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WHOLE No. 2978.

NONE SHALL PLUCK ME FROM THY HAND.

CHARLOTTE ELIZABETH.

Clouds and darkness round about me
For a season veil Thy face,
Still I trust and cannot doubt Thee,
Jesus, full of truth and grace;
Resting on Thy word I stand,
None can pluck me from Thy hand.

O, rebuke me not in anger!
Suffer not my faith to fail!
Let not pain, temptation, langour
O'er my struggling heart prevail!
Holding fast Thy word I stand,
None shall pluck me from Thy hand.

In my heart Thy words I cherish,
Though unseen Thou still art near;
Since Thy sheep shall never perish,
What have I to do with fear?
Trusting to Thy word I stand,
None shall pluck me from Thy hand.

Universal
Principles in
History.

THE Anniversaries which are to convene next August ought to be of unusual interest to all Seventh-day Baptists. It is two hundred and thirty years since the first Seventh-day Baptist church was organized in America, and one hundred years since the General Conference was organized. Twenty historical papers are to be presented at the coming session, and it is fair to suppose that the authors of those papers are now at work upon them. Hence we have thought it well to present to the readers of the RECORDER, within the next few weeks, some editorials on certain universal principles in history, and certain general features of the deeper philosophy of history. While we trust that these will be of interest to all, we hope that those who are preparing the historical sketches referred to above will find numerous suggestions that will be helpful. While we shall not attempt any application of these principles to the history of our denomination, the consideration of them cannot fail to be helpful to investigators and writers in making that deeper study of history, and in securing those legitimate conclusions which form the main value of all historic writings. The illustrations from general church history set forth principles and tendencies which are immediately applicable to our denominational history.

Live
Preaching.

WHILE it is easier to condemn than to improve upon that which men condemn, there is constant need of guarding against "dead preaching." The more important a given thing is, the more serious the failure if it be not what it ought to be. He who attempts to preach the Word of truth and life attempts one of the greatest things, and any failure in his efforts is correspondingly disastrous.

That sermon which is not filled with deep convictions and the earnestness which they beget, contains large elements of death. The "live sermon" is the product of deep convictions, high purposes and great truths simply expressed. Such preaching cannot be secured unless the preacher, as to his spiritual life, if not his physical also, is at his best. The personal factor in preaching is immense. After watching through a telescope a party climbing the snow-covered crest of Mount Blanc, we asked the guide if he thought we could make the ascent successfully. "Have you been in training?" No. "No man can hope to make that climb who has not had at least six months of preparation." The analogy between such physical efforts and live preaching is clear and definite. The important training for the preacher is spiritual. His soul must be robust from long feeding on truth. His convictions must be clear-cut and vigorous. His purpose to move men into ways of righteousness must be dominant and resistless. He must always realize that he stands at the parting of the ways between life and death to some of his hearers, and between lower and higher living to them all. Live preaching gathers its force and inspiration from that eternal life which the Gospel reveals. Men cannot preach what they have not personally experienced. The preacher who is unable to put positive convictions into his sermons, however polished or elegant he may be, is a failure. Deep convictions and the earnestness to which they give birth always command attention.

It hurts a sensitive man to be called "a narrow-minded bigot." **Narrowness.** If the point involved is one of conscience, the pain is all the greater.

Men are often prevented from saying and doing that which is right lest they be called narrow-minded. Usually the one making the charge is the narrow-minded man. Indeed, one not narrow-minded will not stoop to make such a charge. The narrowness or breadth of men is best judged by those who come after them rather than by their competitors. Cromwell and the Puritans were called narrow-minded, but so far as things which are best, both in their essence and in their fruitage, they were far broader than those who opposed them. The narrow path which Christ described as the path of righteousness is narrow only when compared with the pathless desert of disobedience. The most intolerable bigots usually boast of their breadth and liberality; but their standard of measurement is agreement with their little no-

tions and not with broad, fundamental principles. He is the truly broad man who sees things in their right proportions and relations and acts accordingly. These truths are especially applicable to the readers of the RECORDER. We need to cultivate that self-respect which holds its head up and looks the world in the face, knowing that we stand for those fundamental truths and just conceptions of life which are embodied in the Ten Commandments and the teachings of Christ.

Mr. Gamble's Sabbath Vagaries.

AS WE said last week, the theories created by W. S. Gamble for the destruction of all "Saturdarianism," including the Sabbath-keeping practices of Christ, Lord of the Sabbath, are a fine combination of assumption, ignorance and egotism. Upon this basis he builds tables of figures which he calls Calendars, Jewish, Egyptian, Indian, etc., and asserts that whatever does not agree with these creations of his cannot be correct. Mr. Gamble shows the unscholarly character of his claims in the preface of his book, wherein he tells how it was put together in haste, without the appliances or the spirit which genuine historical research demands; the preface condemns the book. After telling of his discovery that the Sabbath was never a fixed day, etc., etc., he says:

Scores of ministers have urged me to publish my Sabbath teachings in book form. The matter which I have collected in the last twenty-five years is sufficient to make a large volume. But with the knowledge of the evils resulting from compulsory Sabbath labor, I cannot feel free to quit lecturing, and go home and put my matter into an elaborate book on the fifteen systems of Sabbath countings which have existed during the last four thousand years. But so many preachers have said, "Can't you give us at least the data which you use in your public lectures?" So, recognizing my obligations of service to my fellowmen, I hasten to help arm as many as possible, and as quickly as possible, with sufficient arguments and facts to save their churches and neighborhoods from the evils of Saturdarianism.

Therefore, I send out this summary of my Sabbath teachings. So I write a page or a chapter whenever and wherever I get the time, expecting that at some future time I may write a more exhaustive treatise on the question. However, I have the firm conviction that I give enough truth, stated with sufficient clearness, that those who read these pages will receive proper ideas of the Bible teachings on Sabbath counting.

In the preface, after naming various authors to whom he is indebted, he acknowledges that he refers to them without having their books at hand, thus revealing the "slipshod" character of his work upon a theme which demands highest accuracy and patient investigation. These confessions show the

absolute untrustworthiness of the book. This is the closing confession of the preface:

Yet in this little volume, so hastily written as I ride or rest, I shall be obliged to use the thoughts of these friends, and possibly often without giving them proper credit, and often without being able to give book or page.

Mr. Gamble's
"Egyptian
Week."

WE present below a full view of one quotation to which Mr. Gamble and men of his class are accustomed to refer as authority concerning the naming of the days as they appear in Egyptian history. Mr. Gamble says (p. 40.):

"So far as history shows, the Egyptians first broke from those customs by the discovery of seven planets, and establishing a fixed week of seven days, naming them as follows: Day one, the day of Saturn, or Saturday; day two, the day of the Sun; day three, the day of the Moon; day four, the day of Mars; day five, the day of Mercury; day six, the day of Jupiter; day seven, the day of Venus. Hence, as Dion Cassius says, 'Saturday was the first day of the Egyptian week,' and therefore Friday was their 'day of assembly,' or Sabbath."

In contrast with the incorrect statements of Mr. Gamble given above we place before our readers the statements of men of highest standing as scholars, between whom and Mr. Gamble there is no chance for comparison, so far does he fall below their standard of scholarship.

The question of "The Egyptian Week," and of the origin of the planetary names of the days in that country is frequently referred to, but it has not been carefully treated by writers upon the Sabbath question. There is good reason to believe that the week existed in Egypt, its days *being numbered* as with the Hebrews *long before* the days were named after the planets. Speaking on this point, Wellhausen, an eminent authority, says:

For that the week should be conditioned by the planets seems very barely credible. It was not until after the people had got their seven days that they began to call them after the seven planets. The number seven is the only bond of connection between them. Doubtless the week is older than the names of the days. (Hist. of Israel, p. 113, Edinburg, 1885.)

Similar testimony is found in the following:

The planetary names for each day of the week came to the Romans (probably before the Christian era) from Alexandria as a pure astrological, not a religious, institution. (Dic. Chris. Antiq., Smith & Cheetham).

This conclusion of Wellhausen is supported by other facts, for which we have not space. The tendency to name the days after the planets, or after the gods whose names were associated with certain planets, appears in Oriental history on one side of the Hebrew line, and, at a later period, in Egyptian history on the other side. It also appears, probably still later than in Egypt, among the nations of northern Europe, and as Wellhausen remarks, the only direct bond of union between the original week in which the days were numbered, and the pagan names which in time were applied to the days, is the number seven. The planetary names, were the pagan, astrological addition to the numerical order which was based on the original religious idea that sprung from God's Sabbath in the history of creation.

Since Dion Cassius' work is not easily attainable, we have made a translation, giving the full text, that the reader may see exactly what he says. This translation is from the

Diaglot, Greek and Latin, edition of Sturzius, Vol. 1, p. 299, seq., Leipsic, 1824-1836. It places before the reader a complete picture of all which Cassius says upon this point. Describing the capture of Jerusalem by Pompey in 63 B. C., he says:

16. He obtained possession of the city easily, being received by the adherents of Hyrcanus, but the temple which was held by the opposite party he did not capture without great labor. It was situated on a hill and fortified by its own walls. It could not have been taken had it been defended equally on all days; but upon those days which are named after Saturn, they intermitted the defense since upon those days they cease from all work. Through means of this liberated time, opportunity was given to the Romans to undermine the walls. When the Romans discovered this custom on the part of the enemy, they did not press the attack sharply on other days; but as often as the days of Saturn came round they renewed the attack violently. Thus they were overcome upon the day of Saturn, in which they would do no fighting whatever. Thereupon the treasures were snatched away, the kingdom was given to Hyrcanus, and Aristobulus was led away captive. These are events which occurred at that time in Palestine; for thus the whole country which extends from Phœnicia to Egypt, along the Mediterranean Sea, was anciently called. It was also known by another name, Judea, and the people Jews.

17. I do not know from whence this name arose, especially since other men bear it who live according to their statutes and customs, although aliens. These people are also found among the Romans; and although they have been often diminished, nevertheless they have increased and have achieved the liberty of observing their customs and laws. They differ from the rest of mankind in almost all things which appertain to the customs of life; but most of all in this, that they recognize no other gods but one, whom they worship with the greatest zeal. Neither have they in Jerusalem any images. They deem their own God to be without bodily form and unchangeable, and they surpass other mortals in devotion to their religious cults. Their temple is both large and very beautiful but open and without a roof. They consecrate the day called after Saturn, on which they do many things that are very singular, and they engage in no serious work whatever. As to who this God of theirs may be, or from whence this cultus sprung, much has been said and many have attempted to tell. More, this present history cannot do.

18. But concerning the days which are referred to the seven stars called planets, I think it began with the Egyptians, and spread among all men, but not from a very remote period. It appears to me that the ancient Greeks knew nothing of this custom. But since it is now in use among the Romans, and since it obtains among them as though it were a national custom, I will state in a few words in what manner, and according to what rules it was instituted. I think there are two methods, neither of which is difficult to understand, both of which rest on a certain theory. If that harmony which is called the fourth (*τετάρων*), and is believed to hold the first place in music, be referred to those stars on which the whole arrangement of the heavens depend, we follow the order in which each one accomplishes its revolution; if, beginning at the extreme circle, the one dedicated to Saturn, we leave out the two which come next in order, and designate the fourth by the name of its god; and again after the same manner, leaving out the next two, we come to the seventh; and going over the others in the same way, we give to the days successively the name of the God to whom the stars are dedicated, we shall find the days agreeing with the order of the heavens according to a certain harmony in music.

19. Such is said to be the first system; the second is as follows: Enumerate the hours of the day and the night, beginning with the first. Assign the first hour to Saturn, the second to Jupiter, the third to Mars, the fourth to the sun, the fifth to Venus, the sixth to Mercury, and the seventh to the moon, thus following the order of the circles adopted by the Egyptians.

Go through with this process several times. When you have gone through with the twenty-four hours in this manner, you will find that the first hour of the following day falls to the sun. Proceed in like manner with the twenty-four hours of this day, and the first hour of the third day will fall to the moon. If you apply this method to each of the other days, each day will fall to the god to whom it belongs. This is what is reported concerning this matter.

The reader will note that at least three important facts are shown in this quotation

from Cassius. First, he identifies the day of Saturn with the seventh day of the week, the Sabbath of the Jews.

The second fact is that the Sabbath and the week were well known and already adopted by the Romans, as though it were a national custom at the time when Cassius wrote—about 220 A. D. This agrees with what is said by Schrader, who declares, "The institution of the Sabbath had already come to the Romans through the Jews in the first years of the empire, and (N. B.) together with the institution of the seven-day week in the same order, and with the Latin names. (Die Keilschriften und das Alte Testament, 1883.) The student who is familiar with Roman history will recall many other facts which support Schrader's statement. Uhlhorn, for instance, says that many of the more devout Romans observed the Sabbath, having received it from the Jews as early as the time of Nero. (See Conflict between Heathenism and Christianity.) Other days of the week, as Wednesday and Friday, came into greater or less prominence as semi-religious days, in the early history of Roman Christianity. This shows that the week was known and recognized in the Roman Empire from an early period. That it was not legally adopted by the Romans until a later date is no argument against the fact that it was known and recognized as the universal time measure.

The third fact set forth in the above is that Cassius is *not discussing the order of the week*, but how the days came to be named for certain planets; this thought being awakened in his mind from considering the fact that the Jews kept the day attributed to Saturn sacred. The two ingenious theories which he says were reported concerning the matter show that a mystical system associated with the theory concerning music, as then held, was the basis upon which each day was assigned its place in the astrological scheme of the Egyptians. In constructing this involved system they made Saturn the starting point, because it occupied the circle farthest from the supposed center. Then by skipping about, after a supposed analogy in music, they named the days according to the harmony of the spheres. Had the week as known to the Egyptians commenced with Saturn, in marked distinction from the week as known by the Jews, which ended with Saturn, Cassius must certainly have made a specific note of that fact in this connection. But, as the quotation shows, he has no such point in mind, and only discusses the reported methods by which certain days were named after certain stars. That is a most superficial style of writing which asserts, upon such authority, that the "pagan week began with Saturn's day."

Having seen above all that Dion Cassius says, the reader will appreciate more clearly the false assertion made by Mr. Gamble that "Saturday was the first day of the Egyptian week, and therefore Friday was the 'day of assembly' or Sabbath. This is an example of the character of Mr. Gamble's wonderful Sabbath-destroying discoveries, and the annihilation of "Saturdarians"—a fine term and reverent to apply to Christ and the New Testament church. The same type of inaccuracy and unreliableness marks all of Mr. Gamble's book and it would not receive this much attention by us but for the fact that its vehement ignorance is likely to mislead some readers.

Farming in Alaska. Most of us think of Alaska as far removed from what is known as "farming country," and we are likely to think that the residents there are in danger of freezing to death nine months in the year. On the contrary, it is said that there are at least 20,000 square miles of areable land capable of high cultivation and in an excellent climate. This land will soon be opened to settlers by the United States government. A late report from the Chief Engineer of the Trans-Alaska Railway says: "The possibilities of Alaska cannot be approximately estimated. Everything is there, gold, silver, iron, copper, oil, coal, and I know not what else. All that is needed is the opportunity to develop it, but in its present condition not much can be done."

The Social Evil. Do NOT fail to read the book-review on page 189, concerning "The Social Evil in the City of New York." Careful consideration of this question is an imperative demand of this century. The evil is world-wide and as old as history. The cure cannot come in a moment, nor by temporary efforts. But the case is not hopeless, and Christians should lend all possible aid toward correcting public opinion and prevalent practices. The fight against evil is never hopeless, however long victory may be delayed.

CLUBS AND CARD PARTIES.

Club organizations and card-playing parties are undoubtedly destructive to both homelife and church life. This may seem to be a bold assertion, taking a rather narrow view of these things. Yet is it not true and becoming more and more apparent day by day?

In a society paper not long ago I saw this remark: "Cards will be more in vogue this winter than ever, as it is by far the most popular way to entertain one's friends." Whatever may be the reason, card parties are certainly in advance of most other entertainments. And it is not only in the clubroom that we see cards introduced, but also in the family circle. In many homes they have come to be an unailing resource to the entire exclusion of far more profitable and instructive, not to say pleasant and sensible, enjoyments for the evening, such as reading aloud, conversation and a song or so.

Both the club and the card party, if much indulged in, become dissipating and claim attention from more serious and profitable thoughts and pursuits. Yet we see not only people of the world devoted to these things, but often our church members also. So much has it become the custom for the church to be represented at these places that it has almost ceased to cause remark. To anyone who raises any objection the reply is: "Why, it is only an innocent amusement." But surely such persons do not read their Bibles aright or they would not argue thus, for the Word of God is very explicit and decided in this respect.

If only those who profess the name of Christ would be consistent and follow out in their lives the simple teaching of his Word, how great the influence would be upon the unsaved. We who are thus called of God and who have accepted his service cannot afford to spend precious time which he has given us in such frivolous pastimes.

Surely we do need a great and a general revival in our churches to root out the worldliness that at the present day has fastened upon us.—*The Interior.*

Prayer-Meeting Column.

TOPIC FOR APRIL 4, 1902.

The quotations given here are from The American Revised Edition of the New Testament, copyrighted by Thomas Nelson & Sons.

Theme.—Faith the great incentive to work. Heb. 11.

Now faith is assurance of things hoped for, a conviction of things not seen. 2. For therein the elders had witness borne to them. 3. By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear. 4. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh. 5. By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God: 6. and without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him. 7. By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. 8. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. 9. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: 10. for he looked for the city which hath the foundations, whose builder and maker is God. 11. By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised: 12. wherefore also there sprang of one, and him as good as dead, so many as the stars of heaven in multitude, and as the sand, which is by the sea-shore, innumerable.

13. These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. 14. For they that say such things make it manifest that they are seeking after a country of their own. 15. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. 16. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city.

17. By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; 18. even he to whom it was said, In Isaac shall thy seed be called: 19. accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back. 20. By faith Isaac blessed Jacob and Esau, even concerning things to come. 21. By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff. 22. By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones. 23. By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment. 24. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; 25. choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; 26. accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. 27. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. 28. By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. 29. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up. 30. By faith the walls of Jericho fell down, after they had been compassed about for seven days. 31. By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace.

32. And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephtha; of David and Samuel and the prophets: 33. who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 34. quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned

to flight armies of aliens. 35. Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: 36. and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: 37. they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated 38. (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. 39. And these all, having had witness borne to them through their faith, received not the promise, 40. God having provided some better thing concerning us, that apart from us they should not be made perfect.

A strong faith in some worthy cause is the first essential to efficient work or successful effort. Many people fail for want of a worthy object and corresponding faith in that object. The lesson for the evening is a catalogue of of the triumphant lives of those who accomplished great things through faith. Such faith includes confidence in the object for which we work, confidence in ourselves as being able to do what God requires, and above all, confidence in him as a constant guide and helper. Such faith makes weak souls strong. It overcomes doubts and fears. It makes the impossible possible through Divine help, to which nothing is impossible. Such faith begins with simple duties and ends in highest attainments; but the simple common-place duties come first, and the higher attainments of victory are gained in fullness only when we reach the other life.

NEWS OF THE WEEK.

It is reported that confidential news has been sent to Rome, from Ireland, announcing that the Fenians have been actively engaged for several months in secret plans, "organizing for a general rising." If this be true it is thought that the Pope "will instruct the Irish clergy to hold aloof from revolutionary agitation."

The bill providing for aid to ship-building by way of subsidies, which has attracted much attention for the last few years, passed the Senate on the 17th of March, having a vote of 42 to 31. It is probable that the bill will be lost in the House of Representatives, since the middle West is generally opposed to its passage.

A serious fire by which a trans-Atlantic steamer, the British Queen, was burnt at her dock in Hoboken, N. J., occurred on the 18th of March. Barges lying near, and much valuable property on the pier were destroyed. One or more of the barges floated to the New York side of the river, and fire at that point was avoided only by prompt action. The British Queen was about to sail for Antwerp. Fortunately a large number of cattle which she was to take were not yet on board. At least three lives were lost, and a half dozen persons were injured and taken to the hospital at Hoboken. The loss of property is estimated at about \$1,500,000. Probably new piers of steel, as nearly fireproof as possible, will take the place of the old wooden piers which have been burned, and all wood piers will be superseded by steel ones in time.

The long struggle between the beet-sugar interests of the United States and more favorable tariff provisions for Cuba was practically ended on the 18th of March, at which time, by a vote of 85 to 31, the report of the Ways and Means Committee for reciprocity with Cuba, to the extent of 20 per cent reduction of duty, was passed in Republican Conference. This is practically the settlement of

a question which has engaged the attention of Congress for many weeks past.

On the 18th of March, by action of the Senate Committee on Finance, the repeal of all existing war taxes was decided upon.

Marconigrams is the new name which seems likely to become permanent in connection with wireless telegraphy. The introduction of this system in lake navigation was begun on the 18th of March by the steamer City of Detroit which then left her dock for Cleveland. Experiments are going forward with the Atlantic steamers to determine how far the Marconi system has secured privacy in the sending of messages.

An important report has just been given out by the Chemistry Division of the Department of Agriculture concerning "Foods and Food Adulterants." This report is mainly touching meats. It shows that adulteration as to the kinds of meats is extensively practiced, and that boric acid is not infrequently used. The names of packing-houses and dealers whose goods have been analyzed by the government experts are given. Everyone reading the report concerning canned meats, especially those of the higher grades and those pretending to be made up of fowl will find abundant food for thought. Here is a representative sentence: "Of ten samples of potted chicken and turkey examined, five were found to contain pork, four of them in large quantities."

On the 19th of March a severe wind storm visited the North Atlantic coast. The wind reached the velocity of 74 miles an hour. Great discomfort and some damage resulted. Shipping was injured throughout the New England coast.

On the 21st of March it was reported that arrangements are being perfected to send a delegation to Rome for consultation concerning the Friar question in the Philippines. The property held by them involves nice legal questions which are not easy to adjust. Reports from Governor Wright indicate that the rebellion is fast dying out in the Philippines, and that the situation is improving steadily.

Judge Noah Davis, who was formerly a prominent figure among the jurists of the East, died at his home in New York on the 20th of March. He was born in New Hampshire in 1818.

It is reported that the President will organize a Provisional government for the Danish West India Islands after the model of the Porto Rican government, but entirely distinct from it.

The question of tariff reciprocity with Cuba still hangs fire in Congress.

SOME UNIVERSAL PRINCIPLES IN HISTORY.

To the thoughtful student few things are more fascinating than the study of history. Not until the present century did men catch sight of the real character and deeper meaning of history. Until within a few years no one thought of a scientific treatment of it. Even now comparatively few apprehend how deep and imperative the philosophy of history is. Recorded history begins in unwritten traditions. The first gathering of facts for history comes from travel. The descriptions which travelers preserve form a prominent feature in earlier and more simple history. Later on, when permanent records are kept, investigation has a wider field, and the writ-

ing of history rises to the importance and dignity of a profession. Within our historic period, the first efforts at permanent chronological history were mainly by centuries. The writer would gather the leading facts concerning things which had occurred in a given century, without asking much, if at all, as to the reason why things had occurred or the underlying causes which produced them. But the last half of the last century has witnessed the gradual evolution of a philosophy of history which may be stated briefly as follows:

History is the development of principles and the unfolding of ideas in human experience. This unfolding goes on within the limits of human freedom, but under the guidance of God, overruling in love, mercy and justice. The one great end which God seeks is the development of men in wisdom, righteousness and brotherhood.

That this definition is correct is proven even by those who have not accepted it. They often speak of the "laws of history;" the "germs of history;" the "ideas and principles" in history. Such terms have no place nor meaning, unless history be a development. Laws and principles imply an unceasing movement from point to point, which culminates in certain legitimate results. If there be laws which govern history, ideas and principles, which, unfolding, produce it, there must be outward and orderly movement through successive stages. Take for example an individual life. Given principles being involved, given results are always produced. If you know what ideas and principles lie at the foundation of a man's life, you may safely outline his history beforehand, without the gift of prophecy or the fear of failure.

Without this deeper, vital element, this under-flowing current, history is only a discordant heap of materials. It is a wilderness of names, dates, occurrences. These appear as effect without cause; phenomena without sequence or consequence. They are in juxtaposition, or contemporaneous, as chance may determine, but they do not mingle nor combine. They are orderless, irregular, fortuitous. They *happen*, and that is all. That such is *not* the true order of history is shown by the fact that certain fundamental truths, ideas and principles appear everywhere in history. There are fundamental ideas concerning God, and duty, and destiny, which mingle with and appear in the history of every generation of human life. For example, all human life says God is, and all human consciousness says I am, and I am responsible for my actions. Every page of human history says men are sinful, they need salvation. It comes, in part, at least, from without. God's mercy grants it. By his help men attain it. These, and cognate ideas, enter into all forms of religion, into all types of human government. They appear and reappear as vital forces in all history, like the life-blood which beats in every heart, pulsates in every wrist and glows in every cheek.

In history there is a *necessary connection of the parts*. No stage of the process exists by itself. Isolation is impossible. The "atomic" theory has no place in a system of development. If the elements remain alone, unassimilated and unconnected, development is checked at once. History never appears thus. It is not a rope of sand. It is rather a flowing stream. There are epochs and stages

of growth, but no one of them is separate from that which precedes it; no one is distinct from that which follows it. The different stages interlock. Epochs are only joints, or points of connection. They are the more prominent peaks of a continuous mountain chain. Grasp the chain of events, and, working either way, you find link clasping link. Apparent breaks are only deflections. Going backward, you will at last find the initial point, where creative power—human or divine—brought into existence the germ which is being evolved. That germ may be in a sense, temporary, may serve its purpose and pass out of the chain; its influence is never wholly removed, and it remains a component part of universal history, and a specific one of its own period.

In a process of development, the parts are *naturally connected*. They do not follow each other by any arbitrary law, *ab extra*. Their relation is more than mere juxtaposition. There is always logical coherence. They are naturally adapted to each other. There is nothing whimsical in their relations; no "chance work." A seed germinates, a rose blooms, a tree decays, in regular order, and by natural sequence. Thus do all evolutions proceed, whether in mind or matter; otherwise atheism would be true. If there be an intelligent God who is over all, and guiding all, nothing can be fortuitous; nothing is outside the realm of law.

History is also unceasing in its movements. The current of human life never rests. If temporarily checked, it does not stop; if deflected from its normal course, it instantly begins the work of making new channels and finding new outlets. Put your finger upon the pulse of history at any time, and you will find it throbbing with restless and resistless flow. Or, changing the figure, history is the broad highway along which passions, feelings, hopes and fears are crowding each other, onward and outward, in complex and never-ceasing events. Hence history differs from all other departments of literature, and its study is comparatively more absorbing. Poetry dwells in the calm light of golden sunset, and evening quietude. It revels amid the beauties and glories of fancy, or moans amid the shadows of despair. Philosophy sits apart and dreams and meditates, living within the realm of pure thought and abstract ideas. But in history the student meets agencies, actors and powers on every hand. These sweep him along by their impulses, sway him by their emotions, inspire him by their victories, overwhelm him in their defeats, until he re-lives the life of past generations.

THE PREX PARTY ABROAD.

PREX JUNIOR.

III. GIBRALTER AND ALGIERS.

Prex Senior has so felicitously introduced the "Prex Party" to the readers of the RECORDER that any introductory word from Prex Junior would be a work of supererogation. He begs, however, to make public acknowledgement to the RECORDER of Prex Senior's generosity, both in explaining the slight indisposition of Prex Junior last week, and in resuming the pen to report to you our delightful visit at Madeira.

Prex Senior is very vivacious and is quite equal to any demand. Indeed, yesterday he did not hesitate to "buck up" against Gibraltar, and though he retired with a bruised

scalp, he affirmed that he had broken off a geological specimen of that historic rock which he would carry to Salem College.

The "Celtic" made her way steadily up the Strait of Gibraltar early Wednesday morning, Feb. 19. She sighted the Gibraltar Light House just before daylight, and there anchored until it was fully light. Even though an English ship, she could not pass the Fort of Gibraltar at night. All vessels must wait outside the Mediterranean until, in full daylight, they report to the Signal Station and receive permission from "Johnny Bull" to pass on without hearing the "British Lion" roar.

Gibraltar is the most important military fort in the world. It is the key to the Mediterranean Sea and the Orient, and England's power in these countries is determined largely by her ability to control this "gateway to the East." She has held possession of this fort for nearly two hundred years, and it has been over a hundred years since any attempt was made to dispute her authority here.

The Rock of Gibraltar is three miles long and 1,400 feet high at highest point. It is honey-combed with tunnels and galleries for cannon, and port holes opening so that the guns can protect the approach from every direction.

We gained admission to the town and fortification by ticket, and a military official was detailed to show us through the galleries. There are three miles of these chambers in the rock, and we climbed from one to another in the darkness until we were thoroughly tired (that is Prex Junior was). The views from the holes in the rock, 800 or 1,000 feet high, are very fine.

The city of Gibraltar, numbering about 25,000 population, is at the foot of the rock, and is under English control. A narrow isthmus of flat land connects the rock with the main land of Spain. Across this isthmus are two rows of sentry boxes, with a strip of "neutral ground" about 500 yards wide between them. English soldiers march back and forth constantly on one side of this neutral ground, and the Spanish soldiers on the other side. The Prex Party took a carriage and drove across this neutral ground to a Spanish town called Lenia, some two miles away. It is a poor, miserable, dirty town, full of vile and filthy beggars. It contrasted strangely with the English town we had just visited, but we are glad to have seen a typical Spanish town.

At 3 P. M. the "Celtic" lifted her anchors and passed between the "Pillars of Hercules" of which Gibraltar is the northern pillar, and pushed her way into the Mediterranean. Since the dawn of civilization every form of craft has sailed its waters, but never before has a ship like the "Celtic" stirred her depths. Once the ancients believed that west of the Pillars of Hercules nothing existed save darkness and chaos. To-day the highest civilizations of the world send their representatives eastward through the Pillars of Hercules to study the remnants of the ancient but decayed civilizations.

Algiers is over 400 miles east of Gibraltar, and is situated on the northern coast of Africa. Here the "Celtic" made her first stop after leaving Gibraltar. Algiers has been famous for centuries as the home of a piratical tribe of Arabs who were a terror to Christian nations. As many as 20,000 Christians have been held here at one time as slaves, and com-

pelled to work on fortifications and harbor defenses for the Moors.

The American Navy has the honor to have first conquered these Moorish pirates on the Mediterranean, and soon after this time, about 1830, the French besieged their Capitol city and took possession of it. They still hold it by military power as a French colony. Many French reside here, but the majority of the population, which numbers nearly 100,000, is Moorish.

The Prex Party was particularly interested in the character and appearance of these Moors. We spent much time visiting their shops, homes and mosques. They are strong, graceful figures, wearing the native costumes—the white turbans and tunics. Ladies are seldom seen on the streets and when seen are veiled so that only their eyes are exposed. They seem to be peaceable and quiet. They are much given to drinking, smoking and visiting. No intoxication is seen on the streets.

The climate of Algiers is tropical and many very fine winter hotels are kept here by Frenchmen, and people from all over the world come here to enjoy the balmy winter months. Aside from the Moors and French, many native Africans are seen here, people who come from the hills and mountains south of Algiers. We were greeted at Algiers by an American gunboat, the Chicago, which was a very welcome sight.

We were scheduled to leave Algiers Friday afternoon at 6 o'clock. A heavy storm had, however, lashed the Mediterranean into fury, and we found it impossible to get back to our ship until the next afternoon. We could not wonder that the frail bark on which Paul embarked for Rome was shipwrecked at Malta, when we saw the fury of the Mediterranean in a storm. Sabbath morning, February 22, the storm was over and the sun shone warm and beautiful. In memory of Washington's birthday the "Chicago" decked herself with flags and fired a salute of twenty-one guns. Then the great gun on the "Celtic" was fired in response. It was a thrilling scene for an American to witness such celebration in this far distant port.

By evening the sea was calmer and we were all safely placed on board the "Celtic," whose tremendous force pays little heed to storm or waves. Soon we were sailing for Malta. In the evening we gathered in the great dining-room for a service which few of us will ever forget. It was a patriotic celebration of Washington's birthday. National hymns, patriotic speeches, and wit and humor made us love our country more, and feel a keener pride in the consciousness of American citizenship.

To-morrow we will visit Malta, and Prex Senior will tell you of that historic isle.

The Mediterranean Sea (just south of Sardinia and in sight of Galita.)

FEBRUARY 23, 1902.

DEAL JUSTLY WITH THE CHILDREN.

There is oftentimes a great difference between the children in one family. One is quite plain, while the others are fine looking; or one is dull, while the others are bright. It is so easy to put the pretty child and the bright child in the foreground and keep the plain child and the dull child back. Parents have shown such partiality in this respect, oftentimes, that the lives of the neglected ones have been made most miserable. "For

some reason or other she has never seemed to be any favorite with her father," said a friend in speaking of a child not long since; "he makes so much more of his other children than he does of her."

Children are quick to see partiality shown by parents, and when the recipients of it are particularly bright or pretty, the child who has not received those gifts thinks them the all-important ones, and grows to be morbid and curious. The pretty child is not always noted for sweet traits of character, by any means. Because she is made so much of, she becomes conceited and selfish.

There is a pathetic poem which speaks of a father calling his "pet." The footfalls that fell on his ear were from the child not in such great favor, and as he called, the little one responded, in a sad tone of voice, "It isn't 'pet,' papa. It's only me."

Some mothers get in a way, perhaps unconsciously, of allowing the sweet-tempered child to give up his or her rights because the brother or sister is imperious and exacting, and if denied what is wished for will make so much trouble. We heard a mother say: "Let sister have it, dear. You know what a time I shall have with her if you don't, and you are always so unselfish that you won't mind."

We were once in a family where there were two sisters. One was noted for her beauty and her talents, and the other for her plainness and sweet spirit. We noticed that the first choice of anything was always offered to the pretty one. The other sister always wished to have it so, although she was the elder. She was perfectly unselfish and almost adored (if the word can be used in this connection) her younger sister. The whole household revolved around her, and she grew to think that she was entitled to the precedence and preference, and accepted it as her due. We often wondered what the outcome would be in the years to come. We heard nothing for ten years from that family, as our lives were widely separated. Then we were told that the pretty sister was married, had three little children and a good husband, but somehow family cares were not to her taste and wearied her. The elder sister had not married, and was devoting her life to her younger sister and her family, lifting the cares from her selfish pretty sister's shoulders. But she loved those children as if they were her own, and her influence over them, no doubt, was much better than their mother's, who preferred social pleasures to home duties. No thought of appreciation of her sister's sacrifices ever seemed to come to her mind.

Parents should be on the alert to quell the tendency that one child in the family has to demand more of the others than is just and right. The child who has not the gifts of beauty and mental attainments which the others have, should be particularly noticed in love's sweet ways in consequence. Never should one child be allowed to domineer over another. Mothers will find the highest work of life, and that which will pay best in the end, right in their own homes.

To teach children to cultivate the spirit of Christ in the home will be a power for good in their lives and the lives of those associated with them in later years. The fruits of the Spirit are "love, joy, peace, long-suffering, gentleness, goodness, faith and meekness."

It is in vain for parents to point out the way to live in sweet accord to their children, unless they walk in that way themselves. Deal justly with the little ones. Teach them that a sweet, unselfish, loving spirit is far more to be desired than a pretty face or brilliant intellectual attainments without it.—*Christian Work.*

Missions.

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

LETTER FROM DR. ROSA PALMBORG.

Dear Friend:—I wrote you a letter from Honolulu, and sent word through Mr. Utter of my safe arrival, expecting to write almost immediately to you, but two weeks have passed and I have not yet done so. They have been two busy weeks.

The sea was good to us for two days out from Honolulu, and then it took up its old custom of rolling and pitching us about, and we were most of us sea-sick again—indeed, I struggled with that ailment most of the way to Japan—but after we reached Yokohama, the sea and the weather were fine. The ship stopped at Yokohama two days, so I took the opportunity of visiting Tokio, in company with one of my fellow-passengers, Miss Thompson. We spent the time with the Seventh-day Adventist missionaries there, who gave us every possible attention, and conducted us about the city, showing us the places of greatest interest. I was very much surprised and delighted with the fine museum. I should liked to have spent days in studying the collection of ancient and curious things there.

I arrived in Shanghai on the morning of January 30. Our good ship arrived in Woosung at daylight, and there we awaited the coming of the tender, or launch, which put in its appearance at eight o'clock. As it takes over an hour to run down from Shanghai, and our mission is three miles from the landing, I hardly expected any of our missionaries to come down to meet me, so you may know how surprised and pleased I was to recognize Mrs. Davis and Alfred, and Mr. Crofoot, also my dear friend, Miss Lindholm, on board, as the launch pulled up to the ship. I think it was a good proof of their friendship, as they were obliged to rise at four o'clock and go out in the cold morning air, on a winter's day. You may be sure I was glad to see their dear faces again, and also glad to see the dear Chinese friends who had come down to Shanghai to meet me at the wharf. Some of my fellow-passengers came out and stayed with us till the ship sailed the next day.

The day after that was the Sabbath, and on Sunday we missionaries got together to talk of my going to Lieouo. As there seemed to be no question of safety, and there was no reason brought forward against my going, except a reluctance to have me go alone, it was decided that I should go out there in the company of Mr. Davis, to see if we could rent a house for the present, until I have the means to build. I felt that it would hardly pay to begin here again just for a short time; and that if I waited till some one should come out to go with me, I might never go. I shall hope that God will *impel* some one to come when he sees I need help, and I have no doubt but that he will supply *all* my needs.

We started out on the boat-trip two days later; had a hard time getting through the small canals, as the water was very low, so were delayed; but God must have heard our prayers to prepare the way, because Mr. Davis and one of the Chinese young men with us very soon found a house which would answer the purpose, and the people were perfectly willing to rent at a reasonable price.

Everyone seemed friendly and ready to help, and the business was all done in one day—Friday—before sunset.

Everyone who hears of it exclaims in surprise at such an experience. They say: "What! really rent a house *in one day in China!*" Usually it takes a good while. You see we *couldn't* take more time, so we were helped to accomplish it in that short time, I am sure. The next day being Sabbath, we had a little service at the home of Mrs. Ng, and came away that night.

It came simultaneously into the minds of several of us that it would be a good thing for a young man who graduated from our Boys' school last year, to go out with me and start a school, teaching English, and charging tuition, so that it might be self-supporting. He seemed very willing, so that has also been arranged for, and I will have his company. An old lady, one of our church-members, is going out with me to be a sort of companion for me and help me what she can, and probably one of our boys who graduated this year will marry one of our old school girls, to whom he has been betrothed for many years, and they will go to help me in any capacity, either about my personal work or medical work, as I need. So I will not really be alone, after all, you see, with four Christian people right in the house with me—of one faith and one purpose. I hope we may really be a light in the darkness there, and that many may be drawn to Christ through us.

We will probably meet many trials, many perplexities, many responsibilities, and will need great wisdom, patience and strength, which must come from God—for in our own strength we are weak. Pray for us for these gifts, for the success of our work, as it is done for God alone.

SHANGHAI, China, Feb. 14, 1902.

CHRISTIANITY SPREADING IN INDIA.

The *Bombay Guardian* says: "As the census officers in each presidency complete the statistics for the religious beliefs of the populations, we begin to see how marvelously the Christian faith is spreading in India. The census for the Punjab shows a total of 20,866,847 persons, or an increase of 1,588,922 on the total for 1891. The percentage of increase in the various religions is:

Sikhs.....	11 per cent.
Mohammedans.....	9.4 per cent.
Hindus.....	3.4 per cent.
Christians.....	32.6 per cent.

Christians in the Punjab now number 71,084, in spite of the absence of British troops in South Africa. In the Madras Presidency the Christian religion also shows a large increase. The total population of the Madras Presidency is 38,623,066, an increase of 2,573,826 on the total for 1891. The percentage of increase in the various religions is:

Hindus.....	6.34 per cent.
Mohammedans.....	9.11 per cent.
Christians.....	18.13 per cent.
Animists.....	35.75 per cent.

FLOCKING TO CHRIST.

Bishop F. Warne states, in a recent issue of *The Indian Witness*, that he has just participated in a service in which 1,339 persons were baptized—a scene which reminds one of the first day of Pentecost. At another point—Barroda—which he visited, no less than 300 people walked in from neighboring villages to attend the services, some of them

coming twenty miles. One woman walked from her home seventeen miles to the city, carrying her baby, and then back again with the same load.

The Bishop reports that there are 10,000 already in training, fully instructed, and committed to the Christian life, and waiting for baptism, which cannot be administered until arrangements are made for putting the new converts under proper pastoral care.

RAMABAI'S GREAT WORK.

"The financial report of Mukti school and mission," of which Pandita Ramabai is the founder and superintendent, is much more than a dry statement of receipts and expenditures. About 2,000 persons, old and young, are under her watchcare at Mukti. Church and school and industrial work play their respective parts in molding and developing this large colony, nearly altogether from the higher Hindu castes. Order, industry, diligence, and discipline are features of the institution that confront one at every point.

The audited accounts show that Ramabai received and expended in this work during the year the sum of Rs. 148,354, of which about Rs. 58,000 went for buildings. The average cost per annum of each girl or woman was Rs. 60.—*Missionary Review of the World.*

CHRISTIANS AND CARDS.

Is card-playing consistent with the Christian profession? This problem, which has long vexed our churches, is to-day discussed in the "Mail-Bag," on another page of this issue. Some of our readers have written, expressing the most latitudinarian views on the subject; others, reverting to the opposite extreme, have pronounced all games whatsoever to be hurtful to Christian life and character.

Although card games, in themselves, may be harmless enough, it is not to be forgotten that cards, like dice, are the tools of the gambler. Through cards, countless multitudes have been led to dissipation and moral and financial ruin. There is about them a taint that contaminates—an impure taint that cannot be dissociated from them. It is beyond question, that addiction to card games is a certain means of demoralization, especially among young people. Yet how many indulgent fathers and mothers permit and even approve of card-playing at home, on the plea that "there can be no harm in it if the young folks play with proper acquaintances," and do not gamble. "Father plays," says the children; but the example of many a card-playing father has caused the son's ruin. True, the former may never have gambled; but the son may not be able to call a halt where his father did. And so the example of his kind, well-meaning, but unwise parent becomes to him a fatal stumbling-block. Indeed, the better the father, the more injurious his example is sure to prove in such a case.

A young man once came to Dwight L. Moody and told him that he had been converted at one of the evangelist's meetings and had become a Christian. "Now, Mr. Moody," he said, "I wish to know whether it will be necessary for me to sacrifice all my social life and friendships. Must I give up altogether those gatherings I formerly enjoyed so much—I mean balls, theatres, cards, and the like—if I still could enjoy them?" "Not at all!" rejoined the evangelist, very

heartily. "You needn't give up anything that you really enjoy. You must not think that being a Christian takes all the enjoyment out of life. But if you should want to go to these places now—or, indeed, if you should ever again take any real delight in them, as you once did—I'm very much mistaken." The evangelist knew that no one, who had taken Christ into his heart and life could longer find pleasure in amusements concerning which there could be the slightest doubt, or indulgence in which might, through the influence of example, lead others into sin. He is his brother's keeper, and to keep that brother out of sin, he must keep out of it himself. There is no alternative.

But even regarded from the worldly or social side, the question of card-playing deserves to be decided adversely. No man or woman ever advanced in character or esteem by such means; never was the grace of a girl or the manliness of a youth enhanced by card-playing; never were won any of the great prizes of life—honor, position, fame—by skill at cards; none ever found proficiency at the game a recommendation with the business world; none ever gained, as a stake, health, happiness, or moral or intellectual worth. Ever since the day when the mad king for whom cards were invented played with the first pack, they have been the peculiar paraphernalia of the gamester, mad after another's wealth, of the sleight-of-hand swindler, of the drunkard, and of the time-killer, who, if he squandered nothing else, wasted over them the golden hours that might have been devoted to some nobler purpose.—*The Christian Herald.*

UNCLE 'LIJ'S OPINIONS.

JUDSON KEMPTON.

ON MANY CHURCHES.

Carrol Corners observed the Week of Prayer by "union meetings." Uncle 'Lijah had noticed that the grocery man had attended the Monday-evening service, and the next morning he hastened to congratulate him. For not more than once or twice a year, Sundays and some holidays excepted, would Reuben leave his store.

When I say Uncle 'Lijah "*hastened*," I do not mean that he neglected the customary preliminaries. He first discussed the weather, read the Chicago paper, handed it to his friend for his perusal, bought his morning groceries and took them under his arm, buttoned up his coat, and by all outward signs was about to start for home before he casually remarked:

"Purty good, int'restin' meetin' las' night, Reub? I think I see you there?"

"I dunno's I ought to gone," said the grocer, opening his stove door, and looking in to see whether the fire did not need replenishing. "I see by the tracks in the snow that fell last evenin' that somebuddy was at the store tryin' to get in; but your preacher was here yisterday talkin' to me about the meetin's, an' when he'd gone, an' I got to thinkin' over what I'd said, I found I'd told him I'd go araound."

"You don't need to make no 'pology, Reub. We was all glad to see you out, an'—we'd like t' see you come further."

Reub understood the old man's meaning, and at once assumed the defensive.

"Not jist yet, Uncle 'Lij'," he said. "Do you know what I was a-thinkin' las' night

when I seen all them preachers ranged 'long in a row, each one eyin' of his own members, smilin' an' noddin' an' sayin' 'Amen,' when any of 'em made a good p'int? The thought come to me," and the grocer delivered it as if it were entirely original, and had never been brought forth before, the thought come to me: How *about* all these different churches? Every one of 'em thinks his church is the way to heaven, and all the rest is wrong. Ef they can't agree among themselves, how can they expect a feller like me to know what to do? I'll tell you uncle, when all the churches gets together an' agree, an' sees things the same way, then you kin talk t' me about coming further and all that sort of thing."

"Uncle 'Lij' did not look at all discomfited. On the contrary, a little smile relaxed the tight lines about the corners of his mouth; and Fink, the photographer, would have said that he was just right for a picture.

"Reub," he said, "you've got a wrong idee about the church an' what the church is fur. A teetotally wrong idee. Now let me tell you; the church ain't the way of salvation; an' the churches, none of 'em, don't claim that they be. Belongin' to the Baptist church don't save a man; belongin' to the M. E.'s don't save a man; belongin' to the Presbyterians er the 'Piscopals er the Cath'lics don't save anybuddy. The churches ain't different ways, an' the church ain't the way. Christ said, *I am the Way*; no man cometh to the Father but *by Me!*"

The grocer showed undisguised interest. "Uncle 'Lij', do *you* say that? Then what's the good of the church? What *is* the church ef it ain't the way to heaven?"

"Now, Reub, listen a minute." The old man was tully aroused to the fact that it was necessary for him to make his point clear.

"When I was a young feller, one or two summers I sailed on a coastin' schooner out of Boston. One day when we was loadin' lumber in a little harbor near St. John, N. B., the skipper was struck by a spruce deal an' nearly killed. Somehow we got word that there was a doctor at a place called Musquash, and they sent me to fetch him. They told me the way, an' I whipped the old horse along at a lively rate over the rocky road. The country was all spruce woods or blueberry barrens on both sides of the road, an' I didn't pass a house or meet a human being the whole way.

"Finally, after I'd gone about ten miles, an' the sun was gettin' low, an' the horse pretty well fagged, *I come to a fork in the road* that they hadn't told me about. I'll never forgit the sinkin' feelin' that come to me then—Cap'n's life dependin' on me gettin' a doctor—'most sundown—horse played out—nobuddy in the barrens fer miles araound but wolves an' bears—an' me not knowin' which way to turn! The road might 'bout's well be'n walled up twenty feet high as to be'n forked right there!

"Jest then I happened to look up, an' there on a little white birch was nailed a herrin'-box with a finger painted on it, pointin' to the left, an' some black letters, saying:

3 Miles
to Musquash.

"Well, sir, that finger-board saved the old captain's life.

"Now, Reub, that's what the church is.

It ain't the way itself, but it is a *finger-board pointin' to the Way, which is Christ.*"

Reub made as if to speak, but Uncle 'Lij' was not through, and held up his finger.

"Now, s'posin' I'd been kinder dubious 'bout that herrin'-box, but, as I drove along, I'd come to a shingle nailed to another tree with letters, this time white ones, p'intin' to the same road an' sayin' that was the way to Musquash; an' then I came to a tin sign with blue letters p'intin' the same way, an' so on till they was haff a dozen, all *different*, but all p'intin' in the same d'rection what 'd I said?"

"You'd 'a' said," answered the grocer, smiling in spite of himself, "'Lijah, you're on the right track, *sure!*"

"Well, now—"

"You needn't explain," interrupted Reuben; "I see what you're coming to,—s'long as the churches, which are the finger-boards, attends to their bizness an' p'int's out the real road and the right road, the more there is of 'em, the better, an' any differences they may have in their ginerall make-up is no reason why a feller shouldn't take the way the fingers p'int."

"That's it, Reub; an', if you'd 'a' dropped in to Sabbath-school a little while ago, you'd 'a' found all these different churches teachin' the same golden text, which was: 'There is none other name under heaven, given among men, whereby we must be saved.' Come araound to-night, Reub."

"Well, I ought n't to leave the store two nights hand runnin'; might sumbuddy want su'thin'; but I guess I will. Yes, you kin say I'll be araound."—*C. E. World.*

THE RICHEST NATION.

Some interesting statistics have been prepared by the United States Bureau of Statistics for the London "Daily Mail Year-Book." They are very far from being exhaustive, or contributions to the discussion now going on over the enormous balance apparently due us from foreign countries as the result of the commerce of the last ten years. They are interesting and important, however, as far as they go. They put the United States at the head of the nations in point of wealth, estimating our property at \$81,750,000,000; that of the United Kingdom at \$59,000,000,000; that of France at \$48,000,000,000; and that of Germany at \$40,000,000,000, and that of Russia at \$32,000,000,000. At the same time our public debt is the smallest, and that of France is the largest. The percentage of debt to wealth is also lowest in the United States, being 1.4, while the percentage of debt to wealth is 12.3; in Russia, 11.1; in Germany, 8.1. It is very clear that we can go on spending money for a good many years to come without incurring a debt as great as that of the United Kingdom, for example, which is the smallest to our own, but is still \$2,150,000,000 in excess of ours. But do we want to? Are we to be tempted further into debt by the example of other nations? If there is danger of this, it is a pity that the compiler of these statistics did not furnish us also with a comparative table of taxation, so that we might know how much public extravagance costs the private burden-bearer. The remainder of the table shows that our wheat crop in 1901 was nearly 450,000,000 bushels in excess of the crop of Russia, which is our nearest competitor, but produces less than half our own product. In 1901 we made about 5,000,000 more tons of pig-iron than were made in the United Kingdom, and nearly 6,000,000 tons more of steel.—*Harper's Weekly.*

Woman's Work.

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

THE LOVE OF GOD.

At first I prayed for light; could I but see the way,
How gladly would I walk to everlasting day!
I asked the world's deep law before my eyes to ope,
And let me see my prayer fulfilled, and realize my hope.
But God was kinder than my prayer,
And darkness veiled me everywhere.

And next I asked for strength, that I might tread the
road
With firm, unflinching pace to heaven's serene abode;
That I might never know a faltering, failing heart,
But manfully go on and reach the highest part.
But God was kinder than my prayer,
And weakness checked me everywhere.

And then I asked for faith; could I but trust my God,
I'd live in heavenly peace, though foes were all abroad.
His light thus shining round, no faltering should I know,
And faith in heaven above would make a heaven below.
But God was kinder than my prayer,
And doubts beset me everywhere.

And now I pray for love, deep love to God and man,
A love that will not fail, however dark His plan;
That sees all life in Him, rejoicing in His power,
And faithful, though the darkest clouds of gloom and
doubt may lower,
And God is kinder than my prayer,
Love fills and blesses everywhere.

—Ednah D. Cheney.

In the recent fire in Plainfield, when the Babcock Building was destroyed, and our Publishing House endangered, the women of the W. C. T. U. rendered a service the value of which is great and its influence far-reaching. Their room was located just back of the burned portion of the building and though unharmed by fire was much damaged by water. In this damp, cold room some of the "white ribboners" spent the entire day, and while the fireman fought the fire, they prepared and kept ready a bountiful supply of sandwiches and coffee. When at length, after a hard fight and the fire was out, the Chief of the Fire Department said to these women, "You have done a good work." It is often the case at a fire like this in other cities, where the men are on duty for many hours, some of them become unfit for work because they have yielded to their desire for strong drink. In this fire, the most disastrous the city has ever known, it is said that because of the abundance of hot coffee so near at hand, every man was able to keep at his post and faithfully perform his duty. Surely this was a cup of water given in His Name that shall not fail of its reward.

SPRING MAGIC.

S. A. BROOKS.

A little sun, a little rain,
A soft wind blowing from the west,
And woods and fields are sweet again,
And warmth within the mountain's breast.

So simple is the earth we tread,
So quick with love and life her frame,
Ten thousand years have dawned and fled,
And still her magic is the same.

OUR BROTHER IN NEED.

HENRY M. MAXSON.

No one is more liberal than the American. Every city and town has an Overseer of the Poor to draw upon the city treasury for the relief of the needy; our churches care for their poor, and individuals put their hands into their pockets at the sight of destitution and draw out money to relieve it.

It is sad to confess that only a fraction of this great liberality does real good, and some of it does real harm, because so few people know the difference between good and evil in charity methods, or realize that the gift of money or food may be a real injury to the receiver.

There comes a knock at our door. As it

opens, there stands before us a ten-year-old boy, with gaunt face and eyes full of hunger and misery. We give him a good meal and a basket of provisions to take home, and then go back to our easy-chair, and in a few days forget all about him.

For once, let us follow him home. We find, maybe, several other children equally hungry and miserable. Surely here is a case of need if there ever was one. We are glad we gave this food. But wait. Let us inquire a little. We find there is a mother, a widow, who is out all day at work; also two older children at work on starvation wages, and an able-bodied son who will not work. The simple case is now a complex one. What a sheaf of problems confronts us. The son ought to be induced to stop drinking and go to work; the mother should be aided to find work at home where she could look after the children; the older girls ought, perhaps, to receive instruction of some sort, so that they can earn larger wages; the children should be clothed and kept in school.

Perhaps instead of this, we find the mother willing and worthy, but unable to find work, heart-broken at seeing her children becoming demoralized while she leaves them alone. The best work such a woman can do is to bring up her family aright, and the wisest help that can be given may be a pension from some generous purse that will assure her of a home till the oldest child is old enough to lift a part of the burden. It may be that inquiry will develop relatives, friends or former employer who will take charge of the case and assure permanent aid.

But investigation may show that the mother is not worthy, but is keeping a disorderly house. In such a case, the only real help for the children may be to find evidence against the mother that will make it possible to break up the home and put the children away from the mother into new homes, where they will grow up under good influences, with some chance to become worthy men and women.

But suppose that investigation shows the woman is not a widow, but a deserted wife. Then the best help may be to find the husband and apply the law for non-support. If the deserting husband is utterly bad, the surest help may be a legal separation that shall protect the mother and children, while still holding him for their support.

If the husband is worthy, but out of work, then the best help is to aid him in finding work. If he is a lazy loafer, living on the family but adding nothing to its means, the best remedy may be, hard as it seems, to let the family suffer somewhat and try to make him realize that their support must come from him.

The parents may be simply discouraged and disheartened, and the help they need may be the sympathy and moral support of a friend; they may never have known how to get along, and need most tactful counsel and aid. If both parents are depraved and vicious, the best help may be to withhold all material aid and appeal to the law for the protection of children; to make it possible to take away the children and place them in good homes.

All these needs, and a thousand and one like them, our investigation may reveal. How many of them did our basket of food reach? It relieved the hunger for a day or

two, perhaps, but it did not even touch the seat of the difficulty, while it may have made it worse by suggesting that a piteous look and whining voice would get food without work. Verily, charity is not a simple thing that can be met by handing out at the door. It is act of the greatest responsibility, fraught with possibilities of evil as well as good; and one who gives without investigation, or reference to an investigating society, when one exists, is recreant to his duty as the child of God, and, therefore the brother of all men.

THE UP-TO-DATE BOY.

"Were you the smartest boy in your school?" asked a very bright boy. "Why-er-no, not exactly," answered his father. "Did you know as much as I do when you were my age?" "I don't believe I did." "Are you even at this late day able to extract the cube root of a number without referring to a text-book?" "No—no. I don't believe I can." "That's all," said the very bright boy, as he turned to his books. Then he heaved a sigh, and with a look of deepest reproach, exclaimed: "Parents often turn out to be a terrible disappointment to their children now-a-days."—*Advance*.

FROM EAST AFRICA.

PLAINFIELD STATION, Cholo, B. C.,
Africa, Jan. 22, 1902.

My Dear Friends:—It has been in my mind many times to write a letter to the RECORDER, so that all the friends far and near would hear from me at the same time; but for several reasons it has been postponed until now.

I think most of you know that I arrived here last May, after a very long and tiresome journey. How time flies! It does hardly seem possible that I have been here nearly eight months.

The departure of Mr. and Mrs. Booth left me with plenty to do, as you can readily imagine, and it did seem as if it were too much for one to carry; but God, who is always true to his promises, has not failed me in the many trials and perplexities which have come to me during the past two months.

The first few months were rather lonesome ones, and full of care; the more so, I suppose, because I was unaccustomed to the work. When I first came, we had an English school with about twenty students. After running for several months it seemed best, for more than one reason, to discontinue, and only teach in the Manganja (native) language.

During the first months after my arrival we were quite busy building houses, two of burnt brick, and some of grass, bamboo and trees. Also we had a lot of people working on the plantation, and as I had to look after everything I had my hands full. At that time we had more people at our Station than we have at present, as we had much more work.

Our Sabbath services are kept up as usual. For a few months during the dry season some of our young men used to go to the neighboring villages to preach there, where they had an attendance of from fifteen to thirty-five, according to the size of the village. Since the rainy season the people in these villages have been so busy with their gardens that they do not come to the meetings any more; so for the present we have discontinued them.

At our Station we have two services on

Sabbath-day—a preaching service, led by one of our young men, at 10 A. M., and a Bible-class, taught by myself, at 3 P. M. I have not mastered the language well enough to speak and ask questions right along, so either Pastor Stephen Luwayo, or another young man, William Samama, have to interpret for me, as they can speak and also write English quite well. These two men are our leaders in the church, and they also are "capitao" (foremen) on the plantation. We have no church building, so we meet on the verandah of our Mission-house, which is not always very pleasant; for sometimes it is very hot under our iron roof, and when it rains it is rather cool, especially for the natives, who have not an over-abundance of clothing; some of them only a piece of calico wrapped a few times around their body. But, on the whole, we do not mind it, as this is only a small matter. A bugle is blown by one of the men to call the people to meeting, the same that we use to call them to work in the morning on week-days.

Not many workers who only stay with us two or three months to work on the plantation attend the services. But if they do not hear the Word of God on Sabbath-days, they certainly do hear it every morning before going to work.

About sunrise during the week the bugle is sounded, and then all the workers gather in the open air for a short service. A hymn is sung, a portion of God's Word read, and prayer offered, after which we have roll-call, to see if all are present. This being finished, the people go to work, which at present consists mostly of hoeing, to clear the gardens of weeds.

The land is very fertile, and grass and other plants and weeds grow so high and thick that it is impossible to walk where there is no beaten track. The country is rolling, with hills and valleys, covered with woods, intersected here and there by streams. We have a beautiful view from the house, which is built on the slope of a hill. In the distance to the north, I can see several mountains, about fifty miles away from here, and from the window in the office, where I am writing this, I can see Melanje, a mountain, eight thousand feet high, about forty miles away. I am told that it is quite cold on the summit of this mountain, so that a good many people go there during the hot season to spend a few weeks, in order to vacation and also to get a change of air. With you it is cold now, while here it is every day from 80° to 90° in the shade, so that it is not very comfortable to walk out in the sun during the middle of the day.

Just now is our busy time. The rains commenced December 1 and will last until about April 1. We have planted a big lot of corn, to be used for food for the workers. All of our work is done by hand; and, although wages are low, it takes quite a lot of people to do our work, which makes it expensive, after all.

The business outlook in this country is not so bright as it was a few years ago. Coffee, which is the main product here, is not doing so well as it used to, which is causing a general depression all around, so that a good many planters have left their plantations.

I have been very well ever since I came, except for a slight attack of fever several weeks ago, which left me very weak for some time. But it pleased the Lord to soon restore me to my usual strength, so that at present I am as well as ever. Health is a great blessing

in any country, but especially so in British Central Africa, when one is alone, and may not see a white man in a month or more. But I must close, otherwise my letter will be too long.

I pray that God may bless the work done in weakness. May I ask all the friends of this Mission to remember me and my work in their prayers.

Yours in His service,

JACOB BAKKER.

P. S.—I would enjoy to get some letters from friends. There are some who have promised to write, from whom I have not heard. I may not be able to answer all, but they will be appreciated just the same.

All of the young people—and older ones, too—who have written to me, I want to thank from the bottom of my heart. J. B.

LOWER LIGHTS.

For Christ and the Sabbath.

2 Cor. 4: 6.

HOPE.

If any among us are inclined to be discouraged, the best remedy is to take a walk along some country road or in the woods. The tiny buds upon the trees, wrapped in their warm coats, speak of hope of the time when they shall burst forth in perfect leaf! Stoop down and tear away the dead grass from the roadside, and you will discover, pale, yellow spears of grass, nestling close to the earth, whispering of the time when they shall arise in the beauty of living green. Under the dead leaves are small fronds of ferns crumpled into the smallest space. A diligent search also will reveal buds of the first spring flowers awaiting the time when the sun shall send them sufficient light and heat to enable them to lift their heads from among death and decay, and gladden sad hearts by shining.

Thus lives which seem the most barren and unpromising are often growing quietly behind their dull, outward surroundings, waiting some day to burst forth and bless the world. Lives meek and lowly are nestling out of sight, at the Master's feet, where they are gaining strength that will enable them, at the bidding of the Son of Righteousness, to arise and shine.

The first lark which came one morning last spring looked very lonesome as he perched upon a branch; but he did not seem to mind it, for as he rested there a little while, he sang most joyously. It brings to mind some Seventh-day Baptist young people living in a First-day community, who refused to attend the social functions which were held on Friday night. Some of the First-day young people, attempting to comfort them for such deprivation (?) told them how sorry they felt for them. In speaking of it, one of those loyal ones said: "They felt a great deal worse about it than we did. We do not mind it at all. We have never had any desire to go to any of the picnics held on Sabbath-day, or to any of their Friday night entertainments."

These are happy, though alone, because of the hearts full of love the Father has given them. They are full of hope; and trust, even as the lark, that others will soon join them. In the meantime they do what they can joyfully to brighten the dark corner in which they live. They are not ashamed of the gospel, nor of the peculiar truth for which they stand. Truly "Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5: 5.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost."

ANGELINE ABBEY.

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.

LITTLE GENESEE, N. Y.—Yes, Little Genesee has been particularly blessed during the winter. Just before the New Year began, a young woman who has always lived here without an expressed faith in Christ had a bright Christian experience. We observed the "Week of Prayer." Interest was such that meetings were continued on alternate nights the following week. In these meetings about twenty manifested desires to lead Christian lives. Our people united in sending an urgent appeal to Bro. M. B. Kelly to "come over and help us." Through the kindness and evangelistic spirit of the Chicago church, he was permitted to remain with us three weeks. The weather and roads were bad. Bro. Kelly worked faithfully. Many in the church were praying earnestly. Attendance at the meetings was not large, but the spirit of the Lord was here. Immediately after Bro. Kelly left us, a new baptistry was placed in the church. Seventeen have united with the church, fifteen by baptism. More are to be baptized next Sabbath. Among those baptized is the woman mentioned above and four of her boys. With very little effort the church raised \$82.60 for Bro. Kelly, which may be taken as an index of the kindly feeling our people have for him. Six of those coming into the church are converts to the Sabbath. The Junior Endeavor Society, the Christian Endeavor Society, and the regular church prayer meetings have increased in numbers and interest.

"Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men." D. BURDETT COON.

MARCH 12, 1902.

DERUYTER, N. Y.—In searching the early records of the Petersburg church, Mr. C. H. Greene, of Alfred, who deserves all praise for his painstaking efforts, has found that the first organization of the DeRuyter Seventh-day Baptist church was in the year 1806, when a colony of Sabbath-keepers came from Rensselaer county and settled in this new country. Like many other churches, it had its vicissitudes, and was permanently reorganized in 1816, which has been the date heretofore given.

The church building was not erected till 1833, but the materials furnished were so good and the work so well done, that it has stood nearly seventy years with little needed repairs, except for paint and shingles.

The high pulpit was lowered and modernized and a clear-sounding bell placed in the steeple, under the earnest labors of Rev. J. Clarke. The large galleries were so firmly placed in the building that it is not deemed best to remove them, and they are useful in Quarterly Meetings and large gatherings.

For some time generous efforts have been made toward getting memorial windows, and hearty responses have come from friends at home and abroad, so that the prospect is good for securing them in the near future.

L. R. S.

I AM convinced that it is by his personal conduct that any man of ordinary power will do the greatest amount of good that is in him to do.—John Ruskin.

Young People's Work.

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

The Concentration Method.

Brother Ira J. Ordway, the father of the Student Evangelistic Quartet movement, has a plan for a forward step which has probably come to some notice already. That is to concentrate at least three or four quartets in the same section of country within a few miles of each other, he believing that it is in this way that the deepest impressions can be made. It would seem that the neighborhood of Gentry offers a very hopeful field for this plan, and that this summer is the time. Read the following letter from C. C. Van Horn in regard to the whitening fields there. There are three months before us yet ere the vacation begins, and we have time for a thorough discussion of this and other questions concerning the summer campaign before us. Send in your suggestions.

Gentry, Arkansas.

This town is located on the great "Port Arthur route," 222 miles below Kansas City. Population between 800 and 900, of which 50 are Seventh-day Baptists. One year ago there were four families here that kept the Sabbath, now there are almost fifty people. Our house of worship will be dedicated March 23, just one year from the organization of the church.

Last year was very discouraging for new settlers on account of the severe drouth, making feed for stock very scarce; notwithstanding all this, immigration from the North has been continuous. Many have come who are not Seventh-day Baptists, but, however, good business men.

All things considered, it seems to us now is the opportune time for our people to make a special effort, just now while the people are standing with wide-open eyes, so to speak, wondering what the outcome will be. In harmony with this thought, at our services last Sabbath the proposition of centralizing quartet work at Gentry the coming season was very earnestly discussed. The advantages, imperative demands and the obstacles were freely discussed. One good sister, with eyes filled with tears, said she would be glad to entertain three or four quartets. This is the general feeling, and it is the belief of our best judges that three or four quartets can be profitably employed in a radius of twenty miles from Gentry during the Summer vacation.

There are several small towns within three hour's drive and without railroad facilities where preaching services are held only once a month. Some of these we know are anxious for the workers to come, and have promised to aid financially. Our pastor is planning to visit other places and ascertain definitely what the prospects for work are. We find that in the outlying neighborhoods there is little or no prejudice in regard to the Sabbath. We could go into a detailed description of these points of interest, but hardly think it necessary. One thing we regard as very favorable is the absence of saloons and other dens of evil.

Saloom Springs, a railroad town of several thousand population, and only nine miles away, we regard as a very favorable point. Our own quartet and several of our people

have worked there in conventions and other services, and know the place well.

We have been praying so earnestly that the Lord of the harvest would send laborers to help us gather these fields of golden grain for him. We are not idle, but there are school districts nearer still than the towns mentioned that are asking for preaching and singing.

Our pastor is answering these calls as fast as he is able, and the C. E. Society always sends singers. We must have help. Who will come?

C. C. VAN HORN, *Cor. Sec.*

GENTRY, March 11, 1902.

WEATHERWISE ANIMALS.

HORACE CRAIG.

Near the first of a recent November I asked an old veteran hunter to forecast for me the kind of weather that might be expected during the coming winter.

"The almanac," he replied, "says a mild winter and no snow until after the twenty-sixth of December; but the pine squirrel says we are going to have early snow and lots of it, and a cold, hard winter."

One of the signs most frequently observed and quoted is the sign of the pine squirrel. This pert little fellow is very much in evidence in the woods, and his winter preparations are so elaborate and carried on so openly that the least observant of mortals can scarcely fail to notice them.

Of course, the pine squirrel always gathers bedding in the fall, but it is his manner of doing it that constitutes a sign. If you have frequented the woods enough to claim an acquaintance with the squirrels you can easily detect whether they are making an elaborate and hurried preparation—a sign of a cold and early winter—or slowly and listlessly preparing their winter beds, which is regarded as a sign of a mild or "open" winter.

When in the early fall nearly every squirrel you meet is carrying a big bundle of the fibers of cedar bark for bedding, and is working with an energy that seems to show that he feels he will very shortly need every scrap he can get together to keep himself warm, then, as my old hunter remarked, "the pine squirrel says we are going to have early snow and lots of it, and a cold, hard winter."

But if, on the other hand, he gathers his bedding slowly and a little at a time, just as he feels the need of it, and seems to say by his manner: "Last night I slept a little chilly; guess I had better have another coverlet;" that is understood to be a sign of a moderate winter.

After the pine squirrel, the partridge, or ruffed grouse, is honored as a weather prophet. When in the fall the hollow boom of the partridge's drumming is heard in the thickets bordering on the clearings, the woods-wise old-timers will tell you it is a sign that tells of a mild winter, or at least a long, warm fall season. The partridge is drumming, they say, because he is happy, and he is happy because he knows it is going to be a mild winter. If you find a partridge with feathers on his legs and feet it is a sign of a severe winter. The inference is that the wise partridge, knowing it would be cold, ordered a pair of leggings along with his winter suit. My chief objection to this sign is that so few get the information in time to get the leggings. Partridges with befeathered feet are always very rare, and the rest of the poor things must suffer with cold shanks.

The woods rabbit is also considered a weather-wise fellow. One of his chief protections against his keen-eyed enemies is the harmonizing changing of the color of his coat. In summer he is dead-leaf brown; in winter he is almost snow-white. But if, when the first early snow covers the ground, the rabbit is observed still clothed in brown, or wearing a coat of mixed brown and white, the observer believes that the snow will soon melt away and leave bare ground. And when the rabbit appears in white in early fall it is considered a sign of a deep and lasting fall of snow, and that very soon.

For some the loon foretells the coming of winter. An old trapper once said to me: "When the loon leaves, it's time to be ready for winter." The loon loves so well his summer haunts on the Northern inland waters that he delays his trip South until the last moment. The mercury may take a sudden drop; snow may fall in blinding clouds; but if through the whirling, spectral whiteness the wild, tremulous call of the loon comes to your ears be assured that the storm will not be severe. Before the icy grip of winter closes in earnest over forest and lake the knowing loon will be well away on his journey toward the South.

Another sign to which trappers pay attention is the fall house-building of the beaver and the muskrat. These two fur-bearing animals, although differing widely in structure and habits, build themselves winter quarters quite similar in material and construction. On the edge of their favorite stream they construct a mound of mud and sedge, with chambers in the center, in which, when the ground is frozen solid, the occupants are almost as secure as if they were incased in a block of granite. When these winter houses are especially large, denoting an unusual thickness of the outer walls, it is said to be a sign of a hard winter, the builders having made their wall extra thick to keep out the cold. If the houses are built on higher ground than usual, and farther away from the water's edge, it is taken as a sign that there will be extraordinarily high water the following spring.

Still another sign which old hunters often mention concerns insects instead of animals. When the hornet's nest hangs high in the bush they say it is going to be a severe winter, for the hornets have hung their nest so high to keep it above the snow. When the nest hangs low it will be an open winter. I can vouch for this sign going wrong once. A cold, rough winter followed a fall when I noticed that the hornets' nest hung low.

Indeed, the signs are not always infallible. Once I asked a man locally famous for his experience and wood craft his opinion of the approaching winter, and all his predictions proved to be faulty. The next spring when I took him to task he replied that during his long experience he had observed that there were occasional seasons when all signs failed.

But although the signs may sometimes go wrong, there is plenty of evidence seeming to prove that the animals are to a certain extent conscious of future weather conditions, and that they make their plans and live their lives accordingly.

TRAIN the understanding. Take care that the mind has a stout and straight stem. Leave the flowers of wit and fancy to come of themselves.—*Augustus Hare.*

Children's Page.

PAP, A REMARKABLE COLLIE.

REV. CHARLES J. RYDER, D. D.

Pap belonged to Mr. L. B. Hillis, the well-known author. In a recent interesting social chat Mr. Hillis told the writer of this sketch the following story of this remarkable dog. At the time he owned him, Mr. Hillis's residence was in Chicago. He purchased a country home in the famous Fox Lake region, about fifty miles distant from the city of Chicago. In visiting this home during the year, he sometimes took Pap with him. They rode on the cars to and from the city.

When summer came and the family left their city home for their vacation at their country-seat, Mr. Hillis drove, and took Pap with him. A part of the way the collie trotted along at the side of the carriage, and a part of the way he was taken in to rest him. After reaching their country place the dog was delighted. For about two weeks he ran over the farm, chasing squirrels into their holes and frightening birds into the boughs of the trees. It was a delightful outing, and he enjoyed it.

After a time, however, he seemed to grow weary of the country and desired to get back to Chicago. He evidently reasoned the thing out in his canine brain, and concluded to find the way to carry out his purposes. He went alone to the railroad station; jumping into the cab of an engine, he found a ready welcome from the large-hearted engineer and fireman. I think railroad men and sailors are always fond of animals and very gentle with them.

The Wisconsin Central Railroad, over which ran the engine that carried Pap, before reaching the terminal station in Chicago ran through a junction. Here five railroads came together. In some way or other Pap knew that this junction was nearer his city home than the terminal station. He therefore alighted here, and went to Mr. Hillis's city residence, surprising the occupants of the house as he walked in alone.

Two or three days of city life seemed to satisfy him. One morning Pap was gone. On searching for him it was learned that he went back to the railroad junction, picked out the engine on the Wisconsin Central from five or six others standing almost side by side, jumped into the cab, and went back to his country home. Of course, it will be said that he knew the railroad men who were in this engine and selected them as his friends. The trouble with this is that it was another engine from the one he came on, and he had never seen the men before.

Pap kept this up all summer, going and coming at his own sweet will. The railroad men soon came to know him, and, of course, were very fond of this splendid, intelligent dog. The railroad did not demand of him a commuter's ticket.

Now, how did the brave, intelligent fellow select the right engine? It is a puzzle in canine psychology that has not yet been answered by our clever students of animal life.

Other incidents concerning the wonderful wisdom of Pap were related by Mr. Hillis. On the farm was a herd of cattle. In this herd were the cows and two yoke of working oxen. The farmer would call Pap and give the following instructions: "Pap, go to the

pasture and fetch up the oxen." The dog was watched from a distance as he carried out these instructions. He would begin by separating one after another of the working cattle from the herd. He would run in front of those which he did not want, and would nip their noses and forelegs, and so turn them about in the opposite direction. The oxen were slow to obey sometimes; so he would get behind them and nip at their hind legs, which impelled them forward. After he had separated the cattle he wanted from the others he would "round them up" and start them up the lane. He did this remarkable errand again and again, never failing in carrying out the commission entrusted to him.

A little boy, the son of Mr. Hillis, was playing on the edge of the lake one day. A gust of wind took off his hat, and it sailed away, alighting in the water some distance from the shore. Mr. Hillis was where he could witness the scene, but neither boy nor dog knew that he was about. The little boy began crying. The dog stood, and looked intently and anxiously into his face. The boy's eyes were turned toward the hat floating on the water. In some way the dog reasoned that the trouble with the boy was that the hat was in the water. He sprang into the water, swam out and got the hat, brought it back, dropped it at the feet of the little boy, and looked up, as Mr. Hillis says, "with a smile all over his dog face." The little chap was then happy, and so was the dog.

Pap was an expert baseball-player. He would take his place in the in-field, catch the hottest liners that came from the bat, rush with the ball in his mouth to first, and fairly tumble over the batter as he tried to make his base. After he had touched him the dog showed by every possible dog sign that the umpire in deciding must allow that the boy was out and that he did it.

Withal Pap, the collie, was a remarkable dog. Sad to relate, his end was tragic. Trying to get on the engine at the junction in Chicago, he got under another train and was instantly killed. It seemed a pity that his remarkable intelligence should have thus indirectly occasioned his death. He was a noble specimen of the dog world, an aristocrat, intelligent and large-brained, and worthy the thorough respects of the humans. —C. E. World.

FRED AND CARLO.

Little Fred Keith had no brother or sister to play with, and when company came he was very selfish with his playthings.

One day his father brought home a beautiful collie. "Now, Fred," he said, "Carlo is to be your pet, but you must treat him kindly and not be selfish."

They had grand frolics when they went for a walk together. If Fred threw a stick into the pond, Carlo would always swim out and bring it back.

One bright morning in July Fred went out into the pasture to pick berries. He carried two small pails, in one of which mother had packed a nice luncheon. Carlo trotted along carrying the empty pail in his mouth.

The blueberries hung in clusters on the low bushes but the sun was hot, and before one pail was filled Fred decided that it was surely dinner time. He sat down in the shade of a tall laurel bush and began to eat a sandwich.

Carlo smelled the meat and begged for a piece, but though his brown eyes were wistful, and he held up both paws, Fred took no notice.

"I'm real hungry and I want it all myself. You can catch a squirrel," he said at last.

The second sandwich was half gone, and Carlo's eyes looked sad. "Carlo has been chasing a rabbit all the morning; perhaps he is as hungry as I am. I guess maybe he can have this ham and cake, and I'll eat the pie."

Carlo barked a joyous "Thank you!" and, somehow, Fred's pie tasted twice as good as usual. Then they ran down to the spring and drank some of the clear water.

When both pails were full they started for home. Faithful Carlo carried one pail so carefully that not a berry was spilled.

The next afternoon Fred took Carlo for a walk in the fields. Grandfather's barn, where he kept his salt hay, stood all by itself in the pasture, and near by was an old cellar. Fred went to the edge to look over, a stone loosened, and he fell in. He tried for a long while to climb out, but each time he fell back.

Carlo ran around the edge, barking; then he jumped in. Fred was glad that he did not leave him alone. The sun went down while he called for help with all his might, until he was tired, but the only answer was an echo from the old barn. By and by he lay down beside Carlo and cried himself to sleep.

When he awoke the moon was shining brightly. He remembered a ginger snap that was in his pocket. "I'll give Carlo half, the dear doggy!" he thought. Out came the cooky, and his little blank book with it. Fred shouted with delight as he emptied his pocket. It was full like all boy's pockets, and sure enough! there was a stubby pencil and some string.

He tore a page from the book and wrote:

"Dear Mother—I'm in the old cellar and can't get out. Fred."

He tied the paper round Carlo's neck. Then he piled up all the rocks until he could reach high enough to help Carlo out.

"Go home, quickly, Carlo," he said, and the dog leaped away.

Lanterns were flashing into dark corners, and all the neighbors were hunting for Fred. Mrs. Keith ran to the door when she heard Carlo's bark. How she did hug him after she had read the note!

"Mother," exclaimed Fred after he had eaten supper and finished telling the story of his adventure, "I'm glad that I gave Carlo some dinner yesterday. If he had not helped me I'd be in the old cellar now."

"Yes," said his mother, "Carlo is a true friend. I should be very sorry if my little boy were selfish to such a good dog."—*The Morning Star*.

KEEP A-TRYING.

BY NIXON WATERMAN.

Say "I will!" and then stick to it—
That's the only way to do it.
Don't build up awhile and then
Tear the whole thing down again.
Fix the goal you wish to gain,
Then go at it heart and brain,
And, though clouds shut out the blue,
Do not dim your purpose true
With your sighing.
Stand erect, and like a man
Know "They can who think they can."
Keep a-trying.

Had Columbus, half seas o'er,
Turned back to his native shore,
Men would not, to-day, proclaim
Round the world his deathless name.
So must we sail on with him
Past horizons far and dim,
Till at last we own the prize
That belongs to him who tries
With faith undying;
Own the prize that all may win
Who, with hope, through thick and thin
Keep a-trying.

OUR CHURCHES AND THE TRACT SOCIETY.

[Mrs. M. G. Townsend, of Milton, Wis., read a paper before the late Ministerial Conference held at Albion, taking the place of Rev. George J. Crandall who was ill, upon "The Duty of our Churches to the American Sabbath Tract Society." The paper was forwarded to this office for publication. It was in the Editor's desk awaiting its turn when the fire in the Babcock building occurred. The desk was torn in pieces and, together with its contents, was thoroughly soaked down. We have rescued enough of the manuscript to secure the following summary, aided by references to the published report. We are not able to reproduce the remarks by which she connected the various extracts from the report.—ED.]

Not long ago I heard a person who had been born and reared in a Seventh-day Baptist home, and who had been superintendent of a Sabbath-school, say that he could not tell where the Bible, outside the Ten Commandments, teaches the duty of keeping the Sabbath holy, or the blessings which follow obedience to the Sabbath commandment; neither could he defend his position as a Seventh-day Baptist. I gave him some of our excellent tracts upon the subject, covering every feature of the case, and he promised to study them and become familiar with the truth that he might speak intelligently concerning the Sabbath and of salvation through faith—two fundamental doctrines of our denomination. This is not an exceptional case. I have inquired for the SABBATH RECORDER many times, in Seventh-day Baptist families, only to be told that the paper is not taken there, although an abundance of other papers come into such homes every week. Such lack of interest on the part of those who need the benefit which the RECORDER brings seems hardly possible. The RECORDER alone often presents on its first page in a single issue that which is worth more than a year's subscription. It is second to no other religious denominational paper in any of its departments. Our tracts and leaflets are worth everything in the spread of righteousness and in bringing a knowledge of salvation. Seventh-day Adventists claim that every dollar's worth of tracts distributed has brought a convert to their faith. What possibilities lie on the shelves and in the cases of our tract depositories. My own experience in the use of our publications, especially among non-Sabbath-keepers, has demonstrated their value beyond all question.

In reading the Annual Report of the Board presented at the Anniversary in 1901, some important and startling facts appeared. Speaking of the number of RECORDERS taken by Seventh-day Baptists, the report says:

"Seeking to answer the question, what proportion of Seventh-day Baptist families read the RECORDER, the Board has undertaken, by direct appeal to the pastors, to secure such information. While the facts gained do not include every church, the following important figures have been gathered:

"We find that in 3,012 families reported there are taken 982 RECORDERS. This represents thirty churches, and shows a percentage no larger than that which the office estimated one year ago, *i. e.*, 33% per cent.

"The cost of producing the RECORDER for the year, including the Sabbath Reform numbers, amounts to \$5,239.82. The receipts from subscriptions and advertising amount to \$3,787.39; leaving a debit balance of \$1,452.43.

"This debit balance shows that the earnest pleading of the Board in behalf of the larger

support for the RECORDER is both just and timely. We rejoice in all that is being done and in the strong support which the RECORDER now has, but what remains undone is an unanswerable argument in favor of that larger loyalty on the part of every Seventh-day Baptist which will make the RECORDER not only self-supporting, but will justify a greater outlay along the line of the Special Reform numbers, since this is one of the most economical and valuable methods of placing the truth before the public.

"The calls for tracts on the part of Seventh-day Baptists, either for personal use or circulation, has been less than last year. The privilege and duty of using our literature seems to be too little appreciated by the majority of our people. This failure is a serious one, since it is impossible to distribute literature, in a general way, through public channels, as successfully as it can be done by private individuals. Year after year the Board is compelled to note this lack of interest, and the cause of Sabbath Reform is compelled to suffer accordingly.

"All great interests are conservative. One entrusted with a handful of pebbles would pursue his journey with little care concerning them; entrusted with a handful of diamonds, he would become conservative at once. The greatness of the truth for which we stand requires that we be conservative; but when the hope of final success declines, conservatism overgrows. This quenches enthusiasm and puts weight upon the feet of effort. The largest element in this conservatism is too low an estimate of the value of the work in hand. Entrusted with diamonds of truth, we have failed to appreciate that they are diamonds, and have said in fact, if not in words, 'that which we hold is not a prize, and perhaps it is not worth holding at all.' In so far as this thought obtains in individual or church or denominational life, devotion will cease and effort will be narrowed down to practical inaction.

OUR DENOMINATIONAL LIFE IS ASSAILED.

"A minority like ourselves is likely to be depressed as to vitality, because hemmed in by opposing influences. Wherever we turn, something arises to draw us away from loyalty to that which we profess. We say that the Sabbath is a sacred day under divine authority. Prevailing public opinion says there is no sacred time, and no specific day should be regarded as the Sabbath. We believe that the law of God, as expressed in the Ten Commandments, is universal and binding upon all men. Public opinion says that the Old Testament is of secondary importance, if of any, and that the Ten Commandments belong to the Jewish dispensation, and not to the Christian. We teach our children that they ought to regard the seventh day as the Sabbath. The world assures our children that we are foolish, making undue account of an unimportant matter, and putting a burden upon ourselves and them which ought not to be borne. All these influences, and many similar ones, combine to make incessant attack upon our faith and practice. Under such circumstances our denominational life can be maintained only through the most

vigorous, persistent effort, and by the development of an intense spiritual life.

"Above all else is the danger of losing God's immediate guidance and blessing through failure to meet the demands he has placed upon us. All strength in spiritual life comes from close communion with God. He cannot impart wisdom to those who are disobedient or indifferent or disloyal. If by neglect, indifference, procrastination and worldliness, we fail to secure this communion, a lack of blessing will certainly result. Without such blessing our work will be futile."

Words like Mrs. Townsend's ought to be repeated in every church, and many times, until people realize both their loss and their duty.

MEETING OF THE SABBATH SCHOOL BOARD.

The Sabbath School Board of the Seventh-day Baptist General Conference met in regular session at 220 Broadway, New York City, March 16, 1902, at 11 o'clock A. M., with the President, Rev. George B. Shaw, in the chair.

The following members were present: Rev. George B. Shaw, Frank L. Greene, John B. Cottrell, Mrs. Henry M. Maxson, and Corliss F. Randolph. Visitor, C. C. Chipman. Prayer was offered by Frank L. Greene.

The minutes of the last meeting were read.

The Recording Secretary reported that he had sent notices of the meeting to all the members of the Board, inviting all who could not attend to write a communication to the Board touching such matters as they might wish to present to the Board for consideration. In response to this invitation, letters were read from Rev. L. R. Swinney, of DeRuyter, N. Y.; Rev. I. L. Cottrell, of Hornellsville, N. Y.; and Rev. H. D. Clarke, of Dodge Centre, Minn.

In response to a request from Rev. H. D. Clark that a program be prepared for Sabbath School Institutes, it was voted that we request Rev. A. E. Main, Dean of the Alfred Theological Seminary, to have such a program prepared in the Seminary.

In response to a request from Rev. I. L. Cottrell that Home Department supplies be printed especially for use in our Sabbath-schools and churches, it was voted that the matter be referred to the President of the Board, Rev. George B. Shaw, with power.

The Committee on *The Sabbath Visitor* reported that Mr. E. S. Bliss had passed the paper into our possession at the beginning of the present volume, the first number of which was issued Feb. 13, 1902, and that a payment of \$200 had been made at the time of the transfer, leaving a balance of \$200, which will be due May 1, 1902. The report was accepted as one of progress..

Voted that the Board approve the action of the Treasurer in paying an item of expense amounting to \$2.25 incurred for packing and cartage in connection with the transfer of *The Sabbath Visitor*.

Voted that the Treasurer be authorized to pay the salary to the editor of *The Sabbath Visitor* monthly.

The Committee on Tracts in a report of progress stated that a catechism by Mrs. H. M. Maxson for use in Junior Endeavor work was nearly ready for the printer.

The President of the Board was instructed to procure such stationery as may be needed for the use of the editors of *The Sabbath Visitor*.

Voted that the fiscal and statistical year of this Board begin hereafter on June 1 and end on May 31.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH, *Rec. Sec.*

Popular Science.

BY H. H. BAKER.

Fahrenheit's Thermometer.

The thermometer mostly in use was invented by Gabriel Daniel Fahrenheit, about the year 1714.

His invention consisted in constructing a glass tube, having a bulb or reservoir at one end, into which he sublimed mercury until it was full and overflowed a given distance in the tube, when the end was hermetically sealed.

The reckoning by twelve was then in general use. Mr. Fahrenheit formed a scale, taking as the unit the temperature of the human body, which he called twelve. He divided the space between the freezing point of water into twelve parts, and by this scale he found that the boiling point of water would be somewhere at about thirty degrees. He then divided his degrees into halves, making twenty-four, and this carried the "boiling point" up to about sixty.

About this time he found that by mixing salt with ice he could produce a trifle lower temperature than by congealing ice in common air. This induced him to change the unit to the freezing point on the scale, which point he called eight; this made the temperature of the body fifty-three.

Finding that another division of the degrees on the scale would define temperature more accurately, he divided the degree into four parts; and having established eight as the freezing point, multiplied eight by four, which brought the number thirty-two as the freezing point, where it still remains. Measuring off the scale by these degrees, by actual experiment, he found that boiling water registered two hundred and twelve. Then he scaled downward from the freezing-point thirty-two degrees, and established that point as "zero."

It is said that Sir Isaac Newton invented a thermometer in 1701, in which he used linseed oil in a tube, and that he started with the number twelve as the initial degree as the temperature of the human body. Be that as it may, Fahrenheit arranged for the number thirty-two as the freezing-point, from which he made his scale, and established a zero and a boiling-point for water at two hundred and twelve.

This thermometer is the one in general use at the present time.

Mr. Fahrenheit was a German physicist. He was born at Dantzic, Prussia, May 14, 1686, and died in the Netherlands Sept. 16, 1736. His invention has remained in use, intact, for a long time.

True Science in the Worshipping of the Son of God.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove and lighting upon him, and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved. Wherefore God also hath highly ex-

alted him, and given him a name which is above every name. His name was JESUS."

"FROM that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. But the gift of God is eternal life through Jesus Christ our Lord."

Scientific Connection.

Our Father's love is clearly shown
In giving his dear Son,
To suffer grief and pain for us,
And die for every one.
He bowed his head, gave up his life,
Dispelled the darkened ray,
That all might walk a shining path
And reach an endless day.

NIAGARA FALLS.

Niagara River is a river between the United States and Canada, flowing from Lake Erie to Lake Ontario; length, thirty-three miles. Near Lake Erie it contains a large island, called Grand Island. Some miles below this it is narrowed to less than a mile, and is divided into two parts by Goat Island. On either side of this island the water rushes down a long incline, called Niagara rapids, and at the foot of these it falls over a precipice, forming the cataract of Niagara, the grandest in the world. Goat Island, which ends at the cataract, divides it into two parts. That on the American side is 164 feet high, while the fall nearest Canada is only 150 feet; but the Canada fall is much broader, forming a curve like a horseshoe, with the hollow side turned down the stream. Great clouds of spray rise from the falls, and the roar of the water can be heard many miles away. From the American side there is a bridge above to Goat Island; and on the other side of the island a small ridge leads to a rock, almost to the edge of the Canada falls. The rock which forms the top of the precipice is harder than that below, which has been worn away by the water, forming a hollow, called the Cave of the Winds. Visitors, clad in oilcloth suits to protect them from the spray, go forth into the cave behind the falls, but it is almost impossible to hear or see there, and few care to make the second trip. Below the falls the river flows through a long, narrow gorge, with rocky cliffs on each side. The water there is full of eddies and whirlpools, but small boats can be rowed on it almost to the foot of the falls. About one-eighth of a mile below the cataract is a suspension bridge, nearly 200 feet above the water; and two miles farther down is another suspension bridge, on which railroad trains cross. Still farther down is a very large and turbulent whirlpool. Many thousand people visit Niagara every year, and large hotels have been built there for their accommodation.

The name Niagara is changed from Oni-aw-ga-rah, an Indian word, meaning "thunder of waters." The falls were first found by Father Hennepin, a French priest, who wrote about them in 1678.—*Selected.*

African Re-patriation Society.

Object of the Society.

To aid Spiritually and Industrially qualified American Negroes to form Christian Settlements in Africa on a Self-supporting basis.

Membership.

\$1 00 or upward yearly.

Supervisory Committee.

A. H. Lewis, D. D., Plainfield, N. J.; H. M. Maxson, Sup't of Schools, Plainfield, N. J.; Pastor L. E. Livermore, Dunellen, N. J.

Negro Advisory Committee.

Bishop H. M. Turner, Atlanta, Ga.; Bishop L. J. Coppin, Philadelphia, Pa., and of Capetown, South Africa; Pastor Matthew Anderson, A. M., Philadelphia, Pa.

Missionary Auxiliary and Woman's Department.

Mrs. A. S. Booth, Secretary.

General Secretary and Treasurer pro tem.

Joseph Booth, 808 Third Place, Crescent Ave., Plainfield, N. J.

Literature Mailed Free on Application.

Literary Notes.

THE SOCIAL EVIL: With Special Reference to Conditions Existing in the City of New York. A Report prepared under the direction of the Committee of Fifteen. 188 pages, 6x8½ inches. G. P. Putnam's Sons, New York, 1902.

We have already spoken of this book, but deem that further notice is desirable. The Committee making this report was appointed by a meeting of the citizens of New York in the fall of 1900. Their report is valuable from every standpoint. It is a study of the history of social vice in the light of legislation both regulative and prohibitory, in all the leading countries of the world. We summarize some features of the book, but with such brevity that those of our readers who would have copious material for reference, will do well to secure a copy of the book for permanent use.

The first portion of the report is a compact history of the vice of prostitution and the efforts of European governments to check the revolting physical evils resulting from it. This part of the investigation was made for the Committee by Mr. Alvir S. Johnson, of Bryn Mawr College. In the review of the past it is brought out very sharply that prostitution has been distinctively a vice of civilized society. "Barbarous and semi-barbarous peoples have at times been free from it. . . . But no sooner has a people attained a moderate degree of civilization than this social curse has fallen upon it." Still more distinctively, it is pointed out a little later, prostitution has been and is the vice of cities. The reason for this last, in the opinion of the Committee, is the development of luxury in the cities, the concentration therein of unmarried men able to maintain current standards of luxury provided they remain unmarried, and the weakening of "the main external check upon a man's conduct—the opinion of his neighbors, which has such a powerful influence in the country or small town." "In the cities," it is pithily said, "one has no neighbors," and there is no doubt that this fact exercises the influence to which the Committee calls attention.

The cause of purity is strengthened by the fact that this valuable report decides against all forms of the license or regulative system of dealing with the evil. The conclusions reached by the Committee concerning the situation in New York City have general, if not definite, application to all cities. Those conclusions are as follows:

"First. Strenuous efforts to prevent in the tenement houses the overcrowding which is the prolific source of sexual immorality. The attempts to provide better housing for the poor, praiseworthy and deserving of recognition as they are, have as yet produced but a feeble impression upon existing conditions, and are but the bare beginnings of a work which should be enlarged and continued with unflagging vigor and devotion. If we wish to abate the social evil, we must attack it at its sources.

"Secondly. The furnishing, by police provision or private munificence, of purer and more elevating forms of amusement to supplant the attractions of the low dance-halls, theatres, and other similar places of entertainment that only serve to stimulate sensuality and to debase the taste. The pleasures of the people need to be looked after far more earnestly than has been the case hitherto. If we would banish the kind of amusements that degrade, we must offer to the public in this large cosmopolitan city, where the appetite for pleasure is keen, some sort of suitable alternatives.

"Thirdly. Whatever can be done to improve the material conditions of the wage-earning class, and especially of young wage-earning women, will be directly in line with the purpose which is here kept in view. It is a sad and humiliating admission to make, at the opening of the twentieth century, in one of the greatest centers of civilization in the world, that, in numerous instances, it is not passion or corrupt inclination, but the force of actual physical want, that impels young women along the road to ruin."

We take space to add the fact that the sources of social vice in the ancient world, and not a few of its attendant results and characteristics in modern times, are found in Ancient Sex-worship. It was created and practiced through religious considerations and motives, by that strangest of all perversions of truth, sex-worship. While this important question did not come within the province of the report, the practical value of the report cannot be easily over-estimated.

DEATH to a good man is but passing through a dark entry, out of one little room in his Father's house into another that is fair and large, lightsome and glorious.—*Adam Clarke.*

FROM WEST VIRGINIA.

Here are some facts and figures from West Virginia life, but they could be found about the same in some other regions.

Two men came into our county recently selling crank mops. They found a rich field for their business. The mops happened to be something new to our vicinity and promised clean hands during the arduous labor of mopping. They sold better than hot cakes. They sold by the hundred, mostly in lots of one for a dollar. In a few days a wholesale man came to our village and offered our storekeepers any quantity at 16 cents each. Purchasers of the crank-mop-sticks said they had been sold. But whom could they blame mostly? They got what they had bought at the price agreed for the article upon examination. Surely, if these men should come back and meet their customers they might quote Scripture to them, saying, "Did I not agree with thee for a penny? and surely your penny is in the mop-stick."

Now there are others going about two by two among these hills who make a real business of quoting Scripture. They delight in the name of "Latter-day Saints," but people more generally call them Mormons. Our head man of the public schools, Supt. Miller of Morgantown, has sent out advice against allowing school buildings for their preaching. He says they are not a religious denomination within the meaning of our laws. He also gives out that about 100 preachers of that faith worked in this state last year and counted about 3,000 converts in that time. They seem also to have a winning crank to their mop. They are probably doing just as rushing a business in other states.

West Virginia people are not more gullable than other people. Both the mop men and the Mormons have some methods that bring desired results in any state, yet there are some favoring conditions among the back counties and less educated, rural communities. The circuit rider system of once-per-month preaching does something to leave the soil more ready for the imposters. It seems very hard also to get people out of an old, deep rut. I know a good man who had eight churches to preach for. Conference took part of his circuit and part of another and sent in another preacher. It did not succeed. They froze out the new preacher in a few months. A neighbor told me that if the members of the churches left to the first preacher would average one dollar each, he would have all the salary he had from the eight churches. But the old circuit was restored.

People are not generally inclined to grow in grace where God's means of grace are not freely used. Some will attend a weekly Bible study and so get after Bible doctrine without so much reliance upon the preaching service, but these are exceptional cases.

Spiritual filth will increase where there is not diligence in planting and cultivating sound doctrine, and even then there are likely to be some weeds.

We may often learn practical things from the enemy, and may generally find him using the methods of the world that bring success. Both the mop men and the Mormons push into the homes with tact. They make their wares promise good things, so they win. If as Christian people we are not seeing the results we ought to see, it may be because we have in some way sold ourselves and only agreed for a penny. Let us by faith and works prove our confidence in the sound doctrines of Christ, who taught that a lustful look may be adultery, and who held out the greatest and most practical promises ever made known on earth. M. G. S.

IDEALS are the soul of life. The simplest human act is directed to an end; and life, a series of unnumbered acts, must answer to some end, some ideal, mean or generous, seen by the eye of the heart, and pursued consciously or often unconsciously, which gives a unity and a clew to the bewildering mazes of human conduct.—*Bishop Westcott.*

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1902.

SECOND QUARTER.

April 5.	Saul of Tarsus Converted.....	Acts 9: 1-12
April 12.	Peter, Aeneas and Dorcas.....	Acts 9: 32-43
April 19.	Peter and Cornelius.....	Acts 10: 34-44
April 26.	Gentiles Received into the Church.....	Acts 11: 4-15
May 3.	The Church at Antioch in Syria.....	Acts 11: 19-30
May 10.	Peter Delivered from Prison.....	Acts 12: 1-9
May 17.	The Early Christian Missionaries.....	Acts 13: 1-12
May 24.	Paul at Antioch in Pisidia.....	Acts 13: 49-52
May 31.	Paul at Lystra.....	Acts 14: 8-19
June 7.	The Council at Jerusalem.....	Acts 15: 22-33
June 14.	Paul Crosses to Europe.....	Acts 16: 6-15
June 21.	Temperance Lesson.....	Rom. 13: 8-14
June 28.	Review.....	

LESSON I. — SAUL OF TARSUS CONVERTED.

For Sabbath-day, April 5, 1902.

GOLDEN TEXT.—Repent ye therefore and be converted that your sins may be blotted out.—Acts 3: 19.

INTRODUCTION.

We come now to a new period in the narrative of the spread of the Gospel. The word of Good News has been proclaimed in Jerusalem and in the country round about. It is to be carried to more distant localities, and is to be given not to the Jews alone, but also to the Gentiles! As a preliminary to this great step our author tells us of the conversion of Saul—a conversion noteworthy in itself, but especially significant because this new follower of Christ is to be his chosen messenger to the distant Gentiles.

Saul was a true Jew, a scholar and a deeply religious man, a Pharisee, a member of the Sanhedrin. He was most zealous for the law as is shown by his conspicuous activity in the persecution of the Christians. Some have supposed that he was already in doubt as to the propriety of his conduct in thus pursuing the Christians; but he himself testifies to his good conscience in this work. It is legitimate however to imagine that his heart did not find rest in Judaism. He realized that although the law was pure and just and good, it had no power to save from sin. Compare Rom. 7. This state of feeling brought him into readiness for conversion. We are not to minimize the supernatural element in his conversion; but we are not, on the other hand, to suppose that he was converted against his will.

The parallel accounts of Paul's conversion are worthy of our study along with the present lesson. Each passage has something not mentioned in the others. The minor discrepancies make us more sure of the important particulars. We could not expect to have three true accounts of the same occurrence precisely alike, unless they were mere copies.

Some of the differences are easily explained by Paul's circumstances and purposes when he was telling of the beginning of his Christian life.

TIME.—In the year 35 or near that time. The dates of the apostolic age are still a matter of discussion.

PLACE.—On the highway near Damascus, and also within the city.

PERSONS.—Saul and his companions; Ananias. Jesus himself appeared in the heavenly vision.

OUTLINE:

1. Saul is Bent upon Persecution. v. 1, 2.
2. Jesus Appears to Saul. v. 3-9.
3. Ananias is Sent for Saul's Relief. v. 10-12.

NOTES.

9. **And Saul, yet breathing out threatenings and slaughter.** The American Revision appropriately omits the word "out." The last word in this phrase should be rendered *murder*. He was so filled with the desire to stamp out this new heresy, that our author represents threatenings and murder as the very air that this persecutor breathed. **The high priest.** Caiaphas (if, as we suppose, the time of our lesson is in the year 35 or before). Caiaphas was deposed and succeeded by Jonathan, a son of Annas in the year 36.

2. **And desired of him letters, etc.** The Sanhedrin at Jerusalem was recognized by all orthodox Jews as having authority not only

in Palestine but all over the world as far as the Jews were scattered. The local synagogue had charge of the discipline in its own community, but would, of course, if it preserved reverence for this high court of the Jewish nation, give heed to the written directions that might be sent. Equipped with such letters of authority from the high priest, the president of the Sanhedrin, Saul would have the assistance of the local authorities at Damascus, and would be able to arrest any one that he chose. **Of this way.** Literally, "of the way." Our Revisers print "Way" with a capital letter. The author uses this word to designate the followers of Christ, for they were distinguished by a new way of living, namely, through faith in a crucified and risen Saviour. It is possible that the name originated with the Jews, who noted in the Christians a difference in the outward manner of life. It is very probable that there was already at this time at Damascus a company of the disciples of Christ. Saul may have supposed that some of the disciples at Jerusalem had fled to Damascus. **Whether they were men or women.** This clause helps to show the fiery zeal of this great persecutor. He would not stop short with punishing men, but would arrest and imprison women also. **Bring them bound unto Jerusalem.** That is, for trial and punishment there.

3. **He came near Damascus.** Although there are traditions which attempt to fix the precise spot, none of them are worthy of our confidence. It seems likely that he was within two or three miles of the city. **And suddenly there shined round about him a light from heaven.** This is not to be explained except as a supernatural occurrence. In Acts 22 and 26 Paul mentions that it was about noon. The light must have been exceeding bright if it was more dazzling than the sun of that almost tropical region. Compare Acts 26: 13.

4. **And he fell to the earth.** Thus showing the great impression made upon him by the light. Many have thought that Paul was mounted upon some animal, probably a mule. **And heard a voice.** It was a part of the miracle that the heavenly message was heard only by Saul and not by his companions for whom it was not intended. **Saul, Saul.** An emphatic solemn repetition. It is worthy of notice that in each of the three accounts this name is given in its Hebrew form. Paul mentions in ch. 26: 14 that the message was in Hebrew, or rather the Aramaic language. **Why persecutest thou me?** In persecuting the followers of Christ he was persecuting Christ himself.

5. **Who art thou, Lord?** By this use of the word translated "Lord" we are not to suppose that Saul has already accepted Jesus as Lord and Master: but rather that he has recognized the voice as belonging to some heavenly being. **And the Lord said.** The best manuscripts omit the word "Lord." **I am,** etc. The pronouns "I" and "thou" are both emphatic. **It is hard for thee,** etc. This line does not belong here; but was inserted by some copyist from ch. 26: 14. It means that it is useless and unwise for Saul to resist the progress of the Gospel just as an ox can accomplish nothing by kicking against the goad in the hand of the driver.

6. **Arise, and go into the city.** The first half of this verse also is not found in the best manuscripts, and was doubtless inserted by some copyist partly from ch. 22 and partly from tradition. Saul shows the greatness of his nature by his readiness in accepting the vision, and by his inquiry, "What wilt thou have me to do?" Jesus gives him a command for the present to go into the city, and allows him time for meditation upon this great event before his life work is laid before him.

7. **The men which journeyed with him stood speechless.** This is not to be construed as contradicting 22: 9; for the verb stood may mean no more than that they remained stationary in the position in which they had fallen, or possibly that after having fallen they arose sooner than Saul and stood waiting. **Hearing a voice but seeing no man.** This also is no contradiction of 22: 9; for the construction shows that there the contents of the message is intended, but here the sound.

8. **And when his eyes were opened he saw no man.** Or better, "saw nothing." This blindness was an indisputable evidence of the reality of his vision. **But they led him by the hand, etc.** Thus humbly did he who was armed with authority from the great Sanhedrin enter the city in which he

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had expected that many people should tremble at his power.

9. **And he was three days without sight,** etc. We may imagine that he was meditating upon what he had heard of the life and work of Jesus, and upon his own relation to the kingdom of God.

10. **To him said the Lord in a vision.** By the term "Lord" it is evident that Jesus Christ is referred to. **Behold, I am here.** This form of expression denotes that the speaker stands ready to obey. Compare 1 Sam. 3: 4.

11. **Street which is called Straight.** The principal street of Damascus is to this day comparatively straight for an Oriental city. The houses of Ananias and Judas are still pointed out to travelers; but the identification is more than doubtful. **For behold, he prayeth.** This circumstance would encourage Ananias.

12. **And hath seen in a vision a man named Ananias,** etc. The words "in a vision" are omitted by some of the best manuscripts; but they are needed for the sense. Compare with these simultaneous visions of Ananias and Saul, the visions of Peter and Cornelius in ch. 10.

13. **Lord, I have heard by many of this man,** etc. No wonder that Ananias hesitated knowing as he did the character of Saul and purpose of his journey to Damascus.

15. **A chosen vessel unto me.** Compare Gal. 1: 15. Saul was especially chosen of the Lord for the particular work of proclaiming the Good News to the Gentiles.

17. **Jesus that appeared unto thee in the way.** The substance of Saul's experience had evidently been revealed to Ananias.

18. **And he received sight forthwith, and arose and was baptized.** He showed his readiness to obey the will of the Lord by immediate baptism.

DEATHS.

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

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

DAVIS.—Near New Milton, W. Va., Jan. 25, 1902, of pneumonia. Jennie Eula Davis, daughter of Wm. H. H. and E. Davis, aged 10 years, 5 months and 21 days.

Funeral services were conducted at the Middle Island Seventh-day Baptist church by Pastor D. C. Lippincott.

NICHOLS.—Verdyne E. Nichols was born in Lincklaen, Chenango Co., N. Y., April 7, 1841, and died March 9, 1902, at the residence of his son, L. E. Nichols, in the city of Pleasant Hill, Mo.

His parents emigrated to Albion, Wis., when he was about three years old, traveling with a team. On the 3d of September, 1864, he was married to Mary V. Woolworth. To them were born one son and three daughters, of whom the son and two daughters and wife survive him. Leaving Wisconsin in 1882, he lived in Nebraska and Kansas, and came to Missouri October, 1901. Funeral services were conducted by Rev. H. K. Willis.

BARBER.—Charles Maxson Barber was born in Westerly, R. I., July 18, 1865, and died in Phoenix, Arizona, Feb. 19, 1902, of pulmonary consumption.

He accepted Christ early in youth and united with the Pawcatuck Seventh-day Baptist church, when about fourteen years of age. He was of generous and kindly disposition, of cheerful bearing and cordial manner, so that he won many friends in business, social and military circles, in all of which he was interested. Having been

in failing health for some months, he went to Arizona hoping to receive benefit by the change of climate. But he grew worse until he was called away. His body was brought to Westerly, and the funeral services were held at the Pawcatuck church according to the rites of the Knights Templar, of which he had been Eminent Commander, together with a brief address by the pastor. The services were very largely attended, many not being able to gain admission to the church, and the sympathy of the entire community goes out to the bereaved family. His father, mother, one brother and a sister survive him. S. H. D.

SHERMAN.—Mrs. Roxana Sherman was born at Scott, N. Y., Feb. 3, 1812, and died at her home near Richburg, N. Y., March 10, 1902, in the 91st year of her age.

She was the youngest of seven children born to Cornish and Martha (Finch) Messenger. She was married to Dea. Nathan Truman, of Nile, in 1853. After his death she was married, in 1872 or 1873, to Samuel Allen. She was married to her third husband, George Sherman, in 1881. When fifteen years old she was baptized and united with the Seventh-day Baptist church at Nile. In 1827 she became one of the constituent members of the Richburg church. When eight years of age she began reading Seventh-day Baptist literature, and continued to do this till her recent illness so weakened her eyes that she was unable to read her beloved RECORDER. Her familiarity with, and interest in, our denominational work would put to shame many a regular attendant at Sabbath services. Although feeble in body for several years, her mind remained strong and active, and her faith in God steadily increased. She loved the society of Christians and they were cheered and strengthened by the testimonies of one who had spent seventy-five years in the Master's service. Funeral services were conducted by the pastor of the Nile church. Sermon from Rev. 14: 13. W. D. B.

NASH.—William Henry Nash was born in Westerly, R. I., June 14, 1875, and died at the home of his mother in Westerly, March 5, 1902.

He had always lived in this town. Being seriously afflicted with spinal trouble from childhood, his was a life of much suffering, and yet it was a life of unusual industry, surprising patience and perpetual sunshine. No one will be missed more from the streets of Westerly than Willie Nash, whose sunny face had a smile for everyone. He was much interested in physical and mental culture, and we have reason to believe that he did not neglect to cultivate the spiritual also. The many who gathered for the funeral services at his mother's home, and especially the large number of young men, bore testimony to the high esteem in which he was held by the community. His mother and one brother with many relatives and friends survive him. S. H. D.

IRISH.—At the home of his sister, near Avondale, R. I., Feb. 18, 1902, of consumption, James O. Irish, aged 54 years, 6 months and 16 days.

He was the oldest son of Rev. James R. and Charlotte Babcock Irish, his birthplace being DeRuyter, N. Y. In youth he was baptized and united with the Richburg Seventh-day Baptist church. Later, removing with his parents to Rockville, R. I., he united with the church there. In late years, being in ill health, he has made his home with his sister, Mrs. T. D. Babcock, of Avondale. The interment was at the old Hopkinton cemetery near Ashaway. One brother and three sisters, with many relatives and friends, remain to mourn his loss. S. H. D.

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

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 223 Jackson Park Terrace.

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

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in their new church, cor. West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting the preceding evening. An invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.

I. L. COTTRELL, Pastor.

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TABLE OF CONTENTS.

EDITORIAL.—Universal Principles in History; Live Preaching; Narrowness; Mr. Gamble's Sabbath Vagaries; Mr. Gamble's "Egyptian Week"; Farming in Alaska; The Social Evil.....177-179
PRAYER-MEETING TOPIC.—April 4, 1902, Faith the Great Incentive to Work.....179
News of the Week.....179
Some Universal Principles in History.....180
The Prex Party Abroad.....180
MISSIONS.—Letter from Dr. Rosa Palmberg; Christianity Spreading in China; Christians and Cards.....182
WOMAN'S WORK.—The Love of God, Poetry; Paragraphs; Spring Magic, Poetry; Our Brother in Need; The Up-To-Date Boy.....184
From East Africa.....184
Lower Lights.....185
OUR READING ROOM.....185
YOUNG PEOPLE'S WORK.—The Concentration Method; Gentry, Ark.....186
CHILDREN'S PAGE.—Pap, a Remarkable Collier; Fred and Carlo; Keep a-Trying, Poetry.....187
Our Churches and the Tract Society.....188
Meeting of the Sabbath-school Board.....188
POPULAR SCIENCE.— Fahrenheit's Thermometer.....189
LITERARY NOTES.....189
From West Virginia.....190
SABBATH-SCHOOL LESSON.—April 5, 1902.—Saul of Tarsus Converted.....190
DEATHS.....191
SPECIAL NOTICES.....191

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