND FOLLY OF KILLING BIRDS.

BY CHARLES DENNISON KELLOGG.

The thinking people of this country are gradually awakening to the fact that the mania for killing birds, which has existed for over a century, needs a substantial check to prevent the absolute extermination of the feathered friends of humanity.

The first intimation that something would have to be done, to protect American animal life, was the rude shock caused by the announcement that the vast herds of bison were no more,—and the pitiful and abortive effort of the government to protect a few isolated specimens in Yellowstone Park. In the past five years, a similar sentiment has led to the creation of the Adirondack Park in New York, and much needed restrictive legislation for the protection of deer.

What statistician will compute, what orator will present, and what legislators will provide the data, formulate the bills and pass the laws necessary to save the wondrous bird-life of this continent from the fate of the bison and the deer?

The economic value—the appeal to sordid commercial ideas,—even if no other phase of humanity should be reached in this age of commercialism, should speedily bring about the passage of laws protecting bird-life.

Come out into the woods with me, and watch a pair of busy wrens or a hundred other birds as they toil from daybreak until sunset—and sometimes later. Try to count the number of trips they make during the day, and estimate, if you can, the quantity of destructive insects that is required as food for the family. You will find yourself growing tired of counting, and will gradually multiply the insects brought in at each trip by

seconds, minutes, hours and days, until the number will appall you. Then you will have a new idea of nature's law of compensation; you will begin to realize that the birds you imagined were such a menace to your berries, cherries, apples and other fruits, are really the protectors—and you can thank them for every sound, wholesome piece of fruit that is marketed, and also for the product of your flower and vegetable gardens.

If any of the sportsmen who pose before the public with records for having wantonly killed quail, grouse and reed birds, could be made to see nature in the manner God meant they should see it; if they could study the charming domesticity of bird-life, or could realize the love that the parent bird bears to its young, they would never kill another bird. Birds do not sit quietly on their nests caring for their young all day; they have just as much work to do as any housewife, and they caress their babies just as often as any human mother.

If any woman who proudly displays a beautiful aigrette on a new bonnet could know the slaughter each of those plumes represents, she would never wear another. The plume is worn by the bird only when it is in its wedding dress—during the mating and nesting season. The bird can be more easily reached when returning to its nest. So the plume hunters wait until they catch it flying home; then they kill it, carve the plume out of the back, and the young birds die of cold or hunger. Each aigrette represents the slaughter of from four to six birds.

In the name of science, large numbers of birds, birds' skins, and eggs are gathered for the purpose of study. It is claimed that this is necessary, in order to distinguish the different varieties of one family. But this is a mistake. Let the man of science leave his gun at home, let his heart be filled with love for the birds instead of the desire of possession, and he will find that he can get just as close to a bird as is necessary for study; that a mother bird will permit him to go right up to her nest and stroke her on the back just as one would stroke an old hen. A bird knows and feels the love that is in one's heart. I have often taken friends and skeptical people into the woods, and never have I failed to show them the same results when there were no antagonistic minds present.

No words of mine can describe the thrill that comes over one when, for the first time, he feels the fearless love birds and animals have for us, when we assume the proper mental attitude—that of love, and cleanse ourselves of a desire to capture or kill.

Of all animated beings beneath mankind, the bird is the most innocent—the nearest akin to Eden. Open your Bible and see how these aerial spirits flit across its pages. It was a bird that Noah sent forth from the ark to learn whether a safe landing might be made. A raven fed Elijah, and Christ not only made frequent reference to birds in the parables, but declared that not even a sparrow falls without the knowledge of the Father in heaven.

And we Americans, practical and sentimental, chose the eagle as the symbol of our national glory.

Do I need to say more? Will not public sentiment, all powerful in this land crystallize into legislation for the protection of birds?—*Success*.

Young People's Work.

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

NORTH-WESTERN ASSOCIATION GLEANINGS.

(Gathered by a deputy gleaner.)

The Association opened with a little prayer meeting Wednesday night, imploring the aid and presence of the Holy Spirit during and after the meetings.

The Sabbath-school hour on Thursday afternoon came near being a red-hot Sabbath reform meeting. Much stress was laid on the home influence, teaching children to be proud of the Sabbath rather than ashamed of it.

M. H. Van Horn's sermon Tuesday night was on the thought expressed in Luke 19: "We will not have this man to reign over us." Both it and the meeting following were very good.

Mrs. Townsend and Dr. Palmborg occupied the bulk of the Missionary Hour Thursday morning; Mrs. Townsend on evangelistic work, Dr. Palmborg on the China Mission. Again in the afternoon Mrs. Townsend had a long paper, and a good one, on what Women have done in the world. Dr. Palmborg spoke again, giving a description of Shanghai and our mission premises. Several said they could almost see the picture. It will appear on the Women's page.

L. A. Platts had charge of the Education Society hour. Wardner Williams made a strong speech, urging that the people should put our colleges out of debt and keep them so. They ought to do as much for Milton and Salem as for Alfred. If we have a theological school, call it a fourth school, if necessary, then divide our interest and money between the four. Our colleges are children of the denomination and not of any particular locality.

The Friday evening meeting was rich. O. U. Whitford's sermon Sabbath-day on "Our mission as a people" deserves special mention.

The first two papers on the night after the Sabbath, especially the second, called out so much discussion that the other papers had to go over till next day. [The editor hopes we will have the benefit of them in print].

YOUNG PEOPLE'S HOUR AT WALWORTH.

(Reported by E. A. Witter.)

This was conducted by Mrs. Nettie West. It was appropriately opened by a brief season of prayer, with all standing, followed by a Scripture lesson from the Psalms.

Miss Mizpah Sherburne read a paper on "Our Talents; their usefulness to God." Under a beautiful figure taken from the field of nature, the essayist showed how God can take us with whatever powers we have and find for us a place where we can use our powers. Seek no longer to discover the particular ability we have or the place to use it; but let us do what God makes it possible for us to do day by day. It is usually the one without work that tires, while he who is lost in his desire to be used for God and man never wearies.

Dr. Palmborg said: "I have found in all the world where I have been nothing more wonderful than the love of Jesus. During my last year at Milton a call came for a helper to Dr. Swinney. At the Association held in Walworth that year, after listening to a paper calling, pleading for the China field, I decided that I was willing to do whatever the Lord had for me to do—even to go to China,

if need be." A brief but tender account was given of the various trials and struggles that attended the preparation for the work and the going to the field. A great trial came in a few months after reaching China, when Dr. Swinney returned to this country. Sweetly, tenderly and most beautifully did she lead us through some of the deep experiences that came to her by which she was prepared and ripened for her work so fully that now her heart is moved with deepest love for China and for all men. "No one can sacrifice for God and the lifting up of the world without being paid back a hundredfold in sweet peace and heart comfort."

Jesse Hutchins sang "In the Shadow of the Cross."

A paper written by Mrs. Hattie West was read by Miss Abbie Babcock. It is a false thought that wealth is necessary to success in school or life. A right use of time and opportunity is that which makes the character rise above its surroundings and environments rather than be overcome by them. This thought was strengthened by a reference to Booker T. Washington who, through persistence and the faithful performance of the task given him, has become master of his circumstances and gained a world-wide reputation.

Arthur Platts sang, "The Gate of Heaven." M. B. Kelly led in a closing prayer.

[Two of these addresses are now on our table and will appear in due course of events.]

THE SUMMER EVANGELISTIC CAMPAIGN.

By the time these words reach your eyes, the student evangelistic campaign will be begun. The Salem quartet has begun work. Milton has three quartets on the field; two of young men, one of young women, the latter working with Mrs. Townsend. We hear very favorable reports of these quartets, but are not yet able to give definite information regarding their plans of work. Alfred expects to have twelve workers on the field. One quartet, accompanied by the Y. P. Editor, goes for evangelistic and educational campaigns in the Eastern Association. Another quartet goes to Crossingville and Erie, Pa. Another four are to work singly, centering about Alden and Lincklaen, N.Y., and Hebron and Main Settlement, Pa.

We urge all these workers, east, west and south, to keep this department in constant touch with their work. Address me at Berlin, N. Y.

OUR TALENTS; THEIR USEFULNESS TO GOD.

BY MISS MIZPAH SHERBURN.

Read at the Young People's Hour at the North-Western Association, 1901.

One bright day in early springtime I was walking aimlessly along the wide pathway leading into one of Chicago's most beautiful parks. It was one of my dark days, such days as are apt to come to most of us; days when we are feeling sad and discouraged because of our many shortcomings, our great unworthiness, the immense distance between our best and the perfection of the Saviour. I felt that I was leading an almost useless life; that I was doing very little for the beloved Master whom I professed to serve; that I had very little ability for such service. It was in this mood that I looked upon the attractive scene about me; and as I did so, as if by magic, the clouds of doubt and discouragement rolled away, and contentment and rest filled my soul.

Against the peaceful blue of the sky nestled the pale, tender green of the spring foliage; sweet buds just waking into life. As I feasted my eyes upon the beauty of its dainty coloring, I saw it in my mind's eye change into the vivid green of mid-summer, and then, again, into the marvelous crimsons, golds and browns of autumn coloring. How quickly the wondrous change is made. How, as the days and months speed onward, the same all-powerful Spirit working within creates first one shade and then another, until at last the richest colors of all are spread before our astonished eyes—varied scenes, but the same moving Spirit.

In the same manner God works in the human soul. Just as in each color, gorgeous or subdued, is seen the hand of God, so in every faithful Christian character the spirit of God is manifest, and every servant of God, be his talents great or small, will surely find abundant opportunities for making that spiritual power known to the world.

God can transform any earnest effort into a wondrous power for good. He can use any kind of talent, even to the smallest, in his work of saving souls. If we place ourselves fully under his guidance, allowing him to take complete possession of our whole being, he can make us very useful along the line of our particular talents. He takes us just as we are, with all the characteristics, all the powers he bestowed upon us in the beginning. He pours down upon us, day after day, the sunshine and rain of love and wisdom. He employs the best and surest means of development and improvement, until, finally, our talents, seemingly small and insignificant at first, like springtime buds, blossom forth into wondrous beauty.

But God does not develop us all alike, any more than he does the leaves or flowers. Observe some park or woodland when gay autumn holds sway. Notice the infinite variety of color and shade. Yonder, modest-looking trees, with their quiet brown foliage, look plain, indeed, in comparison with the rich red and gold around them, but the harmony of color would be incomplete without them.

Look at some dainty garden when the flowers are in bloom. God has poured over all the same sunshine and rain; the gardener has bestowed upon all equal time and attention, but each variety has a distinct characteristic, a distinct beauty of its own.

Each one of us has a God-given power, all his own. It is our duty and privilege to use that power in his service. Your power may not seem as great as that of your neighbor, but God has a place for it or he would not have bestowed it upon you.

But let us not waste the precious moments in trying to find out what our own particular talent is; God will show us in his own good time. Let us rather devote our whole lives to earnest, conscientious, Christian service, making use of the actual opportunities that come to us each day, whether we think we are specially fitted for them or not. Let us not stand empty-handed and let some important duty go undone, because we imagine that another is better fitted to do it. God will certainly help us to perform that duty well if we work hard enough and pray hard enough; it isn't as though we had only our own strength to depend on; and we may find

in the end that God required for that very duty some special ability inherent in us.

No earnest, prayerful effort to serve can ever end in absolute failure. The world may, perhaps, regard it so; we ourselves may never know its true value; but the great Sculptor can transform the simplest action into a thing of beauty. We are but the instruments; his, the skillful hands that wield them. Christian service must be constant, but it never grows wearisome. It is only the person who neglects to make use of his ability who finds it so.

A certain traveler once visited a potter at his work. As the man worked he kept one foot constantly in motion turning his wheel swiftly round and round, hour after hour, without stopping.

"Does not your foot become very tired?" asked the visitor.

"Oh, no;" was the quiet reply. "It is the foot that rests that gets tired."

It is always the person who rests who is apt to get tired; the one who is afraid of doing more than his share of Christian labor, at home, in the church, in the world around him; the one who selfishly lets some one else take all the burdens, excusing himself by saying that some one else has more time and more ability for such service. Such a person is in a constant state of spiritual exhaustion, and soon becomes, like the unfruitful fig-tree, a useless cumberer of the ground.

God has work enough to keep us all busy. No one can afford to leave his share of the work for abler hands to do, for those hands in turn have their own duties to perform. We must each do our part; no one else can do it for us, even though he be much more talented than we.

Can the eye, wonderful as it is, do the work required of the hand? Can the strongest hands fulfill satisfactorily the duties of the feet? Every portion of the body, we know, has its own special function, and all must work together, or the whole body will be lacking in power.

We are each a part of one body, "one stupendous whole." Each one of us must perform his own individual tasks, employ his own individual talents; and he must work in unison with his fellows, or the work is impaired.

It is, indeed, a blessed thought that there is something for each one of us to do; that we may be useful tools in God's hands for the carrying out of his glorious work; that we may be instrumental in making the world better and purer. Our lives can never be in vain if we let the Master use them. They can never be failures, for he never fails. Upon him alone can we depend for strength; to his divine mercy alone can we attribute every power we possess.

Let us, then, consecrate our lives to his service. Let us ever look upward, our eyes fixed upon his all-powerful hand, which is ever before us beckoning us on to higher attainments, to a broader spiritual life.

How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.

Hall's family Pills are the best.

Children's Page.

WHO LIKES THE RAIN?

"I," said the duck. "I call it fun,
For I have my little red rubbers on;
They make a cunning, three-toed track
In the soft, cool mud, so Quack! Quack! Quack!"

"I," cried the dandelion, "I.
My roots are thirsty, my buds are dry";
And she lifted her little yellow head
Out of her green and grassy bed.

"I hope 'twill pour! I hope 'twill pour!"
Croaked the tree-toad at his gray bark door;
"For with a broad leaf for a roof
I am perfectly water-proof."

Sang the brook, "I laugh at every drop,
And wish they never need to stop
Till a big river I grew to be,
And could find my way clear down to the sea."

—Our Young Folks.

HOW HE SAVED HIS MONEY.

I remember once hearing of a boy. He was very, very poor. He lived in a foreign country, and his mother said to him one day that he must go into the great city and start in business, and she took the coat and cut it open and sewed between the lining and the coat forty golden dinars, which she had saved up for many, many years, to start him in life. She told him to take care of robbers as he went across the desert, and as he was going out of the door she said to him, "My boy, I have only two words for you, 'Fear God, and never tell a lie.'"

The boy started off, and toward evening he saw glittering in the distance the minarets of the great city, but between the city and himself he saw a cloud of dust; it came nearer; presently he saw that it was a band of robbers. One of the robbers left the rest and rode toward him, and said, "Boy what have you got?"

The boy looked him in the face and said, "I have got forty golden dinars sewed up in my coat."

And the robber laughed, and wheeled round his horse and went away back. He would not believe the boy.

Presently another robber came, and he said, "Boy, what have you got?"

"Forty golden dinars sewed up in my coat."

The robber said, "The boy is a fool," and wheeled his horse and rode away back.

By and by the robber captain came, and he said, "Boy, what have you got?"

"I have got forty dinars sewed up in my coat."

And the robber dismounted and put his hand in the boy's breast, felt something round, counted one, two, three, four, five, till he counted out the forty golden coins.

He looked the boy in the face, and said, "Why did you tell me that?"

The boy said, "Because of God and my mother."

The robber leaned upon his spear and thought, and he said, "Wait a moment." He mounted his horse, rode back to the rest of the robbers, and came back in about five minutes with his dress changed. This time he looked not like a robber, but like a merchant. He took the boy upon his horse, and said, "My boy, I have long wanted to do something for my God and for my mother, and I have this moment renounced my robber's life. I am also a merchant. I have a large business house in the city. I want you to come and live with me, to teach me about your God; and you will be rich, and your mother some day will come and live with us."

And it all happened. By seeking first the kingdom of God, all these things were added unto him.—*British Weekly.*

TOM'S WAY OF STUDYING.

BY EMILY TOLMAN.

Tom was not fond of study. He would much rather play. In order that he might gain more time for base-ball, and yet not fail in his lessons, he used to get his older brother to help him work his problems in arithmetic, for Tom did not like to fail and get a low mark. He was ambitious to obtain a high record. Most of his lessons came easy. He could cram enough history in fifteen minutes before class to recite quite glibly. To be sure, he forgot it almost as quickly, but what of that? His marks were good, which was the most he cared for. It seemed far more important to Tom that the Bostons beat the Chicagos yesterday than that William the Conqueror won the battle of Hastings hundreds of years ago.

Arithmetic came harder, and took so much time. Brother Edward was very kind. Being also very busy, it was easier for him to work out the examples for Tom to copy than to stop to explain them. This enabled Tom to hand in perfect papers every day. To be sure, when he was sent to the board to work a new problem, he was sometimes rather confused, and even on occasions made a sad failure.

One day when the arithmetic class was called, the teacher said: "We will have no recitation to-day. I want to talk to you about this little plant. Do any of you know it?" She pointed to a yellow-stemmed vine curling closely about a green shrub which stood in a vase on the desk.

"I've seen it plenty of times," said one of the boys. "It grows down by the lake, lots of it."

"Did you ever notice how it grows?" asked the teacher.

"It runs all over everything, just as it's doing there," said another.

"Yes, but look at it closely, and try to untwine it," she said, passing it to the class.

"It clings to the stem, and is hard to get off, and doesn't seem to have any leaves, only little white blossoms," said Tom, who thought this vastly more interesting than percentage.

"It has neither leaves nor roots," said the teacher. "It is called a parasite, because it lives on the sap of some other plant. What are the roots of a plant for?"

"For getting food from the earth," was the reply.

"Yes, and what are leaves for?"

"To look pretty," suggested one.

"For shade," replied another.

"Probably for both these uses, but there is a more important one yet. They are the lungs of the plant, and are used for breathing. The leaf of an apple tree has about a hundred thousand small openings or breathing-pores, by means of which it takes in carbonic acid gas from the air. This is as necessary to plant life as oxygen is to animal life. This plant, the dodder, once had roots with which to draw its nourishment from the soil, and leaves with which to take carbonic acid from the air; but I suppose it found it rather tiresome making its own living, and so it fastened itself to this alder by means of the little discs which you see, and lived on the sap of its self-supporting neighbor. Instead of breathing with its own leaves, it lets the alder do its breathing. I can imagine it saying: 'What is the use of bothering to do my

work when I can get along so much easier?" Now nature doesn't approve of allowing plants or people to keep unused powers; so the roots and leaves of the dodder dried up and disappeared. Poor, weak little parasite! It couldn't get its own living now if it would, because it wouldn't when it could. Do you think, on the whole, it paid the dodder to become a parasite?"

"No, indeed, I should think not," said Tom.

"Well, what about human parasites?" asked the teacher. "What of the pupil who allows some one else to do his work for him? His fate will be like that of the dodder. The brain that was meant to grow stronger and stronger by exercise, by disuse will become weak and incapable of work. Believe me, as much as I like to have perfect papers handed in, I would rather have a scholar give me an imperfect one that he has worked over faithfully than one without mistake gained by the effort of another. Boys and girls, don't let us have any parasites in this class."

Tom was not the only one who looked a little guilty, and who inwardly resolved to remember the lesson of the dodder.—*Congregationalist*.

BABIES WHO LIVE IN THE SKY.

A very strange family lived up in the sky—Mother Cloud and her Raindrop babies.

One day she called them all about her and told them of a wonderful journey which they must take, away from her. At first they cried (for babies do not like to leave their mother), but soon they began to smile when she said that some day they would come back when they had finished their work.

She told them that she was going to put them on a train in care of Conductor Wind, who would help them off with care at the stations where they wished to go. This made them very happy, for all children love the "choo-choo cars."

So saying, Mother Cloud bade her Raindrop babies good-by, and the train started, whistling and bustling through the air.

Very soon Conductor Wind came along and shouted: "All passengers off for Brookville!" Several of the Raindrop children got off at this station. Mother had told them to do whatever work at hand they found to do, and do it well. At Brookville they found some very thirsty cows who wanted a drink and some poor little flowers just parched with the heat, so they were kept very busy giving them refreshment.

The train rolled on, and whistled louder than ever. The next station was Riverdale. Here a large number of Raindrops were helped off by the conductor. Very near the station was a mill, whose wheels were turning very slowly, as the water was low, so the little helpers set to work to turn the great mill wheel which sawed the logs into boards. Oh, how hard they had to work!

The train moved on to the last station, Oceanside. There were only two little passengers left to get off here, and they were met by a great many little Raindrop cousins. The mother had told all the children when their work was finished to go to Oceanside and wait there.

Mother Cloud felt very lonely one day for her little children, so she went to see her friend Mr. Sunshine, and told him how she longed to see her babies. He was a very genial kind-hearted man, so he said: "All right, I'll take my golden chariot and go for them." So he started off in his beautiful coach, drawn by fiery steeds, with the rainbow for a harness, and all the Raindrop children clapped their hands with joy when they saw him coming, for they knew they were going home to Mother Cloud.—*New York Tribune*.

Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6: 10. "But to do good and to communicate, forget not."—Heb. 13: 16.

SENECA FALLS, N. Y.—Last year, Bro. W. P. Campbell and family moved from Wolcott to Seneca Falls, and opened a clothing store and purchased a fine residence on Falls street, near by. His two boys are in the High School, and Mrs. Campbell's parents, Mr. and Mrs. H. C. Coon, of DeRuyter, have their home with them. On Sabbath-day, June 15, we held services in their large parlor, and Mrs. George F. Annas, of Geneva, came on the trolley to be present at the meeting. It was, indeed, a pleasant and profitable meeting, and a wish was expressed that future meetings be held there. L. R. S.

ALBION, Wis.—Since the North-Western Association adjourned, we have had Eld. Witter with us for a couple of days, calling on old parishoners, as far as he could in so limited a stay, and who preached for us on Wednesday evening, June 20, one of his earnest sermons. On Sabbath day, June 22, Secretary Whitford was with us and preached in the morning, giving us an outline of what our people are trying to do in missions, giving an account of the fields, number of workers, needs, etc., and making an earnest appeal to recognize personal responsibility and privilege to aid in every possible way the work committed to our keeping. It is always a great pleasure to have any of the friends from elsewhere to visit us, and especially those who bring words of information, encouragement, exhortation or even of criticism and admonition, as there is a tendency to settle down at our ease and "let the world wag as it will," forgetting the share of responsibility which is ours to bear in determining what the future of the human race may be. Some of us, perchance, have not fully recognized the fact that the two points in Jesus' last commission to us are, first, to "make disciples" of the nations, and, second, to instruct them in "all things" necessary to obedience and faithful service; possibly consoling ourselves with the thought that since "one soweth and another reapeth" it is ours to sow while the reapers will follow later on. Whereas, if when Christ was on earth, in person, he declared the "fields already ripe to harvest," then is not the call for reapers much more emphatic than ever before? Bro. Whitford also spoke earnest words at the C. E. meeting, evening after the Sabbath, on Temperance, as that was the topic for the week. We appreciated his visit very much.

The months of May and June were rather cool for this latitude, especially the latter until within a few days, when our thermometers have indicated a temperature as high as 102° in the shade. The prospect for a good crop is quite promising and there is no apparent reason that Wisconsin will not sustain her reputation for abundantly rewarding the faithful toil of the husbandman. Health, too, is good, and many are the reasons for exclaiming, "How excellent is thy loving kindness, O God!" S. H. B.

NORTH LOUP, Neb.—After an absence of nearly six weeks in making the rounds of the Associations, it is, indeed, pleasant to be home again, and to meet with one's own people. The many good things enjoyed at the

various Associations, the helpful, encouraging words and greetings received, all made their impress upon the heart, and went far in preparing the spirit for a more earnest work for the Master.

The weather for the past week has been very warm and oppressive, and somewhat trying to the faith of many. The Endeavorers are getting ready to send a delegate to Conference. May the Lord bless his Zion.

E. A. W.

A DEPARTMENT STORE IDYL.

"It did me good just to see them," the stout sales-woman said to the fitter, as the two met at the drawer where they were putting away things.

"See who?" the fitter replied, in her best English.

"That couple that went out of here just now. You must have noticed—a big, awkward countryman and a girl rigged out in cheap feathers and rose ribbon. Had a satchel with them."

"Believe I did see them," said the fitter. "A bridal pair?"

"Going to be. About the first of the month, I think. He is helping pick out the bridal outfit. The girl wanted a shoulder cape, but she couldn't go over nine dollars. She wanted jet trimming, lace and all that. She tried on the cheapest one we have—that eleven dollar lot—and was delighted. The groom liked it, too. He told her she looked like a peach in it and praised her up so that she turned all colors. He even asked my opinion as to how it looked. However, she pulled it off at once when she heard the price, but her face fell and she looked nearly ready to cry when she said that after all perhaps a coat at nine dollars would be more useful than the cape."

"Well, so it would be more useful," said the fitter, putting her pins in line an equal distance from the armhole of a garment she was to alter. "Did she get a coat?"

"No; she's got the cape, and I'm as much pleased about it as she is. That fellow that she is to marry is a hulking clown, but he has a heart and as much delicacy as a duke. When the girl took the cape off and looked so disappointed he motioned to me behind her back, holding out a two-dollar bill, and then said out loud: 'Here, miss, is that the lowest you can take for that garment? She's bought two dresses and some shoes and handkerchiefs downstairs, and it seems to me you ought to make her a better figure than that. The cape ain't worth a cent over nine dollars.'

"I pretended to consider a little and walked away, as though to consult somebody. Then, while the girl was examining the cape for the fifth or sixth time and I was behind a screen hanging up some cloaks, he gave me the extra two dollars. Don't let her know," he whispered. 'She'd never take it if she thought I helped to pay for it. But it's her wedding cape, and I want her satisfied.' Then I told the girl that I would let it go for nine dollars. And you ought to have seen her face! She just lit up all over like a sunburst, and went off wearing the cape, as proud as though it was silk velvet instead of velour, and was lined with real silk instead of flimsy satin. They have gone down to the restaurant now to get lunch. I doubt if the young fellow has much money, but he's as tender of his sweetheart as if she was made of crystal and likely to fall to pieces in his hands any minute."—*N. Y. Evening Post*.

THE INDIVIDUAL'S RIGHTS.

It has been very rare in some sections of the country during the past few years that strikes have not resulted in attempts on the part of the strikers to prevent by force would-be workers from taking the places they voluntarily made vacant. Physical force has been appealed to, and when physical force could not be used the power of social ostracism may have been exercised. As a result of this, appeals have been taken to the courts, and decisions have been rendered which sustains the right of a man to work if he so desires. A man's labor is his stock in trade, and the courts have held that he has the legal right to dispose of it as he pleases, without interference from his fellows, so long as he does so in a legal manner.

We had occasion not long ago to refer to the order of a New Jersey justice, who forbade the members of a labor union in Paterson from interfering in any way with the legal rights and privileges of those who were willing to work in a silk mill in that city. Now a Wisconsin judge has taken similar ground in relation to an attempt by certain machinists in Milwaukee to make life a burden for men who were willing to work for a concern whose employes had struck in harmony with the present wide-spread strike. Recently this Wisconsin court issued an order restraining all persons connected with the union in that city from interfering with would-be workmen in any way, either by calling them names or by what is popularly known as "picketing" the shops in which they work. In a word, the men who desire to work are given the assurance that under an American form of government they have the legal right to do as they please, and whoever interferes with them does so at his risk of punishment. It is the court's way of declaring the individual's right to dispose of his labor as he believes to be best for himself. This may seem a stringent interpretation of law, but it is so only apparently, because up to recent times these outbreaks by bands of non-workers have been regarded as unavoidable evils to be endured by those who assert their right to act as individuals. But the principle that underlies the decision is right morally just as it is right legally, and with the increase of strikes it may be expected that the principle will be more and more appealed to by those who are assailed. Because a man is one of a mass of men gives him no more legal right to interfere with his neighbors than what he possesses as an individual. As an individual no man would expect to escape punishment for interference with his fellows in the peaceable exercise or enjoyment of their rights, and a mass of men have no greater right than has an individual man. Because many would break law, the breaking of law is not made legal.—*Westerly Sun.*

THE SACREDNESS OF EVERYDAY LIFE.

We have often been led to wonder at the false estimates placed upon life. In the everyday world it is usually measured by dollars and cents. A man is worth only so much to another as he can secure in the way of cash by using him. Even one's own life often places value upon self in proportion to the number of dollars it can heap together from the general pile. But the Saviour's challenge keeps on ringing down the centuries unanswered: "What shall it profit a man if he shall

gain the whole world and lose his own soul?" literally, "his own life." The challenge has never been answered, because the "profit" can be only eternal, and the "loss" unmeasurable loss. There is not enough gold locked up in the everlasting hills to measure the value of a single life. Life is a sacred thing, beyond the power of finite hand to fashion or value. Not till we can know the infinite fullness of the triune God can we fully value a single human life, for to save a single soul the Father, Son, and Holy Spirit unite their power. And can any finite mind hope ever fully to grasp the Infinite? Hence the full value of a life must ever remain only partially known. And can we, then, divide life up? Does it carry one value through six days of the week, and on the seventh suddenly assume a more sacred worth? It would often seem that we do thus seek practically to divorce life from itself. We fail to realize that "everyday life" is a sacred thing, and that the sanctity which God enjoined upon the Sabbath-day is purposed to emphasize this sacredness of all life by calling a halt upon the world's mad race for place, and turning the spirit's gaze upon the great Author of life.

All life is sacred, for "nothing is secret that shall not be manifested, neither hid that shall not be known and come abroad," in that day when the Son of man shall sit upon his throne of judgment. Down in the carpenter shop of Nazareth, day after day the Christ wrought on, as a man fashioning yokes and plows out of materials already fashioned by his divine power. The men of Nazareth doubtless passed and repassed the shop with never a thought as to who he was, or as to the lesson he was there setting of the sacredness of everyday life. All his toil ended in benefit to some one. It was not emptiness. It was not spending his hours in questionable, if not harmful, deeds. It was a sacred service.

If these few thoughts will help the reader to carry this fact of the working Christ more fully into his everyday life—behind the counter, in the shop, on the street, in the home, wherever he may be—the writer will be glad. Time, place, surroundings, nothing can rob life of its sacredness. All service, everywhere, should be sacred service, and every day is a sacred trust. Acting upon this truth, with the poet we can say:

"After the toil and trouble, there cometh a day of rest.
After the weary conflict, peace in the Saviour's breast;
After the care and sorrow, the glory of light and love;
After the wilderness journey, the Father's bright home above."

—*Presbyterian Banner.*

REQUISITES FOR DENOMINATIONAL GROWTH.

A familiar adage, drawn from the folk-lore of our English forefathers, makes the first requisite to a receipt for cooking a hare, "first catch your hare." A fundamental requisite for denominational growth is the existence of a number of people organized into a denomination who have such convictions—not opinions—concerning the importance of that organization as will give it life. With vigorous life, some form of growth will result. If circumstances are forbidding, if, to use a simile from agriculture, the soil is poor and the seed lacking in vigor, the type of growth will be correspondingly low. Weak life is one element of slow growth, or of positive decline.

So far as the public opinion by which we are surrounded is concerned, the soil in which

Seventh-day Baptists are planted is unfavorable for growth. But this is not an insuperable difficulty. Vigorous seeds will grow under trying circumstances, and the most unfavorable soil cannot wholly prevent growth, increase of strength, and internal vigor. Helped and enriched from above we can overcome many hindrances and many unfavorable earthly influences.

The important thing to be considered is that a vigorous denominational spirit and life insure growth in spite of hindrances. A first requisite to the existence of such life is a deep and abiding conviction that our place and work, our mission and our duties are great and imperative. He who conceives that our denominational existence is a freak of history, or an ephemeral result of theological crankiness on minor peculiarities, drifts toward denominational decay. Neither has the individual nor the church the essential elements of denominational growth when there is ready acquiescence in the idea that denominational growth is not possible. That conviction forbids growth. On the other hand, if there be the requisite conviction—we say conviction, not wish, dream, desire—if there be the vigorous and persistent conviction that our place and work are God-ordained, and that we are here as an important factor in working out the future of great issues connected with Sabbath-observance, there will be vigor, strength and power in the denominational life, even though numerical growth may be slight. Emerson said, "The world belongs to energetic men." We say denominational growth will finally come through the expanding power of vigorous denominational life. Such life will enrich unfavorable soil; but, most of all, such life will secure to itself the divine indwelling and the divine help, which, like the expanding power of vigorous seed, overcomes obstacles, pushes away difficulties, and changes defeat into victory.

ON THE COMING C. E. CONVENTION.

Already there is much enthusiasm over the International Convention at Cincinnati. The local committees are busying themselves with final arrangements, and the country at large has been fully advised of transportation, accommodations and the excellent features of the program. The sessions open on Saturday, July 6, when the addresses of welcome and the annual messages of Dr. Clark and Secretary Baer are to be given. On Sunday conspicuous preachers will occupy the city pulpits, the convention quiet hours will be inaugurated under the conduct of Drs. Chapman, Woelfkins and Tomkins, and evangelistic services and special meetings in the interest of missions, temperance and Sabbath-observance are to be held. From Monday morning through Wednesday evening, the closing hour, the program includes many important topics under this general one, The Twentieth Century, as The C. E. Society, The City, The Church, Outlook for Missions, etc. Besides the well-known names which have always given strength to the convention platform, there will be heard at Cincinnati such eminent Christian leaders as Drs. A. J. Lyman, W. S. Ament, C. J. Ryder, John B. Shaw, and Messrs. William Phillips Hall, W. R. Moody, Marion Lawrence and Booker T. Washington. Three farewell-meetings are planned, to include the roll-call by states and a closing address upon Our Marching Orders, by Drs. Chapman, Tomkins, and Campbell Morgan.

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.

THIRD QUARTER.

July 6.	God the Creator of all Things.....	Gen. 1: 1-29; 2: 1-3
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Sept. 28.	Review.....	

LESSON III.—NOAH SAVED IN THE ARK.

For Sabbath-day, July 20, 1901.

LESSON TEXT—Gen. 8: 1-22.

GOLDEN TEXT.—Noah found grace in the eyes of the Lord.—
Gen. 6: 8.

INTRODUCTION.

It is now believed by most Biblical scholars that the author of Genesis, whoever he may be, used documents in the compilation of this work (see page 1 of this Quarterly). In the case of Creation our author has presented the material that he has derived from two sources separately. But in the case of the flood he has woven two narratives together.

Although these two narratives agree in all material particulars, yet there are some variations. According to one document, Noah took into the ark one pair of each species of animal, and the water of the Flood prevailed for 150 days and abated in 150 days more. The other source mentions one pair of each kind of unclean animals, and seven pairs of clean animals, and gives the time of the prevailing of the water at forty days, with an additional period of twenty-one or twenty-eight days in which the waters subsided.

A story in regard to the Flood is found among the traditions of nearly every people of the world. Since these stories agree in many particulars, they point to a common source. The Biblical narrative agrees in many respects with Assyrian and Babylonian accounts of the Flood.

When we read that the waters covered the whole earth, we are to understand that the sacred writer means the earth as inhabited by man; for we can hardly suppose that there was water enough to cover the whole globe to the tops of the highest mountains. Our author is concerned more with the moral and religious aspect of the great deluge rather than with the physical features which serve only to fill out his picture and make it vivid.

TIME.—According to chronology of Arch-bishop Ussher, 2348 B. C.

PLACE.—The mountain of Ararat is probably to be located in Eastern Armenia.

PERSONS.—Noah and his family.

OUTLINE:

1. The Decrease of the Waters. v. 1-14.
2. The Coming Forth from the Ark. v. 15-19.
3. An Altar Built Unto Jehovah. v. 20-22.

NOTES.

1. *And God remembered Noah*, etc. Noah might have thought during the long days of the great rain and inundation, that God had forgotten him and those with him, but God never forgets his own. *And the waters assuaged*. That is, settled down, subsided.

2. *The fountains of the great deep, and the windows of heaven were stopped*. We would naturally expect this restriction of the sources of the flood before the last statement of the preceding verse. The physical causes of the flood seem to have been both from a great rain and from a great inundation from the ocean, perhaps like the tidal waves that have accompanied some of the earthquakes of modern times. These are figuratively referred to in chapter 7: 11 as well as in this verse.

3. *And after the end of the hundred and fifty days*. In the original there is no definite article before "hundred and fifty days." This is therefore a different period from that mentioned in chapter 7: 24. The whole duration of the flood was a year and ten days.

4. *Seventh month*, etc. Compare the dates in verse

5, 13, 14, and chapter 7: 11. *Mountains of Ararat*. The word translated "Ararat" is not the name of a mountain, but of a district in Eastern Armenia, between the river Araxes and the lakes Van and Oroomiah. Compare 2 Kings 19: 37; Isa. 37: 38. Revised Version. (The Authorized Version renders the same Hebrew word Armenia in these passages).

6. *At the end of forty days*. If the documentary hypothesis suggested in the Introduction is adopted, this period of forty days refers to the length of the flood until the waters began to abate, as in 7: 12, 17. Otherwise, the reckoning is from the time that the tops of the mountain appeared.

7. *To and fro*. Literally, "going and returning." The raven evidently flew sometimes near the ark, but did not return. It has been suggested that the raven might have found food and rest upon some dead body of an animal floating in the water.

8. *Also he sent forth a dove*. It may be inferred from the word "other," verse 10, that Noah waited seven days before he sent out the dove the first time.

9. *The face of the whole earth*. The time of this verse is evidently before verse 5 at the end.

11. *An olive leaf, plucked off*. This was not a leaf which the dove found floating in the water, but was plucked from a growing tree.

15. *And God spake unto Noah*. As God had given the command to enter the ark, so now he calls forth those who have been saved from the flood.

17. *Cattle*. This word is sometimes used to mean domestic animals or the *herbivorous mammalia* in general, but it is also used to designate all large animals other than man, and should evidently be understood in that sense here as well as in verse 7. In chapter 7: 14, 15 the statement in regard to the kinds of animal life in the ark is very explicit; we must understand that the carnivorous wild beasts are included. *And be fruitful and multiply upon the earth*. A repetition of the blessing of chapter 1: 20.

20. *And Noah builded an altar unto the Lord*. This is the first time that an altar and burnt-offerings are mentioned in the Bible. The offerings of Cain and Abel may possibly have been burned, but the word translated "offering" in Gen. 4: 3 is not the same as that in this verse, and is often elsewhere used of those offerings that were not burned. It has been suggested that the reason for now causing the offering to go up in vapor or smoke, is that the presence of God is now no longer felt to be with men upon earth. *Of every clean beast*, etc. Noah did not limit his offerings to those clean beasts which were afterwards specified as appropriate to be sacrificed. Compare Lev. 1: 2, 10, 14. He took of all kinds that were clean.

21. *And the Lord smelled a sweet savour*. This is symbolic language to express the thought that God graciously accepted the sacrifices, or rather that he accepted the attitude of mind in Noah which was shown by these sacrifices. The words of this verse are anthropomorphic [that is ascribing to God the form of a man]; but we are not to suppose that the sacred writer wishes us to understand that God has nostrils as a man, or even that he thinks or changes his mind as a man. Thoughts of God must be expressed in human language. It is not surprising that in the earlier ages of the world when thoughts of Deity were more crude and language less flexible, that men should speak of God in terms that shock our modern sensibilities. The earliest writers of the Bible were just as reverent as we. *And the Lord said in his heart*, etc. The sacrifices were not the cause, but marked the occasion of Jehovah's gracious conclusion not to repeat the terrible Judgment of the flood. *I will not any more curse the ground*, etc. Instead of "any more," it is more exact as well as clearer to render "again." God had not specifically cursed the ground in connection with the flood; the reference is doubtless to the decree of extermination in chapter 6: 7, 13. Compare, however, chapter 3: 17. *For man's sake*. That is, in this connection, because of his exceeding sinfulness. *For the imagination of man's heart is evil from his youth*. This statement is to be regarded as an explanation for God's resolution not again to curse the ground. There was to exist frequently what might seem amply sufficient provocation for another flood; but from this time forth there is to be an era of forbearance. Compare Acts 17: 30. It is to be noted that this statement in regard to the wickedness of man is not nearly as strong as that in chapter 6: 5.

22. *While the earth remaineth*. More literally, "all the days of the earth," that is, to the end of earthly history. *Seed-time and harvest, and cold and heat, and summer and winter*. These words are not to be taken as designating six different seasons of the year, of about two months each, but are rather the expression of three contrasts between the two grand divisions of the year.

Popular Science.

BY H. H. BAKER.

Mr. Baldwin Starts for the North Pole.

In the RECORDER of Feb. 4 we jocosely made reference to a race to the central point where all longitudes meet, called the "North Pole," between Mr. Evelyn B. Baldwin, an American, and Mr. Joseph C. Bernier, a Canadian. Of Mr. Bernier's movements we are not advised, but under date of June 28, from Dundee, Scotland, we learn that Mr. Baldwin sailed from Dundee on the flagship America for Tromsøe, Norway. The expedition is set forth as follows:

The Baldwin expedition will probably leave Frans Josef Land July 12. The three vessels of the expedition, the America, the Belgica and the Frithjof will rendezvous there before that date. Evelyn Baldwin will join the Frithjof at Tromsøe, and will then go to the various points on the White Sea and embark four hundred dogs.

Mr. Baldwin's attempt to reach the North Pole is made possible by the generosity of William Zeigler, who has backed the enterprise financially. The explorer is a thoroughbred American, but there are two good reasons why the expedition starts from a foreign instead of a domestic port. First, all of his ships were purchased abroad, the chief one having been bought, refitted and provisioned at Dundee. Second, the objective point of this year's voyage is Frans Josef Land, which lies to the north of Russia. Consequently, it would have been necessary for the whole fleet to cross the Atlantic twice needlessly had New York been made the port of departure.

The America was originally the whaler yacht Esquimau. Her former owner, Barclay Walker, of Dundee, sometimes used her for pleasure and sometimes permitted her to engage in whaling. The ship has been employed more or less in exploring the Greenland coast. She is bark rigged, and relies largely upon her sails for power, but is also provided with engines and a screw.

Frans Josef Land, where winter quarters are to be established, has been the base of operations for several Arctic expeditions. It was in this archipelago that the Stella Polare remained when Captain Cagin started northward with dogs and sledges to beat Nansen's record. It was here that an English explorer, Jackson, was staying when Nansen and his companion came back from their historic journey. And hither came Wellman, an American, several years ago, when he meditated an attack on the Pole. Baldwin was with him at the time.

The Frithjof, a Swedish vessel that has had much experience in polar seas, will carry supplies to Frans Josef Land, and return south for the winter. She sails from Tromsøe, and will probably accompany the America most of the way to their immediate destination. The other tender of the expedition is the Belgica, employed by Dr. Gerlache in his antarctic venture three years ago. She will perform other useful service, probably depositing supplies on the east coast of Greenland.

Baldwin has studied the procedure and equipments of his predecessors carefully, and has sought to discover the reasons why they did not achieve greater triumphs. He has sought to improve on their methods. He carries an unusual lot of food in condensed form and more dogs to haul his sledges than any other Arctic explorer ever had. In other particulars also it is probable he is better provided for his undertaking.—*New York Tribune*.

No more jocosity; serious work hereafter. Mr. Baldwin takes the flag with him, and we hope that we may yet chronicle the fact that from the North pole "The star-spangled banner doth wave."

FINDING OPPORTUNITIES TO DO GOOD.

Doing a little good is better than doing no good. But doing good as we have opportunity is even better than doing a little good, for every one of us has opportunity of doing good in more than one way, and usually to more than one person, every day of our lives. Therefore let us do good as we have opportunity, and let us watch for opportunities. Our power to find opportunities, and to meet them, will grow with its exercise. All of us can do a great deal of good.—*S. S. Times*.

HEALTH RULES FOR SUMMER.

BY J. LIVINGSTON.

In any valuable advice about the treatment of oneself in summer, the "don'ts" must largely prevail. During the hot months, the gospel of abstinence should be most strenuously and continuously taught, and accepted, or illness is the result.

First, don't entirely shut out the sunlight because it makes the room somewhat warmer or fades the carpet. Life is more than a little extra discomfort or the brightness of carpets; and, when you shut out the sun, you shut out the great vitalizer and germ destroyer. You need not, of course, have the sun streaming in all day, or even a considerable part of the day, but let it come in freely for an hour or two in the morning, while every possible window is open, and thoroughly ventilate every nook and corner of your dwelling. Open the window at top and bottom, that the impure air which the incoming draught raises from the lower part of the room may find egress.

Use as little gas as possible for lighting purposes. It is estimated that one gas jet consumes as much oxygen as six people, and adds to the heat. A lamp makes far less heat, but much more than an electric light, which uses none of the room's oxygen. Luckily, the hours of summer daylight are so long that one usually has all the time he needs, to work or read, before the darkness comes, and requires little artificial light.

Don't neglect your sleeping-room. This is a most important don't. Be sure that, during the hour when the sunlight is being admitted, the bed clothes have been removed and are spread out so that they, as well as the bed, will become thoroughly aired. Do not sleep in a draught. Remember that, while you are asleep, you have no control over the circumstances surrounding you, and to prevent danger, you should prepare the body before retiring.

But, although you should not sleep in a draught, the air should circulate freely through the room. Many people close their windows at night, because they are "afraid of the night air." Night air cannot, in the absence of the sun, be as vitalizing as day air, but it is a thousand times less dangerous than the air, which, in a closed room, becomes heavy and poisonous from the exhalations from both body and lungs.

Don't drink too much ice water. This is a dangerous practice. Ice water allays thirst for a few minutes, without quenching it. For this reason, one who is addicted to ice water usually drinks enough to cause a full and bloated feeling, and to stop digestion by unduly cooling the stomach. Lemonade made from clear, cool—not ice cold—water, is the most refreshing and satisfying drink for the summer.

Let your heartiest meal be at night, or whenever your work for the day is over. Fruit, toast, soft-boiled eggs and oatmeal make a good breakfast. Where the intermission between hours of labor is short, no heavy food should be taken into the stomach. Hundreds of people who eat heartily and return to work almost immediately afterwards have dyspepsia.

Don't let the mind get into a ferment. Simply drop from it everything that depresses or worries. You will find that, with determination and practice, this can be done. Put

any worrying thing you cannot help away from you. This course is absolutely necessary for those who would have good health, which simply means harmony.—*Success.*

OPIUM IN VERMONT.

Recent investigations by Dr. A. P. Grinnell, of Burlington, show a dangerous increase in the use of narcotic drugs in Vermont, amounting to 3,300,000 doses of opium, besides what is dispensed in patent medicines, and besides what the doctors dispense, which gives one and one-half doses of opium to every man and woman in the state above the age of twenty-one, every day in the year. Whether or no this enormous consumption of drugs, which should never be used except as a temporary expedient, under a doctor's prescription and oversight, is due in part to the state prohibition of the sale of alcoholic beverages, is an interesting question. But narcotics are, if anything, worse than stimulants, and opium is one of the most insidious enemies of the public welfare, as its history in China abundantly shows. The school of the world is for the training of the will, and the use of narcotics is an abdication of self-mastery—a running away of the scholar from his school. If these figures for the use of opium are correct, it is time that the churches of Vermont spoke words of warning, for a moral uplift must in many parts of the state be sorely needed.—*Cong.*

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.

UTTER.—At Adams Centre, N. Y., June 17, 1901, Mrs. Ann Colegrove Utter, aged 86 years, 10 months and 17 days.

She was the widow of John Utter, who died some twenty-nine years ago. Her maiden name was Bloodgood, and her birth-place was near Unadilla Forks. Soon after their marriage, she and her husband became residents of Jefferson County, N. Y., some sixty-five years ago. For over forty years she had lived in Adams Centre. She was a member of the Adams church, and a devout servant of Jesus Christ. She leaves three daughters and a son. Her last days were spent with her youngest daughter, Mrs. Mary Kellogg, who tenderly cared for her as the body wore out. A. B. P.

DEKIN.—At her home, near Adams Centre, N. Y., June 23, 1901, Mrs. Lencha A. Dekin, wife of Sylvester Dekin, in the 65th year of her age.

She was the daughter of the late Benjamin Lee. She was a worthy member of the Adams church, and died trusting her Saviour. Her husband and one sister remain to mourn. A. B. P.

EVERETT.—Mrs. Grace A. Clarke Everett, daughter of Hazard and Phebe Whitford Clarke, was born at Independence, N. Y., July 29, 1829, and died at her late home in Andover, N. Y., June 27, 1901.

June 20, 1857, she was united in marriage with Edwin Everett, of Andover. There were born unto them two children, Egbert C. Everett, of Plainfield, N. J., and Lenora May, who died in early childhood. When about eleven years of age she accepted Christ as her Saviour, was baptized by Eld. Stillman Coon, and united with the Seventh-day Baptist church of Independence, N. Y. In 1871, when the Seventh-day Baptist church of Andover was organized, she became, by transfer of membership, one of its constituent members, and has ever been one of its most steadfast friends and faithful workers, and was seldom if ever absent from her place in public worship and in the prayer and conference meetings of the church, without good and sufficient reason therefore. She was interested and active in every movement which had for its object the good of the community and the people generally. A true and devoted wife, a kind and loving mother, a faithful sister and devoted Christian believer has been removed from her home and earth-work, but leaves behind the memory of the just and the hope for Christ's redeemed ones of a blessed reunion beyond the valley and shadow of death. S. B.

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 maybe 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.

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

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

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

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

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

I. L. COTTRELL, Pastor,
29 Ransom St.

THE Committee of the Conference on Obituaries, desires that the family of any official member of the denomination who has died during the Conference year, communicate to some member of that Committee such facts in the life of the deceased, as may be of value in making their annual report.

The Committee is composed of the following: C. A. Burdick, Ashaway, R. I.; Chas. York, DeRuyter, N. Y.; Rev. L. E. Livermore, New Market, N. J.; R. S. Langworthy, Brookfield, N. Y.; A. B. Kenyon, Alfred, N. Y.

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
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