

THE SABBATH RECORDER.

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APRIL 7, 1902.

WHOLE No. 2980.

THE OMNIPRESENT ONE.

M. M. CHURCH.

"They have taken my Lord away!"
The heart-broken Magdalene cried;
"And I know not where they did secretly bear
That one they helped to deride."

"They have taken my Lord away!"
And she turned from the tomb in despair.
Oh! the depths of her woe only that soul can know
Who the depths of her loving can share.

"Sir, where hast thou borne my dear Lord?"
The answer turned night into day.
'Twas his voice she heard calling "Mary," that stirred
All her soul, and her fears fled away.

"Has our Lord been taken away?"
Other hearts than Mary's have cried.
For again and again the Saviour of men
By the world has been crucified.

"We have taken your Lord away!"
The philosophers proudly declare.
"For no thinking man will acknowledge the plan
Of redemption as worthy or fair."

"We have taken your Lord away!"
Cry the lovers of fashion and gold.
"His life was too stern, we care not to learn
A system so rigid and old."

"We have taken your Lord away!"
Ah! yes, you may fancy 'tis done.
You may wrap him about with the grave-clothes of
doubt,
He'll come forth the omnipotent one.

You cannot take him away,
O sage! with your impotent lore.
For the harder you try, the closer he's nigh,
And his grace doth abound more and more.

You cannot take him away
From the soul that, like Mary of old,
Hath known him by sight or by faith's clearer light,
And shared in his blessings untold.

Growth of our
Manufacturing
Interests.

THE manufacturers of the country are now importing more than a million dollars' worth of materials for their workshops every day in the year, and are exporting more than a million dollars' worth of their finished product each day. The imports of manufacturers' materials in the eight months ending with February, 1902, were, according to a statement just issued by the Treasury Bureau of Statistics, \$270,202,774, and the exports of finished manufactures during the same period were \$257,907,430. Thus in 243 days of the fiscal year the manufacturers have imported 270 million dollars' worth of material and exported 257 million dollars' worth of their finished product, thus averaging more than \$1,000,000 of both imports and exports for every day of the fiscal year up to the beginning of the present month. The importation of manufacturers' materials has been greater in the eight months just ended than in the corresponding period of any preceding year.

The following table shows the total imports of manufacturers' materials and exports of manufactures in the eight months ending

with February in each year during the last few years. It will be seen that within less than a decade the importation of manufacturers' materials has more than doubled, and that the exportation of manufactures has also more than doubled. If the growth of national life in things pertaining to things highest and best in character were equal to the commercialism of these years, the Millenium would haste to gladden all hearts.

Eight months ending with February.	Imports of Manufacturers' materials.	Exports of Manufactures.
1894	\$130,171,766	\$123,288,257
1895	169,868,576	116,828,996
1896	221,875,758	144,062,141
1897	159,533,502	174,180,920
1898	178,611,860	180,606,072
1899	170,959,002	206,822,334
1900	253,231,318	268,537,972
1901	213,077,923	269,866,656
1902	270,202,774	257,907,430

A Notable
Engineering
Project.

ONE of the largest reservoir sites in the West is under the examination of the United States Geological Survey. The dam site is situated in a narrow gorge, just below the juncture of Salt River and Tonto Creek, Arizona. The capacity of the proposed reservoir with a dam 200 feet in elevation above the bed of the river, is nearly 1,000,000 acre feet, or more than that of the great reservoir now in construction on the Nile, or than any other artificial reservoir in the world.

One of the serious obstacles met in planning for the construction of this great reservoir was the difficulty in securing hydraulic cement at a cost low enough to make the project financially practical. About 150,000 barrels of cement will be needed, which, owing to the isolated location of the site and the long overland haul, would reach the almost prohibitive rate of \$9 per barrel. Fortunately materials were found at hand suitable for manufacturing a high grade cement, which will save nearly a million dollars in the cost of construction. Water power will be developed on the spot, if the dam is authorized to do the heavy work of building.

The proposed project will bring under irrigation nearly 200,000 acres of desert lands, besides furnishing a reliable supply of water to a large area now irrigated by the precarious flow of the streams in their natural state.

Lack of
Editorials.

ILLNESS has kept the editor of the RECORDER from his desk for several days, which must be his excuse for the non-appearance of the usual editorial matter in this number.

SOME UNIVERSAL PRINCIPLES IN HISTORY.

II.

DEVELOPMENT IN HISTORY.

A concrete definition is more likely to be misunderstood than an abstract one. Hence, before applying the definition of history already given, we must guard still further against misapprehension, and against an illegitimate use of the term development. The term is misused much in metaphysical discussions, because concrete definitions have been lost sight of or disregarded. Thus grave errors have been involved in certain popular conclusions. Studying only the process and the phenomena which appear in a process of development, investigators forget the origin of that which is being unrolled. Thence comes the false conclusion that the inherent potentiality exists *per se*, and without regard to the creator or creative acts. Such conclusions give only a maze of evolutions, one germ evolving another. The result is a chaotic pantheism, at once poisonous, and the fruitage of which is opposed to sound philosophy. We, therefore, repeat the distinction that has been laid down in a former article, namely, creation brings germs, potentialities, powers, into being. In the creative act God localizes and objectizes the forces of his own being. Development unfolds that which has been created; it is a method by which the divine energies work outward and onward in nature and in history. This method creates no new potentialities.

In the study of history we must also guard against confounding development with improvement. Development does not necessarily imply improvement. It is a progressive unfolding without reference to the character of that which is unfolded or the results which come therefrom. The results may be evil as well as good, because the development may be abnormal as well as normal. In other words, the development of an evil germ goes forward according to the same law whereby the gems of good unfold. It is everywhere apparent in history that there is an illegitimate and abnormal development going on in the heart of humanity. It is equally clear that this illegitimate development is a secondary one, running counter to the currents which the original potentiality is producing. Hence, whenever we examine a process of development within the domain of man's free will, where agency has been, or may be, abused, we must first inquire what is being developed. We must note carefully whether it is the original germ which the Creator

implanted, or whether it is a secondary one which the agent has set in motion by illegitimate acts and abnormal choices. This makes the biography of mankind as it appears in history far more complex than that which we call nature. Outside the realm of free-agency, only the original potentialities exist. Matter creates no new germs of power. It cannot set new agencies in operation. Vegetation grows, rocks crystallize, and clouds take shape, according to the potentialities which give birth to them at the beginning. All matter yields to a power *ab extra*, and takes form and color, not according to internal choices, but by the compulsion of outward law. It is moved to its place by the divine power. Particles do not go here and there because they are willing, nor stay because they are unwilling. Hence, there can be no abnormal development in nature—that is, in material things. So far as we know, the created Intelligences above man remain true and loyal to God,—except “The apostate son of the morning.” Hence, we suppose that history in heaven is straightforward, developing in harmony with God and righteousness. Man alone stands in disloyalty, and hence in disorder. The unfolding of this abnormal life, this germ of sin which man has introduced by his choices, when unmodified by God’s efforts to restore it to normal action and purity, we call

SECULAR, OR PROFANE HISTORY.

The fact that man has perverted the course of his own existence comes to us through observation. Experience and the history unite in declaring men to be intellectually sane, but morally *insane*, unsound, turned aside from pure and normal development. Since the actions of an agent proceed from the will exercising choice, it follows that the will must be so corrupted as to become incapable of returning to a normal course unaided. The intellect sees a certain degree of truth, but perverted appetite, joining with perverted and weakened will, forbid obedience. Hence it so often happens that much moral light exists, and is apprehended and acknowledged intellectually by those whose lives are very immoral and irreligious. The history of ancient Rome is an example in point. Her philosophers taught many important moral truths, and much intellectual truth; these failed to develop a high standard of moral purity in hearts swayed by sinful choices and passions. These theories did not bring men through faith where the divine life could enter and purify them, bringing what we call new birth. Similar illustrations appear everywhere in history, and equally within our own observation. Thus we are able to understand that secular, or profane history, is the development of man’s abnormal life as a sinner. The sharpest examples of secular history, standing alone, are found in the lives of corrupt and corrupting men and nations. Examples are not wanting, both in high life and in low, in which sinful choices and habits hold unlimited power, and sweep their victims downward unchecked, and relentlessly. In all such cases each step is the legitimate result of something going before. It links itself with something coming after. The vital and organic character of this sinful development is shown by the vigor with which it grows, and by its power to extend and reproduce itself. That it is an abnormal process ap-

pears in its fruitage, which is ever opposed to goodness and purity. Its opposition is not merely negative, it is aggressive. Sin hunts down purity and righteousness as the lion hunts its prey. Because of this character in secular history, all nations which have not the uplifting influence of a divine religion go downward by an inevitable law. By the same law the man or nation which has been once uplifted through the divine help and apostatizes through choice, goes yet sooner into ruin. All interests, whether of the individual, the denomination or the nation, share in this decay. Language and literature, arts and sciences, social life and civil government are poisoned, turned downward and destroyed whenever secular history is left to itself. Thus, although the process is a subordinate one, when compared with the normal development which would have gone on uninterrupted if men had not sinned, it is still an organic and a vital process. It is progress downward. Do not forget that this false germ, the development of which produces profane history, is man’s creation. It is the product of the finite will, not of the infinite. *Possibilitas peccandi* (the possibility of sinning) is an unavoidable element in free agency. When the possibility of sin was made actual, the germ of profane history was created. From that germ as a source and center profane history has grown, developed, and reproduced itself in ten thousand ways, but always from the same point, disobedience.

A SUCCESSFUL PREACHER’S EXPERIENCE.

T. L. CUYLER, D. D.

During the forty years of my pastoral life, the churches under my charge were blessed with several precious revivals. The awakenings during my early ministry, in Burlington, N. J., (in 1848), and in Brooklyn in 1866, were attended with some most remarkable manifestations of the Holy Spirit. Not one of these seasons of refreshing began with any special preaching to arouse Christians. Not one of them was predicted; they all came as suddenly and unexpectedly as a copious shower on a summer day. Not one of them was the result of the labors of an “evangelist,” or anyone outside of the church. They all began and were all carried on under the regular agencies of pulpit and people.

It was always my custom to deliver quite frequently an earnest and pungent and persuasive discourse to the unconverted. When I discovered several cases of souls under conviction I rightly concluded that the Holy Spirit was at work among us. I aimed at once to co-operate with the Holy Spirit. The officers of the church were called promptly together, and special evening services were appointed, with after-meetings for inquirers. These services were all under my own charge, or that of discreet officers of the church.

The great awakening in Brooklyn (in 1866) continued for four months, and one hundred heads of families were among the converts!

This is the season of the year for spiritual harvests. I would fraternally suggest to my ministerial brethren that they deliver faithful, arousing, and guiding discourses to the unconverted. That is directly in the line of apostolic precedent. The sight of inquirers going in to meet the pastor will do more to awaken the sleepers in the church than the visit of any itinerant or of any “evangelistic committees.” If you expect sinners to be converted, you must give them God’s message red-hot with the fire of love, and the Holy Spirit will bless your efforts. Preach for souls, and pray for the power from on high!

Prayer-Meeting Column.

TOPIC FOR APRIL 18, 1902.

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Theme.—To believe or not to believe.

John 21: 15-17.

So when they had broken their fast, Jesus saith unto Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Luke 22: 48.

But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

Acts 1: 25.

To take the place in this ministry and apostleship from which Judas fell away, that he might go to his own place.

The brief lesson for this evening is chosen for the purpose of presenting a strong contrast. Peter had been weak in faith, and wavering. While thus wavering he had denied his Lord. Being taught better by bitter experience, and having set his soul to higher standards of believing, he was ready to accept Christ’s final directions and become an efficient servant in the kingdom of God. Judas had been apparently strong at the beginning, but yielding to selfish motives he adopted a low standard of faith and went swiftly downward. The result of all this is tersely told in Acts 1: 25. By yielding to selfishness and choosing not to believe, he created his own destiny, and, dying, went to his own place. Whether we shall believe or doubt is a matter of personal choice in a degree much greater than we are likely to realize. There is such certainty in the promises of God, and the Divine help is so absolutely assured us that we have ample ground for compelling ourselves to believe. The history of the world and the experience of all those who love God build a firm foundation for the most unwavering faith. The joy of higher faith is far greater than the mere duty to believe. Believing and obeying bring us into this joy.

THE PREX PARTY ABROAD.

PREX JUNIOR.

V. TURKEY FOR A CHANGE.

The Prex Party has been introduced to Turkey before the scheduled time. This change of “menu” from Greece to Turkey was a surprise, and was not so attractive as the terms might suggest. It was given to avoid a quarantine and four days’ delay, which would have been required by Constantinople and Palestine, had we visited Egypt before touching at these points. According to the present itinerary, we are to visit Smyrna, Palestine and Egypt, and then return to Italy, where we are assured no quarantine will be exacted of visitors arriving from Egypt.

Greece, flavored with Athens, had many attractions for the Prex Party, as Prex Senior has already informed the readers of the RECORDER. Turkey lacks, however, the Athenian flavor. Constantinople is “far-famed” as a beautiful city. But it is a case where “distance lends enchantment.” The

illusion disappears when one exchanges the view from the water for a closer inspection, and goes into the streets where he beholds the squalor of the poor and poorly-governed Turks.

We reached the Dardanelles early in the morning. This strait forms a great river, like the Hudson, some sixty miles long, connecting the Archipelago with the Sea of Marmora. All day long, traversing the Dardanelles and the Sea of Marmora furnishes a fine approach to the city. It is certainly an imposing spectacle as one views it from the water—a city of mosques and minarets. About 6 P. M., the "Celtic" anchored in the mouth of the Bosphorus, surrounded by the great divisions of Constantinople. On our left, and south of the Golden Horn, is the old part of the city, called now Stamboul, but in the early days Byzantium. Here is situated the Church of the Saint Sophia, built by Justinian during the Roman occupancy, used as a Turkish mosque; and here is all that is of historic interest about the city.

Still to the left of the Bosphorus and north of the Golden Horn (a sluggish river in the shape of a sickle which empties into the Sea of Marmora near the mouth of the Bosphorus) is the Galata-Pera, the section in which are located the Foreign Legations, the chief hotels, the best stores, and the Sultan's palace. This part of the city is quite modern, and the best part.

On the right of the Bosphorus is the part of Constantinople which is in Asia, and which is also modern, called Scutari. Here is located the American College for Women, a missionary college.

The Bosphorus, which is a stately river connecting the Sea of Marmora with the Black Sea, is twenty miles long and about a mile wide. On either side there are fine summer palaces, and here and there old castles which are relics of Feudalism. As the "Celtic" steamed up into the Black Sea and returned again to Constantinople, the scenery was many times pronounced equal to the Rhine in Germany, or the Hudson in America.

On the left bank of the Bosphorus, about five miles from the city, is Robert College, founded and endowed by a resident of America. It is a fine college for men, and has about 300 students. All instruction is in English. As we passed the college, hundreds of American flags and enthusiastic cheers from the throngs about the college grounds awakened a response in our hearts which was distinctively American.

We met in Constantinople the United States Consul General, Mr. Dickinson, of New York state, who has conducted the negotiations in regard to Miss Stone, the abducted American missionary. He announced that she was released on last Sunday morning, and is now with her friends, safe and well; but that he had been obliged to pay over \$60,000 to the brigands for her release.

While Turkey is governed as it is, there is little prospect for the enlightenment and deliverance of its people from oppression, misery, and accompanying vice and crime. We came here feeling that the Turks could not be trusted. We leave feeling that they never can be under the present *regime*. Their religion furnishes no solution for the problem. Standing on the deck of the ship I counted over forty mosques—Constantinople is the city of mosques—splendid to look upon

from the distance; miserable, filthy and corrupt in their environments and in their devotees.

Women are prisoners or slaves. They have but little more respect, and less privilege, than the thirty thousand lean, filthy dogs that lie about the streets and receive alms from the superstitious beings whose religion has no power to lift them above the spirit of the animal.

Twenty hours' sail from Constantinople brought us to Smyrna, which, though called a Turkish city, is more Grecian than Turkish. It is a city of 200,000 population, and is a commercial center for the East. The site of Ancient Smyrna is some three or four miles east of the present city, and is of historic interest as being the location of one of the "Seven churches of Asia," mentioned in the Revelation of John, and the home of the Christian martyr, Polycarp. We visited the traditional site of the church, which is now covered by a Greek church. We were also shown the so-called "tomb of Polycarp."

The fabled king, "Cresus," with his enormous wealth, is said to have lived near Smyrna. The location of his palace was pointed out.

Smyrna is a typical Asiatic city. We saw here scores of "camel trains," ("caravans," or "ships of the desert") coming into the city, laden with their burdens from the far East. Camels are still the chief means of transportation through all this Asiatic world. Driving out into the country, we also saw shepherds tending their flocks, and we could understand perfectly what the parable of the "Good Shepherd" meant to these same people nearly two thousand years ago.

Fifty miles from Smyrna are the ruins of Ephesus, where was also one of the "seven churches." As we had but one day at this port, the Prex Party did not try to visit Ephesus, but gave the entire day to Smyrna and its environments.

We carry away from Smyrna much pleasanter impressions of the life and character of the people than we took away from Constantinople. Smyrna is far enough removed from the Sultan of Turkey to have some chance for liberty, intelligence and honor. The faces of its citizens beam with a good humor and a good-will that mean much to the visitor.

A hundred small boats filled with native spectators surrounded the "Celtic" as she lifted anchor. Three of these boats were filled with Greek school-girls; and as the ship began to move away they sang, in good English, and with sweet voices, "America." The shouts and cheers from the decks of the "Celtic" could not express all we felt of "God bless you" for these children of the East.

THE MEDITERRANEAN SEA,
(Just south of the Island of Patmos),
March 4, 1902.

THE ENTERTAINMENT PROBLEM.

The action of the Conference of 1901 upon this subject is recorded on page 48 of its Minutes. The report to be found there was a temporary compromise all round; only as such did it receive the Committee's united approval; for it did not represent the opinion of all the members as to what was best for a permanent plan.

Last year the Committee tried to get counsel and information from the churches, but failed almost entirely. Members of the Committee met together, some at no small ex-

pense to themselves; and we came up to the last Conference with a report that represented the views of a large majority. This report was received with intense opposition; hence the temporary compromise as noted above, and the last item of the report as amended and adopted.

The four following general plans are probably the only ones that would be thought worth any consideration:

1. Entertainment by the church where the Conferences and Societies meet.
2. Entertainment at the expense of all the churches of the Association within whose bounds the Anniversaries are held.
3. Entertainment at the expense of all the churches of the denomination.
4. Entertainment at the individual expense of delegates and visitors in attendance; or the "Harvard Plan," delegates and visitors paying for dinners and suppers.

At the Conference of 1900 I believed in and indorsed the third plan, and still think there is much in its favor. But during the year following there came opportunity to learn of the workings of several bodies holding annual meetings, and of the experiences of managing committees; and taking into account also the feelings of many of our own people, I became a convert to the fourth plan as being, not perfect, but, on the whole, probably the best. It is, therefore, with the greater freedom that some of the things are said which are found below:

1. Only a very few churches are equal to the demands involved in the first plan; and Associations are also of unequal ability to work on the second plan. The choice would, therefore, seem to be between the third and fourth methods.

2. Mr. Gladstone said that a fundamental principle of good statesmanship is compromise—that is, mutual concession. Honest and decided differences of opinion are held as to the merits of every suggested plan for meeting entertainment expenses. Some persons will not go to Conference unless allowed to look out for and pay for their own entertainment. Others say they can not go at all unless there shall be free entertainment. It is evident, then, that no person ought to say that his method is supremely wise and right; and that any plan, to be widely and cordially accepted, must be the result, in its general principles and in many details, of some mutual and fraternal concessions.

3. Strange to say, the third plan was strenuously objected to at the last Conference as though it necessarily involved an increased burden of expense for the churches to meet. On the contrary, it proposes to make the burden easier by distributing it over the entire denomination every year, instead of placing it upon each Association separately once in five years, and in some cases oftener.

4. The Conference is not, first and most of all, held for the social and spiritual good of those who go; but for the whole denomination's benefit. Otherwise it cannot be justified. Some may go "just for the fun of it," and this is one reason for the fourth plan. All who go may be greatly blessed, if they so will and pray. Many go from a sense of duty and a feeling of loyalty to our common cause; not for a "picnic," but at the cost to themselves of inconvenience, money and valuable time. And many who do not at-

tend are, it is believed, equally as well able to go as these. They are not to be greatly blamed, therefore, who advocate the third plan, in the belief that the denomination at large, in whose interest the Conference is held, should meet all the general cost of it, including the entertainment. Sad, indeed, is it if the Conference is not looked upon by all of our churches, large and small, as being, ideally, a gathering of representative, serious, praying, loyal men and women, met to plan, not for themselves, but for the entire denomination's good. If our smaller churches would act each year upon recommendations that have been repeated often, and separately or jointly send a delegate to Conference who would bring back something of its inspiration and work, they would grow to have a truer and higher conception of the value of these yearly gatherings of our people.

5. Some say they do not wish the small and feeble churches to be taxed for the cost of their dinners and suppers at Conference. But why not say that they wish also to pay for the tents under which they worship, or eat, or visit; for the benches on which they sit; for the dishes, knives, forks, spoons, etc., of the dining department, for all of which these same small and feeble churches are now asked to help pay? The cost of our food is only one part of the cost of what we enjoy who go to Conference. And I venture to say that the friends of the third plan would be among the first to help lighten the burdens of small and feeble churches, and to accept any plan of entertainment which shall be approved by the majority of our people.

6. Readers of the RECORDER and observers of the times cannot but feel that we are passing through one of those now and then occurring crises of our denominational history—a crisis to be thought of and acted upon not so much as a danger, but as a great opportunity. For, if we shall be strong and quit ourselves like men, the present crisis will be a passage to higher ideals, holier life, broader fields, and larger service.

As now organized, Conference days are chiefly and legitimately occupied with (1) Religious meetings; (2) Meetings for annual reports and business; (3) Visiting; (4) Entertaining and being entertained. There is scarcely time for anything else. But we are now facing old and new, serious and great problems, upon our right solution of which depend our life, growth, power and usefulness. And the time has fully come, it seems to me, when representative and interested men and women, in considerable numbers, from all sections of the denomination, from the churches, and from the Conference and Societies, should come together in annual convention, in connection with the General Conference, or at some other time, for the discussion of these problems in all soberness, intelligence and love. Something like this I believe to be essential to our greater growth in mutual understanding and confidence, and in unity of spirit, purpose and work. And the subject is mentioned here because it may become more and more a part of the entertainment problem.

7. The attention of our churches, Associations and Boards will be called to this problem; to the Conference Minutes for 1900 and 1901; and to this article, in a circular letter, accompanied with a stamped and addressed

returned envelope. And they will be asked to send an expression of opinion to the undersigned at an early day. Individual letters also would be welcomed.

May safety be found in a multitude of counsellors.

A. E. MAIN,
Alfred, N. Y.

Chairman of Committee on Ways and Means of Entertaining the Conference.

NEWS OF THE WEEK.

A severe storm visited West Virginia and a portion of Pennsylvania on Sunday, March 30. A church was destroyed at Wellsburg, W. Va., where a congregation was worshipping. Many persons were injured and two or three killed. The same storm did much damage farther South and in the West, in Tennessee and Alabama. Pittsburg, Pa., was a center of destruction, and twelve or fifteen houses of worship, together with many other buildings, were much damaged or destroyed. Fifty or sixty people at Pittsburg were injured, some of them fatally.

Barnard College has secured \$400,000 by raising one-half of that sum according to a proposition made by John D. Rockefeller, who promised to duplicate any amount raised before April 1st.

On Sunday, March 30, the Patrolmen in a given police district in the City of New York, startled the authorities and all persons acquainted with the situation in that city, by arresting a large number of saloon-keepers, who were violating the Sunday law. This action is in the nature of a revolt against the existing situation, and a protest on the part of these men against signing a false statement each Sunday, that the law has not been violated in their district. The Captain of that district is on trial for neglect of duty, and it seems that a strong blow has been given to the black-mailing system among the police. Whether the action of these men has resulted from honesty or from fear, it is the first ray of light toward an actual suppression of the very great evil of bribery which has permeated the police system in that great city.

Thomas Dunn English, poet and author, died at Newark, N. J., April 1, aged 83 years. He was widely known as the author of "Ben Bolt," and of much other literature of merit.

Among the many evidences of reviving interest in matters connected with Judaism is certain large contributions toward the Jewish Theological Seminary of America, located in New York City. Gifts amounting to \$200,000 have just been made to its endowment, and Dr. S. Schechter of Cambridge University, England, is to become President of the faculty. He is considered the ripest scholar in Jewish literature now living. He is a native of Roumania, and about fifty years of age.

On the 20th of April it was announced that Andrew Carnegie had proposed a gift of \$250,000 to the City of Havana, Cuba, for the establishment of a public library. The gift was offered upon the provision that the city should provide the necessary site for a building and guarantee an adequate sum each year for improvements and maintenance. His gift has been accepted.

The silver dollar is likely to become the standard currency of the Philippines.

Probably no definite legislation will take place settling the Isthmian Canal question during the present Congress. Further con-

sideration concerning routes and terms seems necessary.

Oklahoma, New Mexico, and Arizona have a favorable chance of coming into statehood so far as the House of Representatives is concerned, but should a bill pass the House it would not be likely to pass the Senate.

Snow-storms of unprecedented severity have occurred in the Northwest and in the middle East. Passengers on a Great Northern train reached St. Paul on the 2d of April having been snow-bound for four days and five nights on the prairies of North Dakota. Two hundred and fifty passengers were thus cut off from communication with only two scanty meals a day. There was much suffering.

An important item of the news of the week is found in the observance of Dr. Edward Everett's Hale's eightieth birthday at Boston. This recognition of the value of Dr. Hale's life and work is most praiseworthy. Dr. Hale has been a man of the people in the largest sense of that word. His books, of which there are many, are all high-toned and vigorous, and especially touching those humanitarian reforms which this age needs so much. Though connected with the Unitarians, Dr. Hale's work has been larger than any denominational lines can measure, and richer in best results than can be expressed in any creed. Senator Hoar made an address of congratulation from which the following is a representative sentence. "And now what can we give you who have given us so much? We have something to give on our side. We bring you a more costly and precious gift than any jewel or diadem, though it came from an emperor's treasury.

"Love is a present for a mighty king."

We bring you the heart's love of Boston, where you were born, and Worcester, where you took the early vows you have kept so well; of Massachusetts, who knows she has no worthier son, and of the great and free country to whom you have taught new lessons of patriotism, and whom you have served in a thousand ways." A substantial sum of money was presented to the Doctor. We take this occasion to recommend all our readers, even those who are familiar with the book, to read again that wonderfully inspiring little volume by Dr. Hale, entitled, "Ten Times One is Ten," and also that other book, "In His Name," the title to which has become like a household word in Christian Endeavor Circles.

A destructive fire occurred at Atlantic City, N. J., on the 3d of April. Twelve large hotels and many smaller buildings were destroyed. The loss is estimated at \$750,000. Atlantic City is both a summer and winter resort at which Philadelphia is always largely represented. No lives were lost.

Cecil Rhodes, whose work and influence have been prominent in South Africa for so many years, was buried on the 3d of April at Cape Town, South Africa. He was a man of great wealth and equally great political prominence. He has been the special representative of Imperialism, and a bitter enemy to the Dutch Republic. Although greatly honored, so far as funeral services were concerned he died little lamented by the masses.

The extremely high price of meats is forcing the discussion of vegetarianism to the front. That the American people eat too much meat, so far as health is concerned, is admitted by many who are not vegetarians. It will not be an unmixed evil if the soaring of the meat-market shall secure greater attention to the question of healthful and economic dietetics.

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.

LEONARDSVILLE, N. Y.—The past winter has been a pleasant one and, in spite of the many blizzards to which Central New York has been subjected, there have been a number of events in connection with the church which may prove of general interest.

In February, a very interesting session of the Y. P. S. C. E. Local Union was held with this church. This Union comprises some fifteen Societies of various denominations from the different towns of this vicinity; while our own Society is by no means among the strongest, it is one of the charter members of the Union and has always held an influential place in it. Dr. Daland is now the President of the organization and is very active in its work. It was largely through his efforts that the February meeting was so successful. The attendance was unusually large, nearly 200 from other Societies being present. The afternoon session was occupied with papers and discussions, and in the evening the principal address was given by the Rev. W. B. Wallace, of Utica, who spoke very forcibly upon the subject, "The Condition of Revivals." The speaker showed that revivals of religion do not occur unless deeply desired by the churches themselves, and unless the church-members are willing, by personal devotion of all the means at their command, to aid in bringing them about.

The Woman's Benevolent Society has been for a long time an important factor in the church, both socially and financially, and this year it has sustained its reputation in this regard. Their Annual Sale, held previous to the holidays, resulted so satisfactorily, financially, that they have been able to carry out a long-cherished plan to provide better facilities at the church for entertaining. They have built over and refitted the basement of the church, and now have there a very pleasant dining-room, and a kitchen well equipped with conveniences for work. This will doubtless prove, as the ladies hope, very acceptable, not only for their regular teas, but for the larger gatherings of Association and other meetings which the church may be called upon to entertain. The ladies are planning to open the new rooms with a fitting celebration in the near future.

Last week the church tendered the pastor and his wife a donation, which gave occasion for many cordial expressions of regard for them, not alone from the congregation, but from many outside our own church society. The event was a very pleasant one, socially, and the substantial amount of money testified, in a practical way, to the feeling of the people toward the pastor.

The Sabbath-school is in a very good condition under the efficient leadership of Miss Ethel Haven, Superintendent. New hymn books have been recently purchased. At Christmas time, a collection of gifts was made and several barrels of supplies thus sent, for distribution, to our home missionary, Mr. G. H. F. Randolph, in Arkansas.

The Primary Sabbath-school and Junior C. E. Society supply interest for the little people. The former has been able, recently, to provide kindergarten chairs for their room, and has also sent \$15 from their own funds

to the Gold Coast mission. The Juniors engage in local benevolent work, besides making contributions to denominational missions. The children have been saddened by the loss of one of their number, Phebe Burdick, daughter of M. E. Burdick, a bright little girl, to whom death came as a blessed release from the pain of a very long illness.

The Annual Roll-call and Covenant-meeting was held the last Friday in March, it being the close of the church year. Many non-resident members sent letters, and the meeting was a very profitable one. Death has broken the ranks the past year, as several have been called from this life; among these, the name of Mrs. Harriet Whitford was especially mentioned, as for many years she was the oldest living member of the church. The Sabbath service of the following day was a very impressive one. Dr. Daland took occasion to make a very strong appeal for missions and a call to sacrifice, in connection with his reference to the death of Peter Velthuysen, whose death affects us all as a personal loss. He spoke very feelingly of his heroic self-sacrifice, calling him *our Stephen*, our first martyr to the missionary cause.

The attention of the church has been forcibly drawn to our larger denominational enterprises of late by the repeated calls which our pastor has received to enter upon other lines of work. It is no lack of appreciation of denominational needs which makes the church glad of his decisions, thus far, to remain with us, but rather a keen appreciation of his power for good in this pastorate and of the need of his help here. *

FOUKE, ARK.—Several very excellent letters have been received from absent members, to be read at the church covenant-meeting, which occurs soon. The second Sabbath and Sunday in each month are Elder Randolph's regular appointments for preaching here. Good congregations always attend these appointments, especially the evening services. Eld. Randolph has just returned from filling the appointment at Little Prairie, and will, this week, go to attend the dedication of the new church-building at Gentry.

The Juniors gave a fine missionary program Sabbath-day, at 11 A. M., immediately after Sabbath-school. The offering to the Missionary Board amounted to \$1.50. Very interesting remarks were made by Mrs. Lucy Randolph, Dr. M. S. Wardner, Rev. J. F. Shaw, Rev. Mr. Wilber. The entire service was a very tender one and we believe, lasting impressions for good were made. During the course of Dr. Wardner's remarks, he invited the Juniors to come to his home and see the pictures of his mother, father and other missionaries, also his large collection of Chinese curios, etc. The invitation was gladly accepted, and in the afternoon, after a short Junior meeting, the Juniors, with several friends, went to his home, where they were profitably entertained. Miss Lottie Hull, who has made her home with Mr. and Mrs. Randolph during the past year, has recently gone to visit her father and sister at Little Prairie. She will then go to Alfred to attend school. We miss her quiet, helpful presence, but are glad she can avail herself of the advantages Alfred University offers. Our Sabbath-school has just subscribed for ten copies of *The Sabbath Visitor*. The children are more anxious than ever for its appearance, since it contains a Junior Corner.

Mr. Ed. Simms, of Brownwood, Texas, a young man of about twenty years, who became a Christian and a convert to the Sabbath last September, has been working for Rev. J. F. Shaw for several months. He came here in order to be in a Sabbath-keeping community. Ed is earnest and faithful and we are glad to have him with us.

In April, 1901, Mr. S. H. Witt and family moved from Texas to Fouke. In February they went to Oklahoma, where several of Mr. Witt's brothers are settled. Mr. Witt had been in poor health for several months previous, but considered he was able to take the journey. His death occurred shortly after their arrival in Oklahoma. He was a Christian man and a Sabbath-keeper. Mrs. Witt and her eight small children have the sincere sympathy of our people and the community in general.

E. A. F.

MARCH 21, 1902.

THE ALFRED THEOLOGICAL SCHOOL, ALFRED, N. Y.

The Rev. Herman Lang, a Baptist pastor of Hornellsville, N. Y., has recently closed a series of five instructive lectures. In the first he spoke of the preacher before the prophets, such as Noah, Moses, and Joshua. In the second he dealt with the prophets, who brought divine messages to men; recorded what God spoke to them; and studied and preserved sacred music. The subject of the third was Jesus, the greatest Preacher of all, whose words gave priceless value to life, dignity to manhood and womanhood, grace to childhood, and hope to all. In the fourth he spoke of the apostles, especially Paul, the mighty preacher, faithful missionary, the reasoner, and theologian. The subject of the last lecture was the preaching of the first five centuries; and he spoke of such men as Origen, Athanasius, Augustine, and Chrysostom.

Mr. Lang has a genius for manifested enthusiasm, intense study, hard work, and the gathering of material; and he is as generous in giving out as he is diligent in gathering in. His last lecture was an inspiration, as he set forth the dignity of preaching, and the high qualifications required for the privileges and work of the ministry; and our school is greatly his debtor.

A. E. MAIN.

ON THE EAST SIDE.

On the street corner a man and woman meet. The woman carries a little child, shielding it as well as she may from the piercing cold. The child, coming from the warmth of the day nursery, shivers and tries to cuddle closer. "Any luck, John?" the woman asks. "I've tramped all day, and it's the same old story, they're turning men off, not taking on new men," he replies. "Oh, John!" The sob in her voice makes the husband wince. "And they didn't pay me to-day; they said 'Come next week.' What shall we do?" Then, forcing a brightness into her voice, she hugs the child closer, and adds: "At least, Maggie has been well fed at the nursery. She won't suffer to-night." They turn in at the alleyway. The wind howls through the hall, up the dark staircase through great cracks in the door and in at the loosened casement. And there is no fire. Presently the woman slips out; she hurries along the street, stops at the sign of the three balls, hesitates, then goes in. It is the first time, but John must be "heartened up," though she part with her wedding-ring.—*The Southern Workman*.

Missions.

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

PETER H. VELTHUYSEN.

Several months before the meeting of our last General Conference, Bro. Peter Velthuysen, in a letter to Dr. W. C. Daland, expressed a desire to go as missionary to Ayan Maim, Gold Coast, West Africa, if the Missionary Society wished to send one there, and would deem him worthy and suitable, but did not wish his desire to be made known for the present. Bro. Daland sent the letter confidentially to the Missionary Secretary. It resulted in Dr. Daland and the Secretary making an arrangement with Bro. Velthuysen to hold a conference together at the General Conference in regard to the matter. Such a conference was held, and Bro. Velthuysen decided to offer himself to the Missionary Board, if a move should be made during the General Conference to send a missionary to the Gold Coast. Such a move was made and the money pledged to send a missionary there as soon as one could be found to go. Mr. Velthuysen then offered himself to the Board as a missionary and teacher for that field. As it was urgent for a missionary to go to Ayan Maim in the early autumn, Mr. Velthuysen said he would go, if wanted, as soon as he could get ready.

The Missionary Board extended a call to him to go as missionary and teacher to Ayan Maim early in October. A number of his friends, and friends of the Mission as well, thought he ought to wait a year and more fully prepare himself for the work. The question was left with him to decide. He wished to confer with Dr. Daland, who had visited the field, had organized the church and school at Ayan Maim, and knew the present needs there, before he made his decision. Mr. Velthuysen and the Secretary went together to Dr. Daland's, at Leonardsville, N. Y., and the question of waiting a year or going that fall was thoroughly considered, *pro* and *con*; and, because of the long time which had elapsed since Dr. Daland was there; the earnest appeals for a teacher to be sent to them soon; the fact that the school had been closed; and the urgent need of a missionary and a teacher to go to that Mission to save it from disintegration, Mr. Velthuysen decided to go as soon as he could get ready. He returned to Alfred, N. Y., to prepare to start soon for the field.

On Sabbath-day, Sept. 28, 1901, appropriate and impressive consecration services were held in the First Alfred church, setting apart Mr. Velthuysen to the work of a missionary and teacher at Ayan Maim. He embarked Tuesday morning, Oct. 1, on the steamer Cymric, of the White Star line, from New York to Liverpool, and to go thence to Haarlem, Holland, to visit his parents. A number of friends, as well as representatives of the Board, were with him when he embarked. After a pleasant voyage, he arrived at Liverpool Oct. 10. Spent the following Sabbath in London; the next Monday he went to Haarlem. He spent a week with his parents and with the home church and old friends. On the Sabbath the Haarlem church gave him a very warm farewell service. Bidding farewell to father and mother, brother and sister, and friends, he returned to London, made a few short visits with friends, thence went to Liverpool, and

embarked on board the steamer Bathurst, Oct. 26, 1901, at 11 A. M., for Salt Pond, Gold Coast, West Africa.

Letters were written on board the steamer during the voyage, which were mailed at Canary Islands, and were received and published in the RECORDER of Dec. 30. A postal card was received informing the Board that he had arrived at Cape Coast Castle Nov. 19; had telegraphed to the Ammokoos to meet him at Salt Pond. He arrived there the next day, Nov. 20, and was met by Eld. Joseph Ammokoo and his son, Ebenezer. He landed weak and exhausted from a long and serious sea-sickness and from the effects of the equatorial heat. At Conference he weighed about 147 pounds, now he weighed 111 pounds. He took rooms and remained at Salt Pond until the first week in January, to regain his health and strength. He improved daily, and feeling that he should do something, he and Eld. Joseph Ammokoo held some outdoor meetings and some in a hall, which were well attended, and the people listened with great interest. Ebenezer Ammokoo interpreted his sermons to the congregation.

In writing from Salt Pond he said: "The other day when the Bathurst passed here, a gentleman with whom I had the pleasure of dining to-day, went on board; he is the agent of Fischer & Co., at Salt Pond. He said they inquired with much interest after me, the Captain saying he thought I would not live many days on the Coast. But the gentleman could tell him that I had seemed to regain my health and looked much better. Many urge whisky on me, and some lighter stimulants, as absolutely necessary for the climate, if one would prolong his life, but I have steadily refused." It is feared that Peter counted too much on his regained health and strength, and should not have held those meetings in Salt Pond.

It appears that the Ammokoos and Peter went the first week in January to Ayan Maim. We have never learned how they went, but probably on foot, and at times carried in a hammock by carriers. We have never learned where he stayed while in Ayan Maim, but probably the Ammokoos provided him a place for a home. He had begun plans for the reorganization and starting of the school. Ebenezer was his assistant and right-hand man in everything. He also arranged for holding meetings, being very conscientious that he should be doing something.

In a letter from Ebenezer Ammokoo, dated Jan. 22, it appears that they went into the Akumfi district, visiting neighboring villages, holding meetings, Peter preaching, Ebenezer interpreting the sermons, and Eld. Joseph Ammokoo and wife going with them. They walked to those places. It is feared that Peter was not strong enough, or well enough, to have done this evangelistic work. Peter had also looked about and was considering where was the best place to put a building, and what kind to build. There were some things that gave Peter a good deal of discomfort and inconvenience, and no doubt considerable anxiety and worry. His luggage was put by mistake on another steamer at Liverpool for the Gold Coast, which was not to stop at Salt Pond. He expected his luggage would be put off at Cape Coast Castle, but it was not. It contained all his light-weight clothes and many things for his

comfort in a hot climate. When last heard from he had not received them. He was compelled to buy suitable clothing at Salt Pond. The banks at Sierra Leone or Salt Pond would not cash his drafts, so he had to send them back to London to have them cashed. When he had used up the cash on hand he had to borrow money, while waiting for the return from London. The Ammokoos helped him out in these difficulties the best they could. At the last writing he had not received his money, and in all probability it had not come before he died.

In the last letter which Dr. Daland received from Peter, dictated to Ebenezer, while too weak to write, there was the following: "During the last four days I have not been well, owing to walking a distance longer than was pointed out to me, without due protection, *toward noon*. I walked the distance to meet a white man who had sent his cook and carriers to get a place at Ayan Maim. And, as he was soon to come, I went with one of the carriers; the man understood no English. The exposure in the hurried walk, and various other things, caused first headache, and other troubles arose. These experiences took at once a good deal of strength away, and before I got through talking to a dozen men and some children, last night, I had to stop on account of this temporary weakness and take my chair; and I told Ebenezer to please dismiss the people. I hope this experience will not have any serious effect after this. For a few days it put me out of sorts, mixed my brain up, and made me feel very drowsy. Now it is several days since the previous lines were written, and I am not better yet, but rather worse, and I have been eating but very little, and when I eat I eat bread with some milk, and water very warm, or sometimes coffee. My spiritual life has been low lately because I suppose I had my mind and heart too much on matters of provisions and how they should be prepared. I have also yielded under this awful listless condition to certain aversions which may have been a hindrance. The weather has been pleasant. No accidents have happened. The family of the Ammokoos well. I appreciate the zeal of the little children of the church in collecting their pennies for my support. Little children in Africa also need their Sabbath-schools to make them learn to know Jesus and sing songs of his praise."

At this writing no particulars have been received concerning his sickness and death. It is evident that he grew worse, and the Ammokoos and carriers took him to Salt Pond for medical help and better care. The death of Peter Velthuysen is inexpressibly sad. What a noble, conscientious, consecrated and self-sacrificing young man he was! He was a hero! His memory will never die. He intimated to his friends that if he should lose his life on the Gold Coast not to feel bad, or think that his going there was a mistake. God would do all things for the best. He went there for Christ and his cause in the world. There were a great many worse things and sadder things in this world than to die on the Gold Coast, if it shall be for Christ and his kingdom. In Peter's death we learn again that God's ways are not our ways. Who knows but God will bring out of Peter's sacrifice and death greater honor and glory to his name

Woman's Work.

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

IN COMMON THINGS.

MINOT J. SAVAGE.

Seek not afar for beauty. Lo! it glows
In dew-wet grasses all about thy feet;
In birds, in sunshine, childish faces sweet,
In stars, and mountain summits topped with snows.

Go not abroad for happiness. For, see!
It is a flower that blossoms by thy door.
Bring love and justice home; and then no more
Thou'lt wonder in what dwelling joy may be.

Dream not of noble service elsewhere wrought.
The simple duty that awaits thy hand
Is God's voice uttering a divine command:
Life's common deeds build all that saints have thought.

In wonder workings, or some bush aflame,
Men look for God, and fancy him concealed;
But in earth's common things he stands revealed,
While grass and flowers and stars spell out his name.

The paradise men seek, the city bright
That gleams beyond the stars for longing eyes,
Is only human goodness in the skies.
Earth's deeds, well done, glow into heavenly light.

THE work so suddenly checked by the death of Mrs. Foster, "The Tombs Angel," is not to be allowed to cease. Miss Ada Elliot has been appointed Probation Officer of the Court of Special Sessions in New York, and in this capacity will serve the unfortunate class with which Mrs. Foster did such a great work. This has been made possible by the joint action of the Justices of the Court and the Charities Organization Society, and the expenses of the work have been largely provided for by an anonymous friend who has promised two-thirds of the expenses for two years.

Miss Elliot, whose work is to begin in August, will bring to it years of intelligent study and careful training in charity work in Philadelphia, Boston and New York. In a recent article from her pen, we learn her sentiments regarding the criminal classes with whom her work will lie: "At the bottom of the probation idea is the recognition that criminals are not a class by themselves, but human beings of the same general makeup as the rest of the world—men and women, many of whom prefer to do right, but who either are especially susceptible to certain temptations, or who have been led into evil by an unfortunate combination of circumstances."

An effort is being made by members of the City Court and the Court of General Sessions to raise a fund for the purpose of procuring a suitable memorial to Mrs. Foster. It is not yet decided just what form the memorial will take, but probably some work of art, that by its dignity and beauty will be erected in the Criminal Courts Building, to perpetuate the memory of the noble woman who did such a great work there.

OUR EARLY MARTYRS.

MRS. D. E. TITSWORTH.

(Continued from last week.)

James Ochford's book written in 1642 was commanded to be burned.

Edward and Joseph Stennet belonged to a line of ministers covering several generations. It is quite probable that their parents observed the Sabbath and may have suffered for the truth. We find this epitaph, written by Edward, on his father and mother. (*Sabbath Memorial*, p. 148.)

"An Epitaph on his Father and Mother, Mr. Edward and Mrs. Mary Stennet—

"Here lies an holy, and happy pair:
As once in grace, they now in glory share;
They dared to suffer, but they feared to sin;
And meekly bore the cross, the crown to win:

So lived, as not to be afraid to die;
So died, as heirs of immortality.

Reader, attend: though dead, they speak to thee;
Tread the same path, the same thine end shall be."

Edward was one of the ministers of the Pinner's Hall church. His book, published in 1658, entitled "The Royal Law Contended For," was afterward republished by the American Sabbath Tract Society, and from the preface to that edition we learn something of his life, his ambitions, disappointments and sufferings for conscientiously adhering to his religious convictions. (*History Sabbath and Sunday*, p. 330.)

Edward Stennet, the author, was the first of a series of Sabbatarian ministers of that name, who for four generations continued to be among the foremost of the Dissenters in England, and whose praise is still in all the churches. He was an able and devoted minister, but dissenting from the Established Church, he was deprived of the means of support; and, his family being large, he applied himself to the study of medicine, by the practice of which he was enabled to give his sons a liberal education. He suffered much of the persecution which the Dissenters were exposed to at that time, and more especially for his faithful adherence to the cause of the Sabbath. For this truth, he experienced tribulation, not only from those in power, by whom he was kept a long time in prison, but also much distress from unfriendly dissenting brethren, who strove to destroy his influence, and ruin his cause.

Edward was succeeded by his brother Joseph as minister of Pinner's Hall church from 1690 until his death in 1713. He was the author of many beautiful hymns, among which is the very familiar one, "Another six day's work is done." In the *Sabbath Memorial*, edited by Dr. Jones, we find the original hymn with a bit of very interesting information. (p. 31.)

On The Sabbath.

[This devout and beautiful hymn was written by the first JOSEPH STENNET, who died in 1713. He was all his life an observer of the *Seventh Day Sabbath*, for which day it was undoubtedly composed; and it was perhaps first used by his congregation, which then met at Pinner's Hall, Broad Street, London. Having been abridged and altered by various compilers, by whom it has been accommodated to the First Day, it is now brought to light, in its original shape, from the Author's Works (London, 1732, 8vo.), IV, 231-4]—W. H. B., 1848.

I
Another six-days-work is done,
Another Sabbath is begun;
Return, my soul, unto thy rest;
Revere the day thy God has blessed.

II.
But weep that thou hast done no more
In this and many weeks before,
For him whom thou art bound to praise,
On working and on resting days.

III.
If common actions ought to tend
To praise him as their common end;
How should his glory be design'd
In everything of sacred kind?

IV.
For servile work six days are given;
For sacred use but one in seven:
When, for my work God gives such time,
Shall I begrudge a day to him?

V.
Lord, one in seven's too much for me;
And six too little seems for thee:
My time, my all besides is thine;
Nothing, no not myself, is mine.

VI.
Nothing I properly could claim
As truly mine, but sin and shame;
This guilt thou hast removed; and given
Thyself, thy Son, thy grace, thy heaven.

VII.
My soul with grateful ardor burns,
My God to make thee some returns:
Well may I render thee thy own;
Well mayst thou reap where thou hast sown.

VIII.
This grateful soul by thee redeem'd,
This holy time by thee esteemed,
And what I am or have beside,
What I can give or thou provide.

IX.
I offer all, my God, to thee:
If thou accept both mine and me,
I'll praise thy grace, thy name adore,
And wish to offer I had more.

X.
O that my thoughts and words may rise
As incense to propitious skies;
And fetch from heaven that sweet repose
Which none but he that feels it knows.

XI.

This heavenly calm within my breast
Is the dear pledge of glorious rest,
Which for the church of God remains;
The end of cares the end of pains.

XII.

With joy God's wond'rous works I view,
In various scenes, both old and new;
With praise I think on mercies past;
With hope of future pleasures taste.

XIII.

In holy duties thus the day,
In holy pleasures melts away.
How sweet a Sabbath thus to spend
In hope of one that ne'er shall end!

XIV.

Till I am so divinely blest,
I'll love this weekly day of rest;
And still, when days of work begin,
Remember there is no time for sin.

We think it interesting to note in this connection that Samuel Stennet, who wrote in 1787 the familiar hymn, "Majestic sweetness sits enthroned," was also a Seventh-day Baptist minister in London.

About this same time we find the names of two other brothers, Thomas and Francis Bampffield, men who made a marked impression upon their generation. Thomas, who was a speaker in the House of Commons under Cromwell, was imprisoned for his religious views.

Francis Bampffield was among the two thousand ejected ministers of 1662, under the act of Charles II. He was confined in Salisbury prison nine years, for non-conformist views, and at his death had completed ten years and a few months of imprisonment for Christ's sake. While in prison he embraced the Sabbath, and was baptized, and on his return to London, after his release, he founded the Pinner's Hall church. (*History of Sabbath and Sunday*, p. 334.)

"On Feb. 17, 1682, a constable and several men with halberts, rushed into the assembly when Mr. Bampffield was in the pulpit. The constable ordered him in the king's name to come down. He answered that he was discharging his office in the name of the King of kings. The constable telling him he had a warrant from the Lord Mayor, Mr. Bampffield replied: 'I have a warrant from Christ, who is Lord Maximus, to go on,' and so proceeded in his discourse. The constable then bid one of the officers pull him down; when he repeated his text; Isa. 63d, 'The day of vengeance is in his heart, and the year of his redeemed ones is come;' adding, 'He will pull down his enemies.' They then siezed him, and took him with six others, before the Lord Mayor, who fined several of them £10, and bid Mr. Bampffield begone. In the afternoon they assembled at the same place again, where they met with a fresh disturbance; and an officer, though not without trembling, took Mr. Bampffield and led him into the street; but the constable having no warrant they let him go, so he went with a great company to his own house and there finished the service."

"On the 24th of the same month, he met his congregation again at Pinner's Hall, and was again pulled out of the pulpit, and led through the streets with his Bible in his hand, and great multitudes after him; some reproaching him, and others speaking in his favor; one of whom said, 'See how he walks with his Bible in his hand, like one of the old martyrs.' Being brought to the sessions where the Lord Mayor attended, he and three more were sent to prison. The next day they were brought to the bar, and being examined were remitted to Newgate. On March 17, 1683, he and some others, who were committed for not taking the oaths of allegiance and supremacy, were brought to the Old Bailey, indicted, tried, and by the jury (directed by the Judge) brought in guilty. On March 28, being brought again to the sessions to receive their sentence, the recorder, after odiously aggravating their offence, and reflecting on scrupulous consciences, read their sentence, which was: 'That they were out of the protection of the King's Majesty; that all their goods and chattels were forfeited, and they were to remain in jail during their lives, or during the King's pleasure.' Upon this Mr. Bampffield would have spoken, but there was a great cry—'Away with them, we will not hear them, etc.,' and so they were thrust away; when Mr. Bampffield said 'The righteous Lord loveth righteousness; the Lord be judge in this case.' They were then returned to New-

gate, where Mr. Bampfield (who was of a tender constitution) soon after died in consequence of the hardships he suffered, much lamented by his fellow-prisoners, as well as by his friends in general. Notwithstanding his peculiar sentiments, all who knew him acknowledged that he was a man of serious piety, and deserved a different treatment from what he met with from an unkind world. He was one of the most celebrated preachers in the West of England, and extremely admired by his hearers, till he fell into the Sabbatarian notion, of which he was a zealous asserter."

(Concluded in next issue.)

WOMAN'S EXECUTIVE BOARD.

Receipts for January.

New Market, N. J., Ladies' Aid Society, from Mite Boxes:	
Tract Society.....	\$ 7 65
Missionary Society.....	7 65—
Walworth, Wis., Ladies' Benevolent Society, unappropriated.....	5 00
Nile, N. Y., Ladies' Missionary Society:	
Tract Society.....	\$ 2 00
Native Helpers.....	1 00
Home Missions.....	5 00
Gold Coast.....	2 50
African Mission.....	2 00
Education Fund.....	1 00
Board expenses.....	2 00—
Salem, W. Va., Ladies' Missionary Society, Native Helpers.....	15 00
Adams Centre, N. Y., Ladies' Aid Society, Miss Burdick's salary.....	12 50
Brookfield, N. Y., Woman's Missionary Aid Society:	
Tract Society.....	\$25 00
Miss Burdick's salary.....	20 00
Board expenses.....	5 00—
Brookfield, N. Y., Mrs. E. L. Rogers, Gold Coast.....	5 00
Alfred, N. Y., Woman's Evangelical Society:	
Tract Society.....	\$ 1 00
Missionary Society.....	1 00
Miss Burdick's salary.....	10 00
Native Helpers.....	5 00
Boys' School.....	2 00
Education Fund, Alfred University.....	7 95
Board expenses.....	7 00—
Welton, Iowa, Women's Benevolent Society, Home Missions.....	33 95
5 00	
Little Genesee, N. Y., Ladies' Auxiliary Society:	
Miss Burdick's salary.....	\$13 00
Board expenses.....	3 00—
Milton, Wis., Ladies' Benevolent Society, Education Fund Milton College.....	10 00
Alfred Station, N. Y., Woman's Evangelical Society:	
Tract Society.....	\$ 2 68
Missionary Society.....	2 68—
Glen, Wis., Miss L. J. Crandall, African Mission.....	5 36
Walworth, Wis., Ladies' Benevolent Society, unappropriated.....	2 00
Welton, Iowa, Woman's Benevolent Society, Tract Society.....	5 00
Daytona, Fla., Mrs. Wm. P. Langworthy, unappropriated.....	5 00
Total.....	\$205 61

Receipts in February.

Alfred Station, N. Y., unappropriated.....	\$ 34
Leonardsville, N. Y., Woman's Benevolent Society:	
Missionary Society.....	\$15 00
Miss Burdick's salary.....	15 00—
Milton, Wis., Mrs. H. Vine Clark, African Girl, Vema.....	3 00
Brookfield, N. Y., Young People's Missionary Society:	
Home Missions.....	\$ 5 00
Education Fund.....	5 00
Board expenses.....	3 00
Evangelistic Fund.....	10 00—
North Loup, Neb., Woman's Missionary Society, unappropriated.....	23 00
10 00	
Plainfield, N. J., Woman's Society for Christian Work:	
Tract Society.....	\$25 00
Missionary Society.....	25 00—
Milton, Wis., Ladies' Benevolent Society, Tract Society.....	50 00
Milton Junction, Wis., Ladies' Aid Society, African Mission.....	10 00
New York City, Woman's Auxiliary Society:	
Tract Society.....	\$ 5 54
Home Missions.....	10 00
African Mission.....	5 00
Board expenses.....	5 00—
25 54	
Dodge Centre, Minn., Woman's Benevolent Society:	
Tract Society.....	\$10 00
Missionary Society.....	10 00
Native Helpers.....	1 50
African Mission, African Girl.....	12 00
Board expenses.....	1 00
Evangelistic Fund.....	5 50—
40 00	
Total.....	\$201 88

MRS. L. A. PLATTS, Treas.

THE SUN A POOR TIME-KEEPER.

The sun does not keep good time. He is almost always too fast or too slow. Once about the middle of April he is just on time, then not again before the middle of June. At the beginning of September he joins the clock a third time, and lastly once more late in December. Now it would seem as if he were startled at the way he had neglected us. In February he fell back until he was fifteen minutes late. By the beginning of March he had made up five minutes of his loss, and before the month is over he will have caught up to within five minutes of the schedule. Meanwhile the days have been growing longer very rapidly. We begin March with our nights longer than our days. We end it with our days longer than our nights. In the one month we have added to the length of our day an hour and twenty minutes, a bigger gain than any other month can show.—*The Ladies' Home Journal.*

TRANSFORMATION.

M. B. CLARKE.

It has been said, when Life and Love
Went hand in hand together
Along the flowery path of youth
Where all was sunny weather,
Beside them danced a darling boy;
They loved the child and called him Joy.

His laughing eyes, his golden hair,
His merry moods, his beauty,
Allured them as they journeyed on,
Sometimes afar from Duty,
Who beckoned to her home, which lay
Where thorns and briars lined the way.

But shadows fell across their path,
The days were growing colder,
They stumble sometimes o'er the stones,
For Life and Love were older;
And Joy grew grave and strolled away,
And vanished from their side one day.

He vanished, but they found instead,
A child with sad eyes shining,
Far-seeing, tender, pitiful,
Beside the way reclining,
Who clasped their hands and led them on
More gently over bog and stone.

They mourned a little for their Joy,
The darling of fair weather,
But found strange comfort in the hands
Which held their own together;
This child is Sympathy, they said,
And by him we are safely led.

"Oh! fools and blind!" the Wise One said,
"The marks of time not knowing,
Who snatches something as you pass,
A greater good bestowing,
This child, which you have lately known
Is Joy a little older grown."

PALESTINE WAKING UP.

According to United States Consular Agent Harris at Eibenstock, Palestine has shown unmistakable signs of progress during the past decade, much of which is to be attributed to German enterprise. "German colonists, merchants and horticulturists," says Mr. Harris, "are awakening that part of the Levant from a lethargy of a thousand years. Three years ago a German bank was established in Jerusalem, with a branch in Yafa, which exchanged \$15,000,000 in 1901. The waters of the Dead Sea, where no rudder has been seen for centuries, are now being plied by German motor boats. A direct line of communication has thus been opened up between Jerusalem and Kerak, the ancient capital of the land of Moab, which still commands the caravan routes leading across the Arabian Desert. There is no doubt that German enterprise will also exploit the phosphate fields situated on both sides of the Jordan, when transportation facilities shall have been sufficiently developed to insure success to the undertaking.

"For many years Germany has been looking to Asia Minor and other countries adjacent to Palestine as suitable territories in which to develop German markets. The Bagdad railroad, which will lead through Anatolia, intersecting the headwaters of the Tigris and Euphrates, to the shores of the Persian Gulf, is an enterprise of vast importance, not only to Germany, as the promoter, and the Turkish Empire, but to the world at large. It is the greatest commercial and civilizing factor that could be introduced into this region, and will tap the rich territories which composed ancient Mesopotamia. Apart from new avenues of commerce, a land will be opened up to students and tourists which, owing to expense and unsafe methods of travel, has thus far been practically inaccessible.

"The great plain of the Hauran—the granary of Syria—forms the 'hinterland' or back country of Palestine. The railroad from Beirut to Damascus is said to be in financial difficulties. Twelve months ago the German

Consul at Damascus, in a report to his government, advised his countrymen to buy not only this railroad but the unfinished Halfa-Damascus railroad as well. Were Germany to acquire these lines and connect them with a railroad running from Damascus to some point on the projected Bagdad route, she would be in a position to practically monopolize the trade of Palestine and Asia Minor.

"The commerce of Palestine to-day is not unimportant. The products of the country are wheat, barley, oranges, oil, wine, nuts, figs, apples, peaches, pears, pomegranates, apricots, citrons, almonds, cucumbers, lettuce, onions, wild artichokes and asparagus, truffles, tobacco, sesame and silk, while potatoes and other European and American vegetables are being introduced by German and French colonists."—*Washington Star.*

KIND WORDS.

Cultivate kindness of heart; think well of your fellowmen; look with charity upon the short-comings in their lives; do a good turn for them as opportunity offers; and finally, don't forget the kind word at the right time.

How much a word of kindness, encouragement, or appreciation means to others sometimes, and how little it costs us to give it!

We do not need to wait for some special occasion. When calamity overtakes a friend, words of sympathy and encouragement are offered sincerely enough, yet, in certain respects, as a matter of course. Such an occasion calls for expression on our part, and we naturally respond. But why wait for an occasion? Why not speak the kind word when there is no special occasion?

In the course of our lives there must be many times when thoughtless words are spoken by us which wound the hearts of others. And there are also many little occasions when the word of cheer is needed from us, and we are silent.

There are lives of wearisome monotony which a word of kindness can relieve. There is suffering which words of sympathy can make more endurable. And often, even in the midst of wealth and luxury, there are those who listen and long in vain for some expression of disinterested kindness.

Speak to those while they can hear and be helped by you, for the day may come when all our expressions of love and appreciation may be unheard. Imagine yourself standing beside their last resting place. Think of the things you could have said of them and to them while they were yet living. Then go and tell them now.—*Luther League Review.*

"POLLY, dear, suppose I were to shoot at a tree with five birds on it and kill three, how many would there be left?"

Polly (aged six): "Three, please."

Teacher: "No, two would be left."

Polly: "No, there wouldn't. The three shot would be left, and the other two would be fled away."—*Tit-Bits.*

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucus lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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

Sold by Druggists, 75 c. Hall's Family Pills are the best.

Young People's Work.

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

More to Follow.

Seven more candidates were baptized at Ashaway last Friday night, making fifty-nine in all. There are several more to be baptized next Sabbath. What a preparation this for the General Conference next August. Let the good work go on, and let the Conference be a revival season.

Go to Conference.

We hope there will be an immense number of young people at the Conference. It will be a red letter occasion, being the one hundredth anniversary of the organization of the Conference. We will get an historical glimpse of what our people have accomplished and stood for; and in the presence of that record, we can gird ourselves with renewed faith and courage for the work which lies before us.

The Double Secret of Growth.

It is less than a century since the denomination known as Disciples of Christ sprang into being. (It is but justice to the Disciples to state that they do not like to be called a denomination, although the policy of their work seems to place them in this category.) The fact that they have grown to number over a million is due largely—almost entirely—to the evangelistic spirit which has characterized them. It is said of Alexander Campbell that under his labors great numbers were added to the church. Services were held in barns, groves and dwellings. Baptismal scenes occurred often at night by the blaze of torches or the light of the moon. Nearly every convert became a preacher, and every disciple carried his New Testament, which he used as a sword of the Spirit. They became known as "men of the Book," or "walking Bibles."

There are two statements about those converts which are immeasurably significant. "Nearly every convert became a preacher," and "they became known as men of the Book." It is not the purpose of this article to point out the flaws in the doctrine of the Disciples. It seems to your Editor that they are radically wrong on certain important points. But the secret of their growth and influence is to be found in the two statements quoted above. The application is this, we have in our denomination the Bible truth and plenty of splendid human material. I verily believe that, with our people possessed of the aggressive evangelistic spirit, and thoroughly trained in the use—not simply the study, but the use—of the Bible, there would result a mighty forward movement which would stir the whole country. We have not the faith to dream of the results which wait to be accomplished just now with the material at our hand. Moreover, I believe it is coming. Don't you?

LEAVES FROM THE DAILY LIFE OF "A READER."

A bright smile, a warm hand-clasp, a pleasant look, a kind word or even a wave of the hand, will brighten the life and lighten the burden of one who perhaps is overburdened and ready to give up the battle. You may make them feel willing to "try it again" with a braver heart and renewed courage. Do not neglect them until it is "too late."

It was so unexpected, that word of sympa-

thy which fell from the lips of a stranger. The tears could not be kept back by the one who was under a cloud of despondency, as she listened to the words, "Put your trust in the Lord and he will help you." It cheered and soothed her beyond words. It was but a "little thing," but was it not worth while?

It was a student speaking to a small congregation. I have forgotten the text and the sermon, but one thing made such an impression on me that I will never forget it. He said, "I was looking through an old notebook and came across a forgotten quotation as follows, 'Through channels of suffering, sympathy flows.' No one can offer heartfelt sympathy until they have passed through the same trial themselves; and in order to extend help to others, we must obtain the power through suffering." Many times that quotation has come to me when the days seemed dark, full of pain, doubt and indecision. I always felt cheered and soothed by the thought that through this suffering I would gain the sympathy to extend to others. Try this plan and see if you do not feel that each trial contains a blessing to you, and to those around you, if you bear it in true spirit.

We were speaking of a girl who did not have a good reputation, and was not keeping the right company, when one of my companions turned to me and said, "Do you know her?" I replied, "No, only by reputation," feeling glad that I might show that I did not have such associates. She said, "Whenever you have opportunity, speak a kind word to her, for she has no mother." The answer was so unexpected, it was a rebuke. Many times since I have thought how much more good it would do to show kindness to such instead of flinging mud at their names. A kind word or deed might be the means of winning them back into the right way.

It was but "a little thing" to bring those lilies to one on a bed of sickness; but as I looked at them through the long, painful days, I could see the message of love which they contained, and feel the friendship of the sender. And, too, it was "a little thing" for a child to bring something which she liked to please the patient; but, as I looked at the motive, the gift seemed beautiful, as beautiful as the lilies—for I knew that the heart was full of love and sympathy for me.

"Do little things bravely; it may be
That Christ is in the one that's next to thee;
And if thou do'st it well, 'twill surely bring
To thee—at last—the presence of the King."

CHINESE LIFE.

Address given by Dr. Rosa Palmborg at a public session of Iduna Lyceum, Milton College, June 20, 1901.

The recent Boxer outbreak in China has done one thing which would have been accomplished in no other way: it has turned the attention of the whole world toward China; and the country, its geography, its resources and its people are becoming known and will be better understood than ever before. Missionaries of all denominations have been obliged to come home for a time, and the people everywhere are using their enforced vacations by learning from them of the Chinese and of mission work among them; are having their prejudices broken down, and their interest increased in a way which will give a greater impetus to mission work there in the future.

Although I am not one of the number driven out of China by the Boxers, still I am glad to be at home for a time, and to have the opportunity of adding a little to the knowledge of and interest in a people amongst whom I have many loved friends.

Chinese divide themselves into four classes: scholars, farmers, laborers, and merchants; and these classes seem to be respected in the order named. To the scholar class belong all the officials, as their power of obtaining office depends on their ability to pass the government examinations and take a literary degree. Learning is chiefly valued for this reason, and it is not strange, because there is very little in their line of education which would seem interesting in itself, at least to a Westerner. The examinations consist chiefly in writing lengthy compositions, usually on the subject of government. This would seem to be a good and proper subject; but the papers being based almost entirely on the writings of the sages several thousand years old, have little or nothing to do with modern forms of government, and require almost no knowledge of other countries and their relations with their own.

It is typical of the Chinese spirit that other nations are so inferior that they are beneath their notice. It is the rude awakening to the unpleasant fact that they are not superior in every way that helps to make them hate and be jealous of the foreigners.

This awakening has come in many ways; by wars at different periods, by the opening of treaty ports, by trade. They have been shown that there are many things they do not know. They would rather shake off the hand that arouses them and return to undisturbed slumber and pleasant dreams of their own superiority. And in this they show their human nature in common with us all. Do we ever immediately thank the one who shows us plainly our own foolishness and weakness? After we have become wiser and stronger, we may look back and thank him for the mortification he caused us, which ultimately resulted in our progress. And this I believe China will do in years to come. It is too soon to expect it now, while she is still smarting under the rudeness of her awakening.

It is the official and literary class who especially hate the foreigner and everything connected with him; and if you study the history of anti-missionary and anti-foreign outbreaks in China, you will find that they always originate from lies and slanders circulated by the *litterati* of different places, representing Christianity as a bad teaching which makes people immoral and vicious in every way; accusing missionaries of stealing children, of cutting out their eyes and hearts to make medicine, etc. As learning and learned men are very highly respected in China, the common people are easily duped by them. They believe their lies and are excited to violence, although if they stopped to reason soberly they would know that the charges are false. But what poor uneducated man would think of opposing or reasoning with a scholar?

No previous uprising has been so serious as this Boxer movement, which has affected the whole of Northern China. At first people generally seemed to think that missionaries were to blame for it, but I believe that charge has been pretty well disproved now. Although I certainly do not excuse the Boxers

for their inhuman treatment and slaughter of so many missionaries and native Christians, still I cannot altogether condemn them when I consider the causes that operated to produce their hatred. Granted they are cruel, but what heathen people are not so? You may say that their civilization should make them better than barbarians, but civilization which is not based on Christianity does not teach love and kindness for others. Ancient Rome, in the time of Nero, had a fine civilization, but were its people any less cruel to Christians than the Chinese have been? The leaven of Christianity is needed to perfect their civilization, and it is this we are trying to supply with our missions and teaching of the Gospel.

But what a task it is, when we realize that so-called Christian nations by their actions are teaching the very opposite of these principles. Previous to 1840 the relations of the Chinese with foreign nations were those of trade alone. At that time the Emperor tried to stop the English trade in opium in China, because he saw it would ruin his country. But England used the sword to protect her trade, and China was forced to submit. Not only that, they were compelled to open five treaty ports to foreign nations. The Chinese then began to hate the foreigners. They remember to this day that the curse of opium under which they suffer was laid on them by the "foreign devil." After this from time to time followed more trouble with foreign powers, and each time the Chinese were made to open new ports and give more grants of land, until all the leading powers of Europe had possessed themselves of some territory. These "spheres of influence" are all along the coast, leaving little coast line for poor China herself. Then, to cap the climax, the foreign newspapers right in their own country coolly discuss the profit to be gained for European powers by the partitioning of the country amongst themselves.

The foreigners want their trade, their money, their land, and all they offer in return is their Western civilization, which the great majority of Chinese still think is inferior to their own.

Poor, ignorant, abused China!

Do you wonder that she turned and tried to drive them all into the sea?

Christian nations! She reasons that it must be Christianity that makes them so unjust, and is it any wonder that she also turns against the teachers of this doctrine, saying she wants none of it? And, say what we will of the Boxers, they have done nothing more barbarous than has been done by the foreign troops during their stay in China.

What can we as Christians do to retrieve the reputation of Christianity? There is but one thing to do, and that is to send still more Christian men and women over there to teach them and to live before them the true Gospel of love to God and our fellowman, until they shall realize that Christianity is not a system adopted by nations, but is a spiritual power, able to save to the uttermost.

The Chinese people are naturally peace-loving, and I am sure they would like to be friends with all peoples. Confucius said, "All within the four seas are brothers"; and in early days this saying was often quoted as relating to other nations. They possess one characteristic which I believe is common to most Oriental nations, that is patience. They

will endure a wrong a long time before retaliating, but the resentment which has been accumulating all comes to the surface at once. They are willing to spend an enormous amount of time in doing anything either necessary or ornamental. Their manner of life perhaps cultivates this quality. Take, for instance, their most common and most necessary occupation, rice-raising, with its tedious processes. The rice field must be prepared by building dykes around it, and then covering with water. In hilly districts it must first be made into terraces which must be perfectly level. The water is pumped into the fields from the canals by a waterwheel operated by a treadmill usually trodden by men. Then the ground must be plowed under water, a slow process, as their plows are very crude and are pulled by water-buffaloes instead of horses.

The rice is first sowed in a small spot, very thickly. When it has grown to a height of five or six inches it is all pulled up and transplanted, a few stalks at a time, in the prepared ground. Think of planting your oats or even corn in that way. Back-breaking work it is, as, standing in the water, they must bend in the same position for hours at a time. After the rice is planted, the ground must be kept constantly covered with water until it is ripe, when the water is drained off. Then it is harvested by hand much as small grains were harvested in this country many years ago. Those living in rice districts and engaged in this occupation suffer much from malaria and rheumatism.

Another occupation of the ordinary farmer is the growing of cotton. This is easier work than rice culture, but it takes a great deal of patience before the cotton raised can be picked, seeded, spun, and woven into cloth for the next year's garments. Now that so many cotton factories are established this is all it can be used for, as the price has become so low that it can be sold only at a loss.

The silk industry is also one requiring the closest attention and infinite patience. The eggs laid by the moths on soft tissue paper are kept until the next season. In the spring this paper containing the eggs is folded up and worn inside of the clothing next to the body of the persons engaged in the silk culture, until the eggs are hatched by the warmth thus imparted. They are about the size of small mustard seeds, and the worms when first hatched are merely little black moving specks. But they are immediately put into shallow baskets containing fresh mulberry leaves on which they feed, and it is astonishing how much they eat and how rapidly they grow. They shed their skins several times. During the shedding process they are in delicate health and do not eat, but have to be separated from the others until it is over. The leaves have to be changed several times a day, and large patches of ground are given up to the raising of mulberry trees for this use. When one person may raise thousands of silk worms, think of the patience it requires to watch each one individually till it is full-grown, ready to spin its silk and enclose itself in its beautiful white or yellow cocoon. Sometimes a contagious sickness breaks out among them; then each one must be watched closely, and at the first sign of sickness it is literally put in quarantine. At first one is surprised to learn that the Chinese will not tolerate hearing them called by the ordinary

name for worms, but insist on designating them as the "precious spinners". Now, after watching their culture for several seasons, and realizing that all the beautiful silks in the world are made by these industrious little creatures, I myself feel a little indignation at hearing them spoken of by the common name of worm. When full-grown they are the size of a large caterpillar, but with a smooth, pearly skin, and their bodies become almost transparent before they are ready to spin their cocoons. If dissected at this stage, they are found to be filled with innumerable coils of a jelly-like substance which becomes very hard and strong when dried. It is this of which the silk-worm-gut, so much used in surgery, is made; and it is this that they spin out into the very delicate silk fibre forming the cocoon. When the cocoons are fully formed, they are thrown into boiling water to kill the chrysalis inside and to melt the gluey substance which holds the silk fibre together. While in the water they are unwound and the first process of silk manufacture is completed. All these things are done by hand and afford work for millions of people. The Chinese are not, therefore, grateful for the introduction of machinery which does away with handwork, throwing so many people out of employment, and taking away their means of earning a livelihood. The foreigner, constructing his cotton factories and silk filatures, introducing western machinery, building steamboats and railways which render useless junks and other old means of transportation in which so many were engaged, adds another cause for anxiety, unrest and displeasure. It seems especially true in China that these things benefit the few at the expense of the many. Another characteristic of the Chinese, perhaps due in part to their patience, is their tenacity of life. A Chinaman seems able to survive many things that would be certain death to anyone else. Some of their medical practices seem more intended to kill than to save life. They have no knowledge of the anatomy of the internal organs, especially, and do not understand about the circulation of the blood. Anyone can practice who has learned to write prescriptions. Some of their medicines do no harm, while others are very injurious. Some of their practices, such as scratching the skin with a cash, pinching it between the fingers, and sticking with small knives, have the effect of counter-irritation and doubtless often relieve the patient. Careful nursing is unknown, and the most valued diet in fevers is often cucumbers and pork. Foreign physicians are greatly honored when it is learned that they have passed an examination and taken a degree, which entitles them to a high literary standing; and they are often called upon to do impossible things, such as raising the dead, for instance.

The condition of women has often been pictured as most unhappy, and in the great majority of cases it is so, but many women have quite a happy existence, though that is the most that can be said for it. They exist, few of them live in any high sense of the word. Their lives are very narrow and their interests confined chiefly to their homes and nearest neighbors. Of the world they know nothing, and as they usually can not read they have no chance of learning about it. When they do have opportunities to study, however, they prove themselves in no wise inferior to

the men. One or two girls in a family are welcome because they will be useful in doing the housework, but more are not wanted, though in wealthy families they are well-treated and sometimes even loved. If there are sons in the family, however, the most casual observer will notice the difference in the treatment of the girls and boys. The latter are usually indulged to the utmost, while the girls are made to work, and for that reason, probably, the women of China seem to have stronger characters than the men.

Although they are not supposed to have souls, they are judged much more severely than men. Immorality in a man is a thing to pass over lightly, but in a woman it is criminal. A man may kill his wife, and he will meet with disapproval it is true, but nothing can be done with him. She is his body and soul, although she may be refined and intelligent, and he an opium sot or an idiot. But if a woman has any part in the murder of her husband, ordinary beheading is too good for her; she must be put to death by the slicing process.

A woman's greatest dread is what she must endure in the future world. The worst punishments are in store for women, and many of them are such that, from the very nature of things, it is impossible to escape. A woman's brightest hope is that she may at some future time be reincarnated as a man. A heathen Chinaman never refers to his better half by the proud name of wife, but calls her his "mean inside". The most respectful title for her is "my woman," and he would not be seen on the street with her. When a man becomes a Christian, we consider it one of the surest proofs of his conversion when he appears at church with his wife, having come there in her company.

The religions of China are three; Confucianism, Buddhism and Taoism. Confucianism is the purest Chinese religion, but, it is followed and understood only by the high literary classes, and even they are affected in some measure by Buddhism, which is most universal. The pure Confucianist does not worship idols, but the worship of ancestors is practiced by every class. Buddhism, with its idol-worship and temples, its priests and its nuns, appeals more to the great mass of ignorant people. The priests and nuns dress alike and are initiated in the same way—by having their heads shaved and a number of holes burned in the skin on top by small balls of sulphur, grease and incense. These leave scars which ever afterward prove their calling. Their ranks are recruited by children who are given them to raise, and by criminals and idle fellows who are willing to undergo the painful initiation for the sake of living an easy life afterward.

Buddhist morality is based on five rules of righteousness; Not to kill anything living; not to steal, to refrain from adultery, to speak the truth, and to abstain from intoxicants. But it is doubtful if half of its adherents even know these rules, and of those who do few follow them. Chinese think the sages told them all the truth there was, so they do not care to hear more. There are no sages now, so the Golden Age is in the past, and anything that tends to take them out of the past is unwelcome. Still there are signs that some of them are beginning to feel a thirst for new knowledge as is proved by the Reform party, which numbers thousands of adherents,

who learn all they can of Western science and civilization. They print a newspaper called "Chinese Progress". In 1890 there were only seven daily newspapers in China; in 1898 there were seventy. These were approved by the Emperor, but when the Empress Dowager deposed him, she issued an edict suppressing newspapers, and only those under foreign protection dared to continue work, the number being thus reduced to nineteen. Some of the editors moved to Japan and continued to publish their papers sending them back to China from that country, which might be called "good Yankee pluck".

As a people the Chinese are very superstitious and believe in many gods and spirits which they worship through fear. Still they do not think very highly of them, if we may judge by a practice they have of giving girl's names to boys, that the gods may be deceived and think they are girls (who are worthless anyway and not wanted even by the gods). As a river cannot rise higher than its source, so a people cannot be greater than the gods they worship. When they think their gods are always anxious to injure them, and must be continually appeased by gifts and offerings, and can be so easily deceived, is it strange that the people have risen no higher? That they have not sunk still lower proves that they are a superior people, and that God is saving them for the time when they shall come to know him and shall become strong in that knowledge.

OUR MIRROR.

LITTLE GENESEE, N. Y.—It has been a long time since the Y. P. S. C. E. of Little Genesee has been heard from on the Young People's Page of the RECORDER. It gives me great pleasure to report a decided growth and an increased interest in our Society. We have been greatly rejoiced recently by the addition of a dozen or more members, and also by the renewed activity of the entire membership. On the evening of March 29, a missionary program was given under the supervision of the Missionary Committee. There was a good audience present, and all were greatly interested in the excellent papers that were presented, and the fine music that was rendered. Reports were given of each Association, stating its present condition and needs as regards home mission work. Program was as follows:

Praise and prayer service, conducted by Miss Edna Hall.

Paper, "Western Association," Miss Sadie King.

Paper, "Central Association," Oscar M. Burdick.

Music, Quartet.

Paper, "Eastern Association," Miss Ida Coon.

Paper, South-Eastern Association," Miss Amy Sanford.

Music, Quartet.

Paper, "South-Western Association," Thomas B. Burdick.

Paper, "North-Western Association," B. Frank Whitford. (Read by Miss Bertha Langworthy.)

Yours "for Christ and the church,"

COR. SEC.

A USEFUL BASE MAP OF THE UNITED STATES.

The United States Geological Survey has recently issued a reprint of a map of the United States whose convenient size recommends it for many uses. It is 11 by 16 inches, printed in blue and black; blue for the drainage and water features, and black for names and boundary lines. The principle cities,

lakes and rivers, and the state lines are the only features shown, so that, free from confusing details, it forms an excellent base map for a variety of purposes. It may be used to plot railroad lines, weather reports, crop, mining, lumber, oil and gas returns, the limits of commercial territory and zones of trade, and many other statistics, and it is useful in educational work. The map is of such size that it can readily be framed for reference or used as a desk map under a glass. It may be had for 5 cents on application to the Director of the U. S. Geological Survey, Rutherford, N. J.

LOWER LIGHTS.

For Christ and the Sabbath.

2 Cor. 4: 6.

CHARITY.

This seems to be one of the greatest lacks in the world to-day. Watching people on the crowded street, each one of whom is intent upon looking out for himself, one is impressed that there is little consideration or love in the hearts of worldly people for their fellows.

How much charity have we who profess Christ? "Though I have all faith so that I could remove mountains, and have not charity, I am nothing." 1 Cor. 13: 2. "Above all things have fervent charity among yourselves; for charity shall cover a multitude of sins." 1 Peter 4: 8. The most of us have charity to cover a multitude of the sins of our friends; but charity ought also to be extended to our enemies. "For if ye love them which love you, what reward have ye? Do not even the publicans the same?" Let us spend very little time in talking about the faults of people. It is discouraging to us, and to those who listen, and unkind and unjust, and a hindrance to those whose faults are discussed. Let us rather pray for them. As our dear Dr. Lewis said in an address some years ago, "Let us pick out the wheat and let the chaff go."

There may be one who prides himself upon being very charitable. "Oh, I have a great deal of charity for the drunkard, for the men in the penitentiary; for all these great sinners; but it seems to me that there is no excuse for one whose environment has always been good. Why should such be deceitful, untruthful or guilty of these petty meanesses?" Ah, my friend, there is the weak point in your magnanimous *charity*. We need to recognize the cause of sin. Satan can creep into the gilded mansion as easily as into the meanest hovel. This one whom you condemn, and who has been tenderly reared, has been tempted, sorely tempted. Satan has desired to have her. Are you sure you could have withstood the temptation, had you been in her place?

"Charity never faileth." Prophecies shall fail; tongues shall cease; knowledge shall vanish away. Charity, love, is eternal. "Above all things put on charity, which is the bond of perfectness." Col. 3: 14. No matter what other Christian graces we possess, this must be put on over all. It is said that the expression, "bond of perfectness," is an allusion to the girdle worn by the Orientals, which was ornamental and expensive, and was put on last, "Serving to adjust the other parts of the dress, and to keep the whole together." We must have faith, hope and charity; but the most essential—"the greatest of these is charity."

ANGELINE ABBEY.

Children's Page.

WHEN THE YOUNGSTER CRAWLS INTO MY BED.

JOHN F. COWAN.

There's a half-smothered yawn from the cot where he lies,

Supposed to be soundly asleep.
His chubby brown fist rubs the "sand" from his eyes,
And the covers fly off in a heap.
His little bare feet strike the floor with a whack;
They race like a young thoroughbred;
They slide like two icicles over my back,
As the youngster crawls into my bed.

"Hey, popsie!"—his cherry tones sing in my ear,
While his hand gives my nose a sharp tweak,
"I've come on a visit. I say, do you hear?
Why don't you turn over and speak?"
With a counterfeit snore like a blast from a horn,
I pretend that my ear-drums are lead;
But he laughs my most consummate acting to scorn,
When this youngster crawls into my bed.

"Now tell me a story; please, popsie," pleads he.
A gruff, growling protest I make.
I am too badly tongue-tied to say A B C,
And my brain's but a fraction awake.
But growling and snarling don't terrify him.
"You're a bear, are you? Just growl ahead,
And I'll be a billy-goat—br-rr-bum-blum!"
And he butts me half out of the bed.

He scoffs at my pitiful bribe of a dime.
He snuggles against my warm breast,
And cocks up his ear for the "Once on a time,"
That ushers in all of the rest
Of the Mother Goose tales and the story-book lore
And the yarns I spin out of my head;
And when I'm pumped dry, it is, "Please tell some more."

When the youngster crawls into my bed.
After stories galore, then a rollicking play
With happiness fills full his cup.
"What fierce, hungry cub has crawled in here?" I say.

"O please, tiger, don't eat me up!"
Then he roars and he ramps, with an awful hubbub.
His feet beat tattoos on my head.
His knees my poor ribs like a washing-board rub,
When the youngster crawls into my bed.

But, breathless at last, and so quiet he lies,
That his loud-thumping heart I can hear,
Until, "One, two, three, and the bumble-tee-tee,"
Our signal, sounds shrill in his ear.
He's up! For the minute I've said, "Rooster crows,"
The covers from us will have fled,
And when I have finished, "Away, then, he goes!"
That youngster will crawl out of bed.

So he grapples me tight 'twixt his arms and his legs,
And he holds me there, dogged and grim,
"Only five minutes more, Pop!" he earnestly begs;
But the shop-bell won't tarry for him.
But they make my heart light all the rest of the day,
Those pictures that come in my head,
Of the capers he cut in that rollicking play,
When the youngster crawled into my bed.

—C. E. World.

LONG-THOUGHT'S HAT.

KATE W. HAMILTON.

The children were where they did not belong, and Tommy, who should have been driving the cows up from the meadow, suddenly realized it as he heard Aunt Susan's step on the attic stairs. But Aunt Susan did not seem to think of it. She did not even reprove the children for opening the old trunk and dressing up in its quaint contents; her eyes were caught at once by the old cloak and hat that Tommy had hung upon a nail, and she forgot everything else.

"Great-grandfather's hat and cloak," she said. "Great-grandfather Eldredge."

"Why, I thought he lived way back in Revolutionary times," said Tommy, "when the men wore three-cornered hats, and not great broad-brimmed hats like this."

"Grandfather didn't. The family were more than half Quakers, and he always wore their dress. That hat saved the lives of two of the children once—or at least kept them from being carried off by the Indians."

"Indians!" Tommy's face, and Dorothy's as well, were so full of eager questioning that Aunt Susan did not wait for them to find words.

"There were many Indians in that part of the country then," she explained, "and, though they were nominally at peace with the whites, there were frequent outbreaks,

and the more unprotected settlers lived in fear of their raids. For some time our family was not molested, even when others suffered. The red men had a great respect for Grandfather, who was a doctor, and they seemed to think he had some magic power that might harm them. They called him the 'man-with-the-long-thoughts,' and he did his best to keep up that reputation.

"One summer day, when everything had been quiet for weeks, he was away from home, and in the afternoon Grandmother was called out to see a sick neighbor. That left only the two children about the place, and Grandmother cautioned them not to go out of sight of the house, and promised that she would return soon. The children were playing out in the yard with a pet kitten, and were too busy with their sport to pay much attention to Grandmother's going. The little boy ran into the house and brought out a hat of his father's, and putting it over the kitten as she lay on the bare boards in front of the house, the two amused themselves by calling their little playfellow by name and watching her attempts to escape and follow them. Suddenly the little girl caught her brother's arm and pointed toward the road along which three or four horsemen were approaching. It scarcely needed a second glance to show that they were Indians, and the frightened children fled into the house and up in the loft in search of a hiding place.

"They'll not come here; they're afraid of father," said the boy, trying to cheer his sister.

"But it seemed that the Indians knew of the doctor's absence and had taken that time to come. The children, peeping out, saw them dismount, and, leaving their horses at the gate, come slowly toward the house. They paused for a minute, and pointed toward the hat that lay before the door, as if they wondered whether its owner could have returned. They were sure he had not, and they advanced again; but just then kitty, thinking the steps were those of her playmates, tried to run before them, and the big hat went jerking and flapping down the walk in a most surprising fashion. The Indians stopped short in astonishment, and then, as the hat once more moved in their direction, they turned and ran, shouting to each other as they sprang on their horses: 'The White-Medicine is in it! The Long-Thoughts is in it!' They never stopped until they had left the house far behind them."

"A little brother and sister just like we are," said Tommy, slipping out of his long coat. "Such times are nice to hear about, but I believe I'd rather live now. Come along let's go for the cows."—*Morning Star.*

IN a school for colored children there was a little boy who would persist in saying "have went."

The teacher kept him in one night and said:

"Now while I am out of the room you may write 'have gone' fifty times.

When the teacher came back he looked at the boy's paper, and there was, "have gone fifty times." On the other side was written, "I have went home."

QUITE CORRECT.—Teacher: "What zone is this in which we live?" Johnny: "Temperate." Teacher: "Correct. Now, what is meant by a 'temperate zone?'" Johnny: "It's a place where it's freezin' cold in winter an' red-hot in summer."

THE REBUKES OF CHRIST.

We were thinking, the other day, of the "rebukes" of Christ. It might prove a very interesting study to take up the Bible and just study the instances in which Christ rebuked things or persons. He perhaps would have been glad had it never been necessary for him to utter a single rebuke, but circumstances were such that it was necessary, and so he did it. Notice two instances in which he is said to have rebuked. First, he "rebuked the wind and the sea." This showed his power in the material universe. The wind would be about the last thing that a man would think of rebuking or seeking to control. The Master himself, in speaking of it, said, "Thou canst not tell whence it cometh nor whither it goeth." One might resist it, but who would think of bidding it cease to blow? But he did, and both wind and wave werestill. This shows his power in the material world. Another "rebuke" shows his power in the world of spirit. A father came with a son who was possessed of a devil. The disciples sought to cast him out, and could not. But when Christ came he "rebuked the devil," and he departed from the young man. These two instances show the power of Christ in the two great realms—matter and spirit—and they remind us of his own words, "All power is given unto me in heaven and in earth." Human life is a struggle, and there are great forces against which we must contend. But the Captain of our salvation has triumphed over them, and through him we may be victors.—*Methodist Recorder.*

AMBULANCE DOGS.

An experiment made in the great ambulance manoeuvres at Karlsruhe, in Baden, by the General commanding the Fourteenth Army Corps ambulance was decisive of the great utility of the dogs in that service. In the first trial by daylight, two dogs were used, cross-bred shepherd dogs. The judge of the trials ordered the edge of a close forest to be searched by these animals for a distance of half a mile in length by a quarter of a mile in width; and after twenty minutes the dogs had discovered eleven men representing the wounded. In the night trial, the ground to be searched was a forest land with thick undergrowth of blackberry bushes. The night was pitch dark, and the three dogs which were sent out could be followed by their keepers only with the greatest difficulty, though every dog carried a bell on his neck to enable the keeper to follow them more surely. Ten "casualties" had been put out for the dogs to retrieve, and in half an hour every one of these ten had been discovered by the dogs and rescued by the keepers.—*Our Animal Friends.*

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Edited by

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

INTERNATIONAL LESSONS, 1902.

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LESSON III.—PETER AND CORNELIUS.

For Sabbath-day, April 19, 1902.

Golden Text:—God is no respecter of persons.—Acts 10:34.

INTRODUCTION.

With the tenth chapter of Acts we begin a new epoch in the history of the Christian church. Heretofore those who have accepted Jesus as Saviour have been Jews; but now the doors are opened to take in Cornelius, a Gentile, with his family and friends. He was already a believer in the pure monotheism of the Jews; but we have no evidence that he had, as some supposed, become a proselyte to Judaism.

Peter was prepared for this enlargement of the scope of his missionary work by a special vision. The Jews considered the Gentiles as unclean, and would not associate with them upon familiar terms. By the symbol of the great collection of various animals pronounced clean by the voice from heaven, Peter was taught that the Gentiles were not unclean in God's sight. Thus he was ready to go with the messenger from Cornelius who came while Peter was meditating upon this vision. Cornelius also was emboldened to send for Peter through a vision of an angel.

To us it seems a little matter whether Peter should go to visit Eneas at Lydda, or Cornelius at Casarea; but to the Christians of that age there was a vast distinction. Were not the Jews the chosen people of God, and all others outsiders and aliens? It is no wonder that many found fault with Peter's action, and that Peter needed the vision before he went to speak to Cornelius, and the visible manifestation of the Spirit before he formally admitted by baptism this centurion and his friends into the company of Christian believers.

TIME.—Uncertain. Probably about the year 35, although we have no proof that it might not have been several years later.

PLACE.—Casarea, about twenty-five miles north of Joppa.

PERSONS.—Peter and some Jewish Christians from Joppa; Cornelius and his friends.

OUTLINE:

1. Peter Preaches Salvation Through Jesus Christ. v. 34-43.
2. The Holy Spirit Comes to Those Who Believe Peter's Message. v. 44.

NOTES

34. **Opened his mouth.** This expression is used to introduce a formal statement of special importance. Compare Matt. 5: 2; Acts 8: 35. **God is no respecter of persons.** That is, he does not use partiality and choose one man because he is an Israelite and reject another because he is a Gentile, without regard to their individual character or deserts. In the Old Testament the term respecter of persons is sometimes used of an unrighteous judge who accepts a bribe and has regard for the one who has thus bought his favor.

35. **But in every nation,** etc. Peter does not say in every religion. It matters not what a man's race or nationality may be; if he turns to God in reverence and strives to do his duty according to the light before him, he is acceptable to God, and is in the way to attain the Messianic salvation. **Is accepted with him.** Better as in the American Revision, "is acceptable to him." This condition of conscience and this principle of action do not save a man, but prepare him for salvation. We may not arbitrarily say what would have been the fate of Cornelius

had he never heard the preaching of Peter; but we may be very sure that he needed to hear Peter's words, or else the angel would not have told him to send for Peter.

36. **The word which God sent unto the children of Israel.** The grammatical construction is a little difficult. It is probable that we have not Peter's address in full. Although two different Greek words are translated "word" at the beginning of this verse and at the beginning of the next, it is probable that they are to be taken in grammatical apposition. Peter begins his address, then, by referring to the fact that the message of Good News through Jesus had been proclaimed throughout the land and was in a general way known to Cornelius and his friends. **Preaching peace.** The word translated "preaching" means not only proclaiming, but also proclaiming good tidings. The contents of the message is peace—not in contrast to war and external strife in general, but especially in the sense of peace of mind, a state of harmony with God, freedom from the sense of guilt and from the fear of punishment. This true peace is obtained through Jesus Christ. **(He is Lord of all.)** This parenthetical remark is inserted by Peter apparently to guard his hearers from the impression that Jesus is no more than the agent through whom the blessing came.

37. **Judea.** Probably used in a broad sense, practically equivalent to *Palestine*. **Began from Galilee.** Peter ignores the Judean ministry of our Lord, which had very little apparent effect. He refers to the "baptism which John preached," as that made a great impression with the people and served as an introduction to the active ministry of Jesus.

38. **How God anointed Jesus of Nazareth,** etc. The American Revision presents a more accurate translation. Peter turns now from the general substance of the message from God to speak more particularly of the person who is himself the blessed message. The mention of the place where he was brought up gives prominence to the fact that he was a man. The divine endowments appeared as the equipments of a man. **Who went about doing good,** etc. Thus in a very few words Peter gives a sketch of our Lord's ministry. Jesus was above all others the One who did good.

39. **And we are witnesses.** For the facts of this wonderful life they did not have to depend upon reports and rumor. Peter and the other apostles were personal witnesses. **Land of the Jews,** including Galilee and Perea. It is worth while to notice in studying the Gospels that although Jesus was not always favorably received elsewhere, it was in Jerusalem that he met with the bitterest animosity. **Whom they slew and hanged on a tree.** The Authorized Version is misleading here. Jesus was not killed before he was elevated upon the cross. The word translated "tree" is literally "wood," and in this connection certainly refers to the cross.

40. **Him God raised up the third day.** Not elsewhere mentioned by Peter.

41. **Not to all the people, but unto witnesses chosen before of God.** Thus does Peter bear witness to the fact, which is noticed from a careful study of the Gospel narratives, that Jesus appeared after his resurrection to none save to his disciples. He could not appropriately have appeared unto his enemies; for they who demanded a sign of him would not have believed if he had come down from the cross or even if they had seen him risen from the dead.

42. **And he commanded us to preach unto the people.** This is the especial work of the disciples of Christ, and the subject of the Great Commission which he left them. **Ordained of God to be the judge of quick and dead.** Instead of "quick" we should read *living*; for the former word is now obsolete in this sense. Here, again, Peter emphasizes the absolute divinity of Jesus; he is to be the Universal Judge.

43. **To him give all the prophets witness.** The Old Testament is full of Messianic prophecies more or less explicit. Compare Luke 24: 27. **Whosoever believeth in him shall receive remission of sin.** There is no distinction; it matters not whether he be Jew or Gentile. Compare Rom. 10: 11. Peter opens the door wide for Cornelius and his companions.

44. **While Peter yet spake these words, the Holy Ghost,** etc. Thus did God show his approval of the faith of this com-

pany of Gentiles. It is worthy of notice that these men had not been baptized, and that no apostle had laid hands upon them. By this marked expression of his favor, God gave an unquestionable testimony to the fact that his blessings were designed for all people without distinction of race. The presence of the Holy Spirit was not merely in an inner sense of salvation; but in outward and visible marks, as for example the speaking with tongues mentioned in v. 46.

45. **And they of the circumcision,** etc. That is, the Jewish Christians which came with Peter. From chapter 11: 12 we learn that there were six of them.

47. **Can any man forbid water,** etc. Since God, by the gift of the Holy Spirit, had manifestly accepted these men, it would be very inappropriate that Peter, or any one else, should deny to them baptism, the outward mark of their acceptance into the company of believers as well as the symbol of their death to a life of sin and resurrection to newness of life in Christ Jesus.

48. **Then prayed they him to tarry certain days.** He evidently did as they desired. Compare chapter 11: 3. An orthodox Jew would not eat with Gentiles; but Peter had been taught not to call unclean that which God had cleansed.

JAMES H. FAIRCHILD,

As We Knew Him in Oberlin.

PRES. JOHN H. BARROWS, OF OBERLIN COLLEGE.

Dr. McCosh, of Princeton, once pointed to President Fairchild and said: "There is one of the profoundest theologians in the United States."—He had great depth and clearness of thinking in regard to fundamental religious questions. He taught a theology which his hundreds of devoted students found to be preachable and effective. But he is remembered and honored to-day more as a man of well-rounded and well-nigh perfect moral character than as a theologian. He belongs to the same rank of College Presidents as Mark Hopkins.

During his Presidency came the "building era" of Oberlin. Most of the beautiful stone structures of to-day are memorials of his Presidency. After the early period of radicalism and aggressiveness came the Fairchild period of more conservative thought. He had great faith in the power of simple Christian teaching and example, unaccentuated by the strenuous revivalism of his great predecessor, President Finney.

He believed that whatever the changes inevitable in all growth, the college should remain "an aggressive force for righteousness in the sphere of Christian education." But righteousness, with him, was always suffused with the light of love. The beauty of holiness was ever shining in his face. And even those who knew him but little felt that his was a radiant personality, a reminder of the Man of Nazareth. There was no lack of strength in his unaggressive and patient manhood. There must have been marvelous power in one who effected such results. It is not an easy thing to generate moral enthusiasm enough to send men and women by the thousand to work cheerfully in the hard places of life. But that mighty and gentle power, the power of the Spirit of God, was lodged in this man's character. His idea of life was summed up in three words which he wrote in my album when I, a young graduate from Olivet College, called upon him, in August, 1867: "Fidelity is success." He saw the battles of the giants, but he struck no rough blows. He believed with all his heart in the methods and mission of Jesus.

Such a life as his connects our earthly landscape with the sky. From the passing days he took not their poorest but their best gifts, not "a few herbs and apples," but the stars and kingdoms of the soul, and the sky that holds them all.

His life gives new meaning to the words of the apostle, "The simplicity that is in Christ." His modest manhood is one of the chief glories of a college founded, not upon money but upon God. Many are grateful for what he has wrought. That the moral conditions of the Mississippi Valley are as wholesome as they now are is due to him quite as much as to any one man.—*The Congregationalist*.

Go WHERE thou wilt, seek whatsoever thou wilt, thou shalt not find a higher way above, nor a safer way below, than the way of the holy cross.—*Thos. a' Kempis*.



Light Biscuit
Delicious Cake
Dainty Pastries
Fine Puddings
Flaky Crusts

Popular Science.

BY H. H. BAKER.

Natural Gas.

The natural gas industry in Pittsburg, Pa., and vicinity has assumed extensive proportions. In 1882 flowing gas was discovered, and its qualities were tested. In 1884 a gas company was formed in Philadelphia, known as the "Philadelphia Company," who now owns and controls the greatest natural gas works in the United States, if not in the world.

The land owned by the company consists of about 42,000 acres, on which there has been drilled 1,200 wells. There are only about 300 wells now furnishing gas. These send forth more than 3,112,000 cubic feet of gas, which is distributed through more than 2,400 miles of pipe. The gas thus furnished supplies over 500 manufactories and 40,000 private residences, and pays to the company annually about \$2,750,000.

The company have in their employ over 2,500 workmen in their various departments. At present the capital invested by the company in this industry exceeds forty-four millions of dollars.

During the last half of the past century many wells of flowing gas have been discovered in different sections of the country, which not only furnish light for the people in abundance, but yield a surplus which is used as fuel and in generating steam power, and for heating metals in other mechanical industries.

Moss on Trees.

It would be natural to suppose that moss requiring much moisture would thrive better on that portion of the tree least exposed to the rays of the sun; hence it would be found, if at all, in northern latitudes on the north side of the trees; this would appear to be scientific.

But what are the facts in the case? From the best information we can command, sanctioned by our own observation on the different kinds of trees we have examined, moss will be found about as follows: On the east side, amounting to 35 per cent, while on the west side it will be only 10 per cent; on the northeast side it will be 20 per cent, while on the northwest side only 10 per cent; on the north side only 10 per cent, while on the southeast side it will be 15 per cent.

By consulting these statistics we are enabled to observe the effect of the sun's heat

upon the tree, and the evaporation of the moisture in the atmosphere surrounding it.

The Holy Spirit Sent.

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear that shall he speak: and he will show you things to come."

"For God is a spirit; and they that worship him must worship him in spirit and in truth."

Unity.

The Spirit of the Father
 And the Spirit of his Son,
 On earth join together,
 And instruct every one.

MARRIAGES.

SCOTT—LOWELL.—In Nortonville, Kansas, March 19, 1902, by Rev. G. M. Cottrell, Dr. James D. Scott, of Holdenville, I. T., and Miss Pauline Lowell, formerly of Nortonville.

HUTCHINS—CAMPBELL.—March 26, 1902, in Milton, Wis., by Rev. W. C. Whitford, at his residence, Mr. Jesse Erwin Hutchins, of North Loup, Neb., and Miss Edith Eveline Campbell, of New Auburn, Minn.

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.

BROOKS.—Harriet, wife of Deacon Ephraim Brooks, fell asleep in Jesus at Waterford, Connecticut, March 28, 1902.

She had been an invalid for many years. She leaves in sorrow because of her loss a husband, two sons and three daughters, and a nephew for whom she had always cared. Sister Brooks had a large circle of friends who were won by her sweet Christian life. She will be greatly missed in the church and in the community. As our little circle is being lessened one by one, we pray that the blessing of the Master may rest upon us to make up these outward losses. Funeral services were held at the Seventh-day Baptist church on the 30th of March, the pastor, A. J. Potter, officiating.

A. J. P.

BABCOCK.—Martha Jane Chipman Babcock, third child of Nathan F. and Martha Burdick Chipman, was born in Hopkinton, R. I., Oct. 19, 1831, and died in Hope Valley, R. I., March 30, 1902, aged 70 years, 5 months, 11 days.

She was united in marriage to Elias L. Babcock Nov. 14, 1849; four children were born to them, three sons and one daughter. One of the sons died in infancy. In early life she gave her heart to Christ and was baptized by Rev. Stephen Burdick, and united with the Seventh-day Baptist church in Rockville, R. I., Nov. 6, 1858. In June, 1861, she was dismissed by letter to unite with

the First Seventh-day Baptist church in Hopkinton, and in April, 1867, she re-united by letter with the Rockville church from the Hopkinton church, retaining her connection with this body until her death. She was loved and respected by all who knew her. She leaves a husband, three children, six grandchildren and one brother to mourn their irreparable loss.

A. M. C.

TEFFT.—Near Edgerton, Wis., March 22, 1902, Mark Tefft, aged about 53 years.

He was born in Allegany County, N. Y., and was the son of Benjamin Tefft. He was left motherless and homeless when little more than a babe, and was taken to the home of an aunt, Mrs. Geo. Odell, who soon moved to Utica, Wis. Mark has always been unfortunate, having become totally deaf, and was rapidly losing his sight. He was returning from Edgerton walking upon the railroad track when he was struck by a passing train and instantly killed. Though he had led an unsettled wandering life, he was tender-hearted, true to his friends and helpful to such as stood in need of help which he could give.

L. A. P.

BURDICK.—At Unadilla Forks, N. Y., March 29, 1902, of tuberculosis of the bowels, Phebe Luna Burdick, second and youngest daughter of Morton E. and Abbie Burch Burdick, in the 11th year of her year.

Little Phebe was born June 10, 1891, and was a child of a sweet and loving disposition, always willing and helpful, beloved by all her friends. During the last four months of her life she was a patient sufferer, enduring intense pain and distress without a murmur. She loved her Saviour and was resigned to her Heavenly Father's will. Funeral services were held at her parents' home, near Unadilla Forks, N. Y., April 1, 1902, conducted by the pastor of the First Brookfield church, of which her parents are members and in the Sabbath-school of which she was a scholar. Interment at Unadilla Forks.

W. C. D.

Special Notices.

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

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

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.
 29 Ransom St.

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

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