

# THE SABBATH RECORDER.

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

VOLUME 58. No. 15.

APRIL 14, 1902.

WHOLE No. 2981.

Thoughts for  
Centennial  
Year.

THE importance of considering certain fundamental questions which appear in our denominational history in this Centennial year cannot be easily overestimated. Among those questions are the following:

1. Why were Seventh-day Baptists brought into existence in the English Reformation, and why have they not been pushed out of existence by adverse circumstances since that time?

2. What have been the fundamental and essential principles in our faith and practice which have kept us alive and given whatever of strength we possess?

3. What have been the most serious hindrances to our growth, and development in spiritual life, from without and from within?

4. How important have conscientiousness and an intelligent faith in the Sabbath as a fundamental truth been in perpetuating our denominational life?

5. What is the outlook for the future along those lines of faith and practice which have formed the strength of our existence for the last 300 years?

6. What evidences of strength or of weakness, of coming success or coming failure, does a careful study of the present situation reveal?

7. Are we well prepared as pastors and people to meet present demands and strengthen our denominational life for the first half of the present century?

8. Are there any essential changes in the prevalent form of preaching and in prevalent business practices which are necessary to our denominational strength and to our immediate and future growth?

9. How far are we influenced, consciously or unconsciously, toward wrong views and practices concerning the Sabbath, by the prevailing no-Sabbathism and the growing disregard for Sunday?

10. What new methods and efforts can we enter upon to secure a revival of interest in our denominational mission, and an increasing devotion to our denominational work?

The consideration of the foregoing questions must be undertaken in the light of history. Either adequate and essentially vital causes gave birth to our denomination, or else temporary and unimportant influences brought about our beginning. Our existence has continued for more than three hundred years, either because we have held to an important and fundamental truth, or because we have held with dogged bigotry to an unimportant notion concerning the Sabbath. Our history means much, both as to the past and to the

future, or it means nothing of value, either now or hereafter. No one who is thoughtful can escape these and similar conclusions. If the Sabbath question be as important in its relations to Christian life as the Protestant world believes, theoretically, our position as conservators of fundamental truth is of as great importance as any question involved in the Protestant movement. Overwhelming as the responsibilities may be, we cannot escape them. With this centennial year we must rise to higher and larger conceptions of our place, or be forced to admit that we are clinging to something valueless and following after futile hopes which have no essential basis. If this Centennial year does not secure this deeper investigation concerning our history and our place, and a corresponding strengthening of our position, it will bring increasing weakness. There are times when, through long-existing causes and ever-operating influences, destiny culminates so that the decisions of a day or a year determine the future for years, if not for centuries. We have reached that point. The year 1902 A. D. will be the starting-point of new vigor and an actual increase of denominational strength, or it will mark a period of increasing decline. He who doubts this cannot be deeply thoughtful. He who attempts to waive these facts aside will increase weakness and invite failure. The centennial year of the Conference has come. More than two and a quarter centuries of denominational history are here with their lessons and demands. Our carelessness will not drive them away and our indifference to their demands will not lessen them.

Trusting God  
and Relying  
on Self.

THE following request opens the way for considering an ever-present question: "I would like to venture a request. You have illumined so many vital questions for me in your editorials that I long for your help on one more. It is this, as briefly as I can state it: How to reconcile absolute and implicit reliance upon God and his loving support with a courageous, manly, self-reliance. One sees many professing such faith in God whose weak lives appear cowardly, particularly to the criticising skeptics. Of course it is an old question, but it has come to me with new force of late. Anything you feel inclined to say on the subject, through the RECORDER, will be thankfully received by one humble reader." All such questions are greater than we can grasp, but enough can be known to give a firm foundation for faith and works. As the children of a loving Father, we are passing

through this life, the main purpose of which is our development and fitting for something better yet to come. Such freedom of choice is given us, and such necessity for choosing is laid upon us, that, on the one hand, we must always exercise the power of choice and cultivate self-reliance. That our wisdom and our power in doing are limited—often in a narrow degree—does not lessen this necessity for making choices and for self-reliance. We are like children learning to walk alone, and must needs learn through stumbling in order that strength and self-reliance may be developed. Seen from the other side, our lives are bounded by divine love, and enfolded in divine helpfulness. That love is sure to meet our wants when the limit of our power is reached and the necessary development of our strength has been attained. When and how the divine help ought to come to us, the Father knows better than we, but that it will come in proportion as we are willing and able to receive it, and according to divine wisdom, there can be no doubt. Absolute reliance on divine wisdom and help ought to be the means of development, strength and self-reliance; for the divine help is supplemental to our weakness, and not antagonistic to it. We are to learn God's will concerning all questions of duty, as far as possible, and to follow those lines of duty and action which that will indicates. We must do this with self-reliance which finds its real strength in the consciousness that God will not permit us to be tempted above that we are able to bear, nor to fail beyond retrieving. Write it down as part of your creed that God never mocks us with false hopes nor leaves us unhelped amid the ruins of our mistakes and failures. If it seems that he comes to our aid too slowly, always have faith to believe that his wisdom knows best. If it shall happen sometimes that one must wait in weariness, let that weariness grow restful in the consciousness that God watches while you wearily wait. In a word, walk every path of duty relying on yourself as helped of God and not independent of him. Believe that every honest effort thus to walk will find full support from the Father above, soon or late. Trust the divine help absolutely, but not in weak passiveness, as though God ought to carry you in his arms. But do not doubt that when you have done your best, or when you sink under increasing loads of entangled mistakes, that God will lift you, burden and all, if need be, or will give you strength that will make the overwhelming burdens of to-day the more joyous duties of to-morrow. Divine love never fails.

The Father's care never sleeps. The Father's hand is never weak. To-day, or some coming day, every true hope will be realized, every laudable purpose will be fulfilled. Walk confidently, bravely, humble and reliantly. As we attain the larger vision, self-reliance and absolute dependence on God blend as parts of one beautiful picture. They are not separate caricatures of futile hopes and useless endeavors.

\*\*\*

Denomina-  
tional Teach-  
ing in the Sab-  
bath-school.

The following note explains itself and opens a field which is of no small importance for the consideration of our Sabbath School Board and pastors:

I have been impressed with the thought that the Sabbath-school could be made more of a training-school for our children than we are making it. I do not wish to revolutionize our schools, but could we not have, at least, one of our quarterly review lessons as a Seventh-day Baptist lesson? We have Temperance Day and Children's Day, Christmas and Easter lessons. Make it a day when the teacher is expected to talk with each member of the class to strengthen them and show them how much we depend upon them to take up this truth and help publish it to the world.

But my attention has been called to the matter anew, by hearing one of our women remark that her boy, after a discussion on religion with a neighbor boy, made this remark, "Mamma, why do we not have a catechism, or a teacher to teach us our reasons for keeping the Sabbath?" Would it not be a help to have a prepared program published in the *Helping Hand* once a year in the place of the review? Mrs. G. W. Post.

CHICAGO, Ill., March 25, 1902.

Doubtless more or less instruction in matters pertaining to denominational life and its demands is given in our Sabbath-schools; but the suggestion of Mrs. Post that at least once in the year there should be a definite program to be followed in each school is an excellent one. Our readers know that an universal law demands the early education of children in that which is to have a bearing upon their future life. Those religious denominations are comparatively strongest which do most in teaching their children the distinctive doctrines and practices that enter into the growth and existence of the denomination; but it must be confessed that Seventh-day Baptists have done comparatively little to accomplish such a result, although the accomplishment of such a result is vitally essential to our work and our existence. The RECORDER commends the consideration of Mrs. Post's note to the Sabbath School Board, and urges that some such step be taken in addition to the catechism which is already in the course of preparation.

\*\*\*

About  
Tariff  
Matters.

"MODERN Tariff Systems" is the title of a monograph just issued by the Treasury Bureau of Statistics. It presents in concise form a statement of the three distinct tariff systems now applied in the principal commercial countries of the world, and is of especial interest at this time in view of the tariff discussions and pending tariff legislation in certain European countries. The tariff systems now in use among the prominent commercial countries of the world may be classed under three heads: (1) The General Tariff System; (2) The General and Conventional Tariff System; and (3) The Maximum and Minimum Tariff System. The system of a general tariff is the simplest of those enumerated, and consists in having a single schedule of import duties, which is applied to the goods of all countries without distinction.

Such a tariff is altogether an act of the legislative branch of the government. It takes account only of the needs of the home country, and recognizes foreign commercial relations only in so far as the latter are in harmony with home interests.

The system of general and conventional tariffs, however, makes a distinction between goods which come from different countries. The fact that nations which make use of a general tariff often find themselves compelled to change this tariff when they later make commercial treaties is evidence of how difficult it is to maintain such a tariff intact. But, since modern nations are practically compelled to have more or less commercial relations with each other, some way of regulating these relations must be found, and the usual method of securing this end is by means of a mutual understanding between the countries in question. Generally one nation declares itself ready to grant some concession or reduction in its tariff if a corresponding concession is offered in return. If an agreement is reached a treaty is then made, and, as a rule, the willingness is expressed to make further treaties with other countries under similar conditions. Such a treaty will usually introduce new tariff rates. If the state substitutes these rates for those in the general tariff, then no change in the system takes place. The usual course, however, is for the state to now maintain two columns in its tariff schedule; the first for those countries enjoying the "most-favored-nation" treatment, which is called the treaty, or conventional tariff, and the second containing the original rates, for those countries not receiving this treatment, and termed the general tariff.

The rates of the conventional tariff are, of course, never higher than those of the general schedule, and are usually lower. It may be, however, that one nation regards it of importance that a certain rate, a reduction of which is refused by the other power, should not be increased during the period for which the treaty is made. The making of an agreement that rates shall not be changed is termed "binding" such rates. That is, the conventional tariff schedule is composed of reduced and "bound," or fixed rates. The general schedule may be changed at any time without breaking any of the conditions of the treaty; but the conventional schedule can only be changed by the consent of both parties.

The general tariff is framed with the acknowledged purpose of being the basis for the negotiation of commercial treaties. A conventional schedule is drawn up in these treaties, and, by the action of the most-favored nation clause, the conventional tariff becomes so extended in application that, as a rule, it is the exception to apply the general tariff. For this reason, the general tariff is regarded mainly in the light of a preliminary sketch of the real tariff. As a consequence the rates in the general schedule are not infrequently made rather high, so that they can readily be reduced and concessions demanded in return. There is always the possibility, however, that the negotiations may be broken off for some unforeseen reason, and the undesired high rates become actual rates. This possibility generally exerts a restraining influence in the framing of the general tariff. The course which events

in the field of commercial policy may take will always exert considerable influence in the formation of such tariff schedules, but the main consideration must always be the needs of the home producer.

\*\*\*

The Law  
of Service.

We present on another page a sermon by Rev. George B. Shaw, preached at the opening of his pastorate in Plainfield, N. J. The law of service in Christ's kingdom is truthfully set forth in his references to the various forms of service through which he has passed to his present place. Forms of service vary with times and circumstances, but the spirit and the purpose is one and the same in all true work for Christ and his church. If some "non-commissioned officer" is now serving faithfully on some field where there is "no glory and not a cent of pay," he will never serve more actually, even though coming years may bring abundant changes. The special value of Bro. Shaw's sermon is in the illustration of the one great Christ-given law of service which pervades the kingdom of the Master.

\*\*\*

Salem  
College.

THE *Salem Express* for March 28, 1902, sent out a four-page, illustrated Supplement, which contains an Historical Sketch of Salem College. The supplement contains cuts and biographical sketches of President Gardiner, Rev. J. L. Huffman, and six other members of the present College Faculty. Other cuts of groups of graduates and students, with various pictures of the grounds and buildings, also appear in the supplement. Any one desiring to know concerning this growing and efficient institution of learning will do well to send for a copy of the supplement; address *Salem Express*, Salem, W. Va. We congratulate the College on the appearance of this supplement, and on its excellent work. May it live long and flourish mightily to fight ignorance and teach its pupils to hate evil.

\*\*\*

The Sabbath  
of Christ.

A WORD to subscribers. Delay has been made necessary in issuing *The Sabbath of Christ* because of certain questions arising in connection with the mailing of it. We hope to have these points settled, and to place the next number in the hands of our readers, at an early day.

#### SOME UNIVERSAL PRINCIPLES IN HISTORY.

III.

Applying the theory of development still further, it is apparent that a reversal of this false process of development demands supernatural help. No process of evolution can go back of itself and produce that which the germ does not contain. All organic processes are self-perpetuating, until some power stronger than the one which is carrying on the development interferes. There is no passage by evolution from an illegitimate to a legitimate development, any more than from a rose to an oak. There is a great gulf between profane and sacred history, which none can pass unless divine power lends its aid. Free-will, abused and perverted, does not possess the power of self-remedy. Original purity and obedience could not produce sin and disorder. Disobedience only could create them. If it be objected that man, having the

power to create sin and unholiness, must also have the power to re-create himself in righteousness, we answer:

Such a theory rests only on an *apriori* claim. There are no facts to support such a claim. No examples appear in history wherein men or nations have thus returned to God, unaided. On the contrary, universal consciousness and experience affirm that such a thing is impossible. All systems of religion rest upon the idea that divine help is absolutely essential to salvation, and release from this abnormal downward development.

In the light of all experience, we know that God is constantly at work seeking to reclaim and save men from sin; and hence whenever the disobedient agent turns his face toward obedience, by repentance, he is working with God by yielding to the divine invitation. The divine power then enfolds him and the new life is begun. If this be called the recovering of the divine power and life, the case is not altered, for the divine power is always creative. It is light and life. Its normal action is to give life. Hence our proposition is sustained that the reversal of the abnormal process in history depends upon the incoming of a new, higher, and more powerful creative force. By this method progress is not changed, but the course of the development is turned upward.

#### CHURCH HISTORY GOD'S PLAN OF RECOVERING MEN.

The same general principles apply to denominational history. Church history is the development of God's plan for restoring men to purity and oneness with himself. In its working men are brought approximately near to that original state in which there was no sin. The coming kingdom of the Redeemed will be the perfection of church history, in which we may expect to find perfected communion with God. Church history is the record of a process of restorative development. Christ often described this process as an organic growth. Matt. 13: 31-33, gives the following:

Another similitude proposed he to them, and said: The kingdom of heaven is like a kernel of mustard seed which a man took and sowed in his field, and this is the least of all seeds, but when it is grown, it is greater than all the herbs, and becometh a tree, so that a bird of heaven may come and nestle within its branches.

In Mark 4: 26-28, we have the same thought in the following words:

And he said: So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise by night and by day, and the seed should grow, and shoot up, he knoweth not how, for the earth bringeth forth the fruit, first the plant, and subsequently the ear, and at last, the complete wheat in the ear.

These similies teach the idea of a vigorous organic development through successive stages as plainly as it can be taught. The idea of unceasing movement and assimilating power is clearly expressed in Matt. 13: 33, where we have the parable of the Hidden Leaven. The power is unseen, yet active, and the leaven works on, until every particle of the meal is reached, penetrated and changed by it. Such illustrations abound in the teachings of Christ, and they show clearly that he conceived of his kingdom as a vital, organic development in the world of spiritual forces. He thus represents it as having infinite power to draw unto itself and assimilate to the divine likeness all who will believe.

#### WHENCE COMES CHURCH HISTORY?

Since all processes of development originate in and are carried on by some power which creates the principle that is involved, we must inquire what power produces church history. From whence is this restorative and redemptive movement among men? We answer:

*It comes from the presence of the divine Spirit controlling and guiding in human life.*

Men are led to accept and obey this divine power through the different revelations which God has made of himself. Hence it is just to say that the creative power in church history is the revelation of God to men. We use the term revelation here in its broadest sense, including all special revelations which have been made, are being made, or will yet be made. In general, there are three forms of revelation: The Bible, among books; Christ, among men; and the Holy Spirit, among unseen spiritual influences. These combine to enlighten, redeem from sin, and give life to men. To him who will believe there comes new life through these, leading him into purity and a holy normal development. In a generic sense, revelation is a unity. It is continuous. It began when the serpent-bruiser was promised. It will continue to the end of time. It is the power which produces sacred history in contradistinction from profane history. The latter, as we have said, is the product of man's disobedience. Revelation proclaims that "Whosoever will, may come." It gives the new life to each one who heeds God's call. This life developing in each, unites each with the others, thus producing a true, living organism. Thus the history of the "called ones," the "Ecclesia" of God is begun and continued.

#### SACRED HISTORY AN UPROOTING AND IMPLANTING.

Since this restoring process is being carried forward in a world where abnormal development abounds, it cannot be straight-forward and uninterrupted. It partakes of the nature of a conflict. It is at once an uprooting of evil, and an implanting of good. It involves collisions and conflict between the divine will and the human will. Hence church history presents certain peculiarities and characteristics which must be considered carefully. The actual history of the church is not ideal church history. We shall find that church history actualized in human experience is not a perfectly normal process. The divine power works in the domain of human freewill, to aid and to redeem men. It does not control them absolutely, regardless of their choices. Within the limit of their power, men are left to choose; therefore, we find in church history the combined action of the infinite and finite wills. The finite being still affected by the abnormal process, both from within and from without. Paul presents a graphic description of personal experience, which is also a representative picture of church history, in his letter to the Romans 7: 15-26. Our denominational history presents all the phases of general church history.

SOME boys were asked what they knew about the Pharisees. "They are a mean lot, sir," said one boy. "Why do you say so?" "Because some of them brought a penny to Christ once; and he took it in his hand, looked at it and said: 'Whose subscription is this?'"

#### Prayer-Meeting Column.

##### TOPIC FOR APRIL 25, 1902.

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

**Theme.—The law of God within the heart. Matt. 22: 35-40.**

And one of them, a lawyer, asked him a question, trying him: 36 Teacher, which is the great commandment in the law? 37. And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38. This is the great and first commandment. 39. And a second like unto it is this, Thou shalt love thy neighbor as thyself. 40. On these two commandments the whole law hangeth, and the prophets.

**John 15: 10.**

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

**Heb. 10: 16.**

This is the covenant that I will make with them After those days saith the Lord: I will put my laws on their heart, And upon their mind also will I write them.

There is no difference between the law of God in the Old Testament and in the New. A higher conception of the law as an inward guide rather than an outward obligation is developed in the New Testament, as shown in the lesson for the evening, but it is the same law which appears in Exod. 20: 1-17, and is explained in Exod. 19, Deut. 7, and other places in the Old Testament. This is an important fact for us to consider in these days when so much is said concerning the abrogation of the Ten Commandments and the establishing of a new law by Christ. It is not in any sense a new law, but a more spiritual conception of our relation to the law. When written in the heart, as is beautifully expressed in Heb. 10: 16, the power of the law is intensified and the sense of obligation is increased. Many of the evil results that have appeared in the Christian church along the lines of no-lawism are due to this misconception. All spiritual life is enriched and uplifted when God's law is written in our hearts.

#### NEWS OF THE WEEK.

Sunday, April 6, in New York "was a Sahara," so far as open saloons were concerned, when compared with previous Sundays. A good deal of agitation has been created by the course which the police have taken in attempting to enforce the Sunday-closing law. The general situation has been complicated in some respects and clarified in some by the present developments, but there is abundant evidence that the action of the police is a sort of temporary and self-protective step rather than a movement for genuine and permanent reform. The saloon-keepers are urging the movement forward, undoubtedly with the ulterior purpose of creating a reaction. It is too early to decide what the final result will be, although these new developments in the matter show how widely the city government has been corrupted by bribery, and how persistent and powerful the saloon element is. Politics and personal ends are the main factors in the present situation.

The will of Cecil Rhodes, whose death we announced last week, has brought to light a side of his character and his purposes in life not well understood heretofore. He has devised millions of dollars for the purpose of education, founding scholarships in Germany, England and the United States, with the avowed purpose of drawing these three great branches

of the Anglo-Saxon race into closer unity. One special purpose characterizes these provisions, viz., the development of higher education among English-speaking people, through Oxford University in England as the central point of study. His plans are magnificent in view of their greatness and the excellence of the purposes which he seeks. If those to whom he has left the task of fulfilling them shall accomplish what is possible, through them, great good to the cause of education, and we trust to the cause of Christian civilization as well, will ensue.

On the 9th of April, President Roosevelt made an address at the Exposition Auditorium in Charleston, South Carolina. Addresses were made by F. W. Wagener, President of the Exposition Company, Governor McSweeney, of South Carolina; Governor Aycock, of North Carolina, and Mayor Smyth, of Charleston. He also presented a sword to Major Jenkins. His speech was loudly cheered and greatly appreciated.

Santos-Dumont, the aerial navigator, arrived at New York on the Steamship Deutschland on the 10th of April. He is a young man, twenty-eight years of age, who has done more to perfect aerial navigation within the last few years than has ever been accomplished before. He comes for the purpose of making exhibitions of his airship, competing for prizes, etc.

Miss Ellen M. Stone, the American missionary who was held captive by the Brigands in Bulgaria for many months, reached New York on the 10th of April.

On the 11th of April notice was received in London that, after prolonged negotiations, the Boer leaders have agreed to terms of peace. While these terms are not announced, it is believed that the conditions proposed by England have been accepted.

The body of Cecil Rhodes, the great South African millionaire, has been carried to its final resting-place, upon his former homestead in the Matoppo Hills. The funeral procession accompanying the body was five miles long. The coffin was hauled to the almost inaccessible summit of the Kopje by twelve oxen. Two thousand native Africans witnessed the Christian burial ceremonies, which they supplemented after their own fashion by the "sacrifice of fifteen oxen to the shades of the great dead chief." The tomb is chiseled from the solid rock.

Congress is still working at the Philippine situation and the question of Cuban relief in matters pertaining to the tariff.

Two new and interesting items of news concerning the situation in New York City were reported April 11. District Attorney Jerome, in a speech before the Men's Club of the Judson Memorial church, in Washington Square, New York, argued at length that if the present excise law is enforced under the Reform Administration, the entire city government will pass into the hands of the rum element again, with little or no hope of any future relief. He asserted, as he has done before, that, if it were possible thus to do, neither the state nor the city government has the right to enforce "the American Sabbath in its traditional aspects upon the public."

On the 10th of April, Magistrate Tighe, sitting in the Myrtle Avenue Police Court, Brooklyn, N. Y., gave a decision which is likely to play a prominent part in future excise trials. His decision was that "there is noth-

ing in the liquor tax law to prevent the sale, without sandwiches or meals in any form, on Sundays, of seven-eighths of the lager beer which is sold in the saloons of Brooklyn." This opinion is based upon the fact that the laws designate "malt liquors" and that seven-eighths of the beer does not contain malt.

#### THE PREX PARTY ABROAD.

PREX JUNIOR.

##### VI. EGYPT AND THE PHARAOHS.

The dear land of our Saviour is the most precious field of study in all the world for one who loves the name and the cause of Christ. Next to Palestine, in Biblical and historical interest, the student of the Orient naturally turns to Egypt, which in point of age thrusts its civilization back into the dim past as far before the birth of Abraham as we are to-day removed from the date of the birth of Christ.

At the time of the building of the Great Pyramid, 16,000 years ago, "Egypt possessed a written language, a grammar, a literature, a philosophical religion, a school of art, a knowledge of mathematics and mechanical arts, an established hierarchy, and a social system."

But the well-known age of the civilization of Egypt is not its chief attraction to the Biblical and historical student. In Egypt are preserved, as nowhere else in the world, the monuments and physical forms of the past.

The Prex party, each assisted by three native guides, climbed to the top of the Great Pyramid, a height of 470 feet, and sat down there to meditate on the fact that when Moses led the Children of Israel out of Egypt that Pyramid was older than the city of London is to-day, and its origin and history were doubtless more mysterious to him and his fellow Israelites than they are to us to-day, who have dug our way into its interior and read the inscriptions on its ancient tombs. We stood upon the prostrate statues of the Great Rameses, the oppressor of the Israelites, and know that Moses looked upon these same statues many a time. We looked into the face of the Sphinx, and knew that a thousand years before Abraham went down into Egypt that same Sphinx was standing there, silent and solitary, the image of the Egyptian god Harmaku; that two thousand years before God gave the Law to Moses, on Mount Sinai, the inscription on the Sphinx had been written.

But not alone in pyramids and statues did we see and handle the material forms of the remote past. The ancient tombs of Egypt have in recent years yielded up to the persistent antiquarian the treasures of their mummied dead, which they had concealed from view for so many thousands of years. The Egyptian art of embalming the dead has long been a lost art, but it has preserved for the use of modern nations not only the history, but the forms and features, of the men who made the history of ancient Egypt. At first thought it seems a sacrilege to drag from their tombs the bodies of these ancient dead, and expose them to the gaze of the curious throng. But to the thoughtful student it may come to be God's method, used in infinite wisdom, to show a race of scientific and critical scholars, such as we have to-day, the truths of Biblical narrative; and make real to us the actual characters who lived in the

past, and who without such a testimony to their existence and their character, might easily be assigned by us to the fabrications of tradition and mythology.

In the Geizeh Museum, at Cairo, we looked upon the face of Seti I., the Pharaoh whose lips commanded that the male children of the Hebrews be killed, and from whose murderous breath the little Moses was hidden in the rushes of the Nile. And we know from the inscriptions on his tomb that he is the monster of that time and that history; we know that it was his daughter Themuthis who found that little ark, and rescued its inmate, so that he became the deliverer of the Children of Israel from Egyptian bondage.

Side by side with Seti I. lies the mummied form of his son Rameses II., the greatest builder, and perhaps the greatest tyrant, Egypt ever produced; and we know from the inscriptions which he left that he is the cruel oppressor of the Hebrews and that his son and successor, Meneptah, whose mummy has never been found, is probably the Pharaoh of the Exodus.

To look into the faces of these men and associate them with the inscriptions which they have left, places before us tangible proofs of their existence and evidences of their character, and the work which they wrought.

The Prex party spent five days in viewing the beautiful country of the Nile, and in studying the ruins and monuments of that past civilization. How strange it seems! The same beautiful Nile river and the same fertile valley extending for hundreds of miles between the deserts—yet the former things have passed away. Cairo and Alexandria have some elements of thrift and progress, the result of England's magic touch. But aside from the two cities, and small parts of them, the whole country is in the darkness and decay of the Moslem faith and the Moslem life. Bedawins, in mud villages or ragged tents make up the population. Ignorance, superstition, crime and beggary are the chief characteristics. What has wrought the change, reduced the former splendor of ancient cities and temples, and begotten a race so wanting in industry, thrift and progress? There can be but one answer. Ancient Egypt was built by the labor of slaves whose task-masters drove them to their work. The Christian ideal of unselfish service of man for man, the brotherhood of man and the Fatherhood of God, must be present in every nation or it will die and crumble to dust. The present-day Ottoman Empire lacks that spirit and it is everywhere thronged with "backshesh" beggars, who seek a gift from others, and are unwilling either to support themselves or to contribute to the sum-total of human earnings.

Such a religion and such a social system are rotten at the core, and can never produce permanence or progress. Western civilization, with England at its head, is breaking the power of the Moslem in Egypt, and a new Egypt must soon arise. The English language and the steam railway are the most powerful agents to-day for promoting a Christian civilization in these Oriental lands. England and America may as truly be missionaries in Egypt, Palestine and the Philippine Islands, as Paul was in Athens, Malta and Rome.

As this number is finished the good ship "Celtic" is sailing through the Strait of Messina, between Scylla and Charybdis, and the smoking summit of Mount Aetna is in sight. It is eleven o'clock at night and a beautiful moonlight lends a strange enchantment to the scene.

MARCH 25, 1902.

**DEDICATION SERVICES.**

Beautiful weather, a large congregation and other agreeable conditions were enjoyed at the time of the dedication of the new Seventh-day Baptist church at Nortonville, Kansas, on March 19, 1902.

All the various churches and faiths of our little city were well represented in the congregation; thus showing the friendly spirit of the people of this community in rejoicing with those who rejoice, even though not of their own particular denomination.

The Rev. M. B. Kelly, of Chicago, delivered the dedicatory sermon. It was masterly, Scriptural, appropriate, and came from a heart filled with the spirit of love. Its many practical points and suggestions were well worthy of the careful consideration of his hearers.

Rev. G. M. Cottrell, of Topeka, an ex-pastor of the church, offered the dedicatory prayer. He also assisted at the consecration service in the evening. The music was excellent and appropriate.

**MEMORIES.**

Many tender memories clustered about the "old church," which was a sacred spot to many, where the Lord had so long met with this branch of his people, and so many times poured out his Spirit upon them. At that dear old place many found their Saviour in the forgiveness of sin at the foot of the cross. Many broken families followed the last remains of their departed dear ones from it to their last resting place in the "city of the dead." Thus in joys and in sorrows were the cords of tender ties woven around the "old church." The fact that the Lord is not confined to any certain place for meeting with his people has been fully demonstrated, for he has already richly blessed them in their new house of worship.

The church was organized with fourteen constituent members, eight of whom have passed on to the land of rewards. It has now a membership of 283. During the present pastorate 77 accessions have been made to the list.

ments, the church is looking forward to still greater heights to be secured in the future, realizing in some measure the importance of its mission in bearing the message of reconciliation of souls to God which has been committed to its care. It considers this eventful day as the time of setting a new mile-stone to mark its progress and growth in the Lord's service.

GEO. W. HILLS, *Pastor.*

**IMPRESSIONS OF GENTRY, ARKANSAS.**

While in Gentry recently for the purpose of attending the dedicatory service of the new Seventh-day Baptist church, I received some very distinct impressions of the place and its opportunities which may be of interest to others. No one has persuaded me to write about the delightful climate of the place or its peculiar attractions as a fruit-growing region in order to boom Gentry; for it seems to need no boom. But my most vivid impressions were upon its religious rather than its secular prospects, and it is of these that I wish to write: First, I was greatly surprised to find that our people had completed such a pleasant and commodious house of worship. My surprise was greatly increased to find a church organization of ninety members worshipping in the new house, and thirty others ready to join; and, including children, a total of two hundred and ten Sabbath-keepers in the society.

In the second place, while there is some hostility manifested toward Seventh-day Baptists by a few inconsistent and intolerant people, I was profoundly impressed by the large numbers who attended our services, by the marked attention they gave to a presentation of the Sabbath question, also by their hearty greeting and sincere faces. It is evident that the majority of the people, and the most conscientious ones, are kindly disposed toward the Seventh-day Baptists, and favorably impressed as to Sabbath truth.

Thirdly, as a result of the foregoing, taken together with the fact that there are several other villages near Gentry where our people are requested to hold meetings, I was impressed that if it were possible to send several thoroughly consecrated quartets, with strong preachers, into that country, much would be done for the advancement of righteousness and truth. The opportunity is much more auspicious because we have a good, strong church located at this center which can follow up any interest that may develop, and the members of this church are anxious for such an effort to be made, and are willing to aid in every way possible, though it will not be possible for them to do much financially.

May the dear Lord direct in this important work.

M. B. KELLY.

CHICAGO, Ill., April 4, 1902.

**TRACT SOCIETY.**

*Receipts for March, 1902.*

D. T. Rounselle, Dodge Centre, Minn.....	\$ 5 00
Mrs. L. M. Groves, Brockwayville, Pa.....	1 00
Dr. S. C. Maxson, Utica, N. Y.....	5 00
C. Latham Stillman, Westerly, R. I.....	5 00
Woman's Executive Board.....	45 54
Churches:	
Cumberland.....	7 25
Pawcatuck, R. I.....	64 03
Plainfield, N. J.....	21 30
"    Sabbath-school.....	12 35
"    Special contribution on debt, collected by	
"    Woman's Society for Christian Work....	188 75
First Brookfield, N. Y.....	22 13
Brookfield, N. Y., Young People's Missionary Society....	10 00
	\$ 387 35
Publishing House Receipts.....	807 40
	\$1,254 75

E. & O. E.

PLAINFIELD, N. J., April 1, 1902.

F. J. HUBBARD, *Treasurer.*



SEVENTH-DAY BAPTIST CHURCH BUILDING, NORTONVILLE, KANSAS.

**BEGINNINGS.**

The church was organized in 1863 under the labors of the Rev. A. A. F. Randolph, who became its first pastor. His successors in this relation have been S. R. Wheeler, J. J. White, G. M. Cottrell, J. M. Todd and George W. Hills. The last named is now in his sixth year of pastoral relation with the church.

During the early years of its history this was known as the Pardee Seventh-day Baptist church, and its meetings were held in the homes of its members. In 1866, the "Lane school-house" was built, which was used as its place of worship until its first building was erected in 1883, two miles north of Nortonville, which was then about the center of the society. The changes in conditions and needs incident to the development of the country and the removal of many of its members to town led to the changing of the place of worship from the old to the new. The old church was taken down carefully in August, 1900, and the materials used in the construction of the one just dedicated.

**DEACONS.**

The church has been blessed by a very able and devoted board of deacons, but death has removed one after another until, at the transfer of Deacon S. P. Griffin to the mansions above, Deacons O. W. Babcock and B. O. Burdick alone remained. This made the calling of others necessary. We believe that it was under the influence of the Holy Spirit that selections were made of W. E. M. Oursler, C. G. Wheeler and F. W. Kenyon. These men are well and favorably known throughout the community as men of high religious and business standing and integrity.

At the evening service these men were ordained. Brother Kelly preached the ordination sermon, after which Pastor Hills offered the consecrating prayer, while hands were laid upon the bowed heads of these men who were thus consecrated to this holy office. Both services were deeply impressive, and many present caught new glimpses of Divine things which are alone "spiritually discerned."

Standing on its present plane of attain-

## Missions.

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

EVANGELIST J. G. BURDICK has been holding evangelistic meetings with the Jackson Centre church, Ohio, for quite a number of weeks, with good interest. The attendance was large until the measles broke out in the village and community, which interrupted the meetings very much. As the measles subsided, the attendance was better and the interest somewhat regained. There are several ready for baptism when they are fully recovered from the measles and the weather becomes suitable. The church-membership has been greatly revived. The church is making an effort to secure a pastor. Pastor A. G. Crofoot resigned the pastorate of the church and settled last winter as pastor of the Cartwright church, Wis. Evangelist Burdick has held a few meetings at Stokes. He is at this writing (April 6) at Holgate. He will return and hold meetings at Stokes, as also baptize the candidates at Jackson Centre, and remain there awhile.

MRS. M. G. TOWNSEND held a series of meetings for several weeks with the Albion church, Wis. The interest was rising until measles broke out in the community. Five persons from fifteen to forty years of age accepted Christ and offered themselves for baptism and membership in the church. Mrs. Townsend presented during the meetings some strong sermons on the Gift and the Baptism of the Holy Spirit, and upon the Sabbath Question, which were gladly received and did a great deal of good. Her daughter, Esther, during the Spring vacation of Milton College, assisted her in the singing and in the young people's meetings. On account of the spread of the measles, the meetings closed. Six persons united with the Albion church, five by baptism and one by letter. Others to be baptized. The church revived and strengthened by the meetings.

AGENTS and salesmen for business firms and corporations go to India, China, Eastern and Western Africa for business and pecuniary gain. People go to these countries, exposing themselves to dangers and perils on land and sea, to the deadly climate and fatal fevers, that they may make money and a fortune. Many die, failing in gaining their object. They lost their lives in seeking a fortune. The business world deems such efforts all right, and expects such losses. But how is it when one for Christ's sake goes to India or China, or to the deadly climate and fever districts of Africa, to carry the light of salvation into dark Paganism, to bring men for whom Jesus died to his saving knowledge? Shall business men say, or Christian people say, such persons threw away their lives, or were sent to their death? God forbid. Christ gave himself for us. Such persons give themselves for Christ and the salvation of men. They possess the same sacrificial spirit and purpose of their Saviour and Lord. How much nobler, higher, grander and more heroic to brave danger, give life for such an object, than for gold and silver and worldly honors! God blesses such a sacrifice by the uplifting of humanity and to the triumph of the kingdom. Though one may die upon the missionary field on the very threshold of his labors, that death may

accomplish more through Christ and the Holy Spirit than years of labor. Let us try to see in such sacrifice and such giving of life as God, Christ, the Holy Spirit, and the angels in heaven see it, and want us to so see it.

MISS E. A. FISHER, after fourteen (14) months of most excellent work among the children and young people on the Southwestern field, has returned to her home at Shiloh, N. J. The following statement concerning some receipts on the field she wished to have published on this page:

Mr. Whitford:

You recollect I wrote you in October, 1901, asking what disposition I should make of the money given me on the field; and, after consulting the Committee, you wrote me to use it in the work in whatever way I thought wise. I send you a little statement of the money received and its use, in which you will be interested, I think.

While at Crowley's Ridge received from the following:

Mr. William Shannon.....	\$1 00
Mrs. William Shannon.....	50
Mr. R. J. Ellis.....	1 50
Mrs. R. J. Ellis.....	1 00
Mr. George Gelsler.....	50
Mr. William Bruce.....	2 00
Mrs. Mollie Ellis.....	50

While at Little Prairie, from:

Henry Lemonds.....	1 00
Making a total of.....	\$8 00

I used the money as follows:

25 Bibles at 20 cents each.....	\$5 00
Supplies for Little Prairie Sabbath-school.....	55
"    "    Fouke Junior Christian Endeavor.....	45
Postage.....	80
Lamps for Little Prairie church.....	1 20

The lamps were bought just before the Association held at Little Prairie, but I have written to have the lamps sold and the proceeds turned into the church treasury, as the church is now nicely lighted through the kindness of friends at Alfred. The Alfred church gave chandeliers and wall lamps, and the Ladies' Evangelical Society of Alfred paid the freight on the same.

Mrs. Stephen Babcock, of New York City, paid postage on eighteen Bibles donated by the American Bible Society, and also one-half the postage (the Society paying the other half) on the twenty-five Bibles purchased of the Society.

Twenty-four Bibles were given away at Crowley's where Bibles were very scarce indeed. Twelve Bibles are in the hands of Miss Vida Booty, Secretary of the Little Prairie Sabbath-school, to be given to the members of that school. The other seven Bibles have been partly distributed at Fouke.

Hoping that the use of the money will meet with your approval, I am very truly yours,

ELIZABETH A. FISHER.

### NEW FINDS IN EARLY CHRISTIAN LITERATURE.

The Biblical scholarship of Europe is now for the first time reaping some good results from the friendship that exists between the Sultan and the Kaiser. A special irade of the former, recently published, directs that the whole Christian literary contents which have recently been found in the famous Kubbeh-el-Chasme, or treasury, at Constantinople, are to be sent to Berlin as a gift of the Sultan. This is the outcome of an agitation that has been carried on by several German savants for a number of years. The Kubbeh traditionally is a storehouse of the Christian literary remains saved from the destruction of the great St. John Basilica in Damascus. Through the influence of the present chancellor of the German Empire, Von Bulow, permission was granted two years ago to have these literary remains examined, the Sultan having given orders to have a complete catalogue of the Kubbeh documents prepared. A young Syrian scholar from Berlin, Dr. Violet, was at once sent to investigate.

The rather confident hope that older copies of the New Testament than the Vatican or the Sinaitic would be found was not realized. But the Christian languages, Syriac and

Greek, were not lacking, and after much careful work in cleaning and photographing these documents, which were all in a rather dilapidated state, Dr. Violet has made a number of finds of special interest to the student of the early and earliest Christian literature. The leading documents of this class are the following: (1) A unique fragment, consisting of Psalm 78 in Greek and Arabic, the latter written in Greek letters, so that the old pronunciation of the Arabic can be readily determined; (2) Samaritan fragment of the Pentateuch; (3) fragments of the New Testaments in the Greek language, dating from the fourth and fifth and possibly from the third century; (4) remnants of unique translation of portions of the Old and of the New Testament into Palestinian Syriac, probably not unlike the dialect spoken by Christ dating from the fourth or fifth century; this collection, including large parts of Pauline letters, supplementing the old Palestinian translations of the Gospels found on Mount Sinai; (5) 117 sheets of old Syriac prayers, of special importance for the study of the worship of the old Syrian church; (6) a Hebrew fragment of the Pentateuch, of uncertain date; (7) 25 sheets of a Greek psalter in old uncial letters; (8) a large fragment of a Greek church father; (9) 47 sheets of an unknown commentary of Theodore of Mopsuestia in the Syriac language; Hebrew, Greek, Latin, and Armenian; (11) a portion of a Latin letter of King Baldwin IV. of Jerusalem addressed to a merchant; (12) an old French account of the crusades.—*Public Opinion.*

### CHINA.

#### TESTIMONY TO MISSIONARIES.

A well-known English officer, Major Young-husband, whose publications regarding his extensive travels in Eastern Asia have had wide circulation, writes a letter to the *London Times*, using these striking words:

"Do not let us forget that the most important and the most far-reaching work in China is not done by our official representatives, nor by our enterprising merchants, but by that great body of Christian men—and women, too—who are giving their lives to impart to the Chinese the accumulated knowledge of the West, and, more important still, to infuse into them that new spiritual influence without which Western learning is of little avail. The missionary has received but lukewarm encouragement so far. Can we not, now, at any rate, when he is about to prove himself a success, give him that true warmth of sympathy and support which he sorely needs and richly deserves?"—*The Missionary Herald.*

#### WASTE AND SERVICE.

Mary's ointment was wasted when she broke the vase and poured it upon her Lord. Yes; but suppose she had left the ointment in the unbroken vase? What remembrance would it then have had? Would there have been any mention of it on the Gospel pages? Would her deed of careful keeping have been told over the world? She broke the vase and poured it out, lost it, sacrificed it, and now the perfume fills all the earth. We may keep our life if we will, carefully preserving it from waste; but we shall have no reward, no honor from it, at the last. But if we empty it out in loving service we shall make it a lasting blessing to the world, and we shall be remembered forever.—*J. R. Miller.*

## Woman's Work.

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

### SPRING.

The spring is dawning. Over all the trees  
A veil of filmy green is lightly thrown;  
There comes a whisper on the gentle breeze  
That speaks of blossoms and of fields new sown.  
The weeping-willows hanging o'er the stream,  
Their golden pollen fling upon the air;  
The plow-boy with his strong and faithful team  
Goes singing o'er the field with ne'er a care.  
He hears the bluebirds singing blithe and free,  
The catbird scolds him as he passes by,  
And everywhere in grass and bush and tree  
Is joyous life, for Spring is drawing nigh.  
And when his tasks are done, he wanders where  
The first frail, sweet arbutus may be found,  
And brushing off the last year's leaves with care,  
He finds it nestling close against the ground.  
He loiters slowly on the homeward way,  
The stars look kindly on him from the height;  
The last gleam of the swiftly dying day  
Is hidden by the purple robe of night.

—Baltimore News.

THE readers of the Woman's Page will learn with true sorrow of the continued ill health of Mrs. Rebecca T. Rogers. It will be remembered that it was on account of her failing strength that she was obliged to give up her position as editor of the Woman's Page of the SABBATH RECORDER, an office that for seven years she had held to the full satisfaction of all her readers. It was hoped that lightening of her burden incident to the giving up of this literary work would tend to restore her health, and for a time it seemed to do so, but she has grown gradually worse, and since December has been under the doctor's care and much of the time has needed the services of a trained nurse. She now seems to be improving a little, but the gain is slow. Those who for many years were helped, encouraged, and strengthened by the messages that she gave to us on this page, will, we are sure, be saddened to learn of her illness and will gladly unite in praying the loving Father that he will in his goodness bring health and strength to this sister, who has so long and so faithfully served us.

CLEAR water on smooth rock  
Could give no foothold for a single flower,  
Or slenderest shaft of grain;  
The stone must crumble under storm and rain—  
The forests crash beneath the whirlwind's power—  
The broken boughs from many a tempest shock,  
And fallen leaves of many a wintry hour,  
Must mingle in the mould,  
Before the harvest whitens on the plain,  
Bearing an hundred fold.  
Patience, O weary heart!  
Let all the sparkling hours depart,  
And all thy hopes be withered with the frost,  
And every effort, tempest-tost—  
So, when all life's green leaves  
Are fallen, and moulded underneath the sod,  
Thou shalt go not too lightly to thy God,  
But heavy with full sheaves.

—E. R. Sill.

### OUR EARLY MARTYRS.

MRS. D. E. TITSWORTH.  
(Concluded from last week.)

Among the early Seventh-day Baptist ministers of the church in Bull Stake-alley (since known as the Mill Yard church) was John James. (*Sabbath Memorial*, p. 184.)

In the person of John James we have a noted instance of martyrdom for nonconformity, and for obedience to the Sabbath. October 19, 1661, while Mr. James was preaching at the meeting place in Bull Stake-alley, he was arrested, tried and committed for a time to Newgate prison, then sentenced to be hanged at Tyburn, near Hyde Park, and while still alive to have his entrails drawn and his heart taken out and burned; his head to be taken off and placed first on London Bridge, and afterward set up on a pole in Whitechapel opposite to the meeting place in Bull Stake-alley; his body to be cut into quarters, and a quarter placed on each of four of the seven gates of the city.

Mr. James gained great sympathy and respect for his

devotion and submission to God. On the day of his execution he was bound to a sled and drawn through the slush of the streets to Tyburn, where he spoke with great power, and prayed with such fervency that the hangman would not execute the full tenor of the sentence, but in compassion permitted him to become fully dead before he was drawn and quartered. In other respects the sentence was executed. His quarters were exposed on four of the gates, supposed to be the four nearest to the meeting place, namely, Aldgate, Bishopgate, Moorgate, and Aldersgate. What became of the fragments of the body is not known, but God will reward this faithful martyr when the souls beheaded for the witness of Jesus and the word of God (Rev. 20) shall come to life and reign with Christ.

Joseph Davis, a member of the Mill Yard church, lost all his property, and was imprisoned in Oxford Castle ten years prior to 1672.

John Rogers, Lawrence Saunders, and Thomas Hubbard were burned at the stake in the reign of Bloody Mary, the Queen of England. They are not known to have been Sabbath-keepers, but were the ancestors—in all probability—of the well-known Sabbath-keepers, James Rogers, Tobias Saunders, and Samuel Hubbard, all among the first members of the Newport Seventh-day Baptist church.

When we hear of such sufferings endured by the faithful adherents to Sabbath truth three and four centuries ago, we feel that "surely the lines are fallen unto us in pleasant places," and yet, within the past twenty-five years more than one person has suffered imprisonment, in our own country, for this same obedience to conscience in regard to the Sabbath. (Some of them were among the Seventh-day Adventists). We recall the name of Daniel C. Waldo—a member of the Seventh-day Baptist church in Casseawaugo, Pa., who was arrested for working on his own farm on Sunday. He died before his case was brought to trial.

So we see it is not at all times an easy matter to stand firm, even in these days. We see going from us those who are weak in this respect, and yet we feel sure there are many of our young people who, if tried, would stand the test through fiery trials of persecution.

My dear young friends, this is not a dead issue, but a live question of the present day, and while we are permitted to serve God according to the dictates of conscience, yet we know not what the future holds for us as a result of the fierce agitation of this subject at the present time. Let us not criticise so much our Sunday neighbors as to their laxity in the observance of that day, as to show them by good example that we believe in the Sabbath by keeping it holy. Do not be afraid or ashamed to be known as a Seventh-day Baptist, wherever you are. It is not necessary to make one's self disagreeable by so doing, but a true soldier of any cause will win far more respect than a traitor or coward, though his cause may be a peculiar or unpopular one.

May we not all of us feel it an honor to uphold the banner of Sabbath truth in all its battles and in its onward march to final victory.

### DEATH OF PETER VELTHUYSEN.

To the Editor of THE SABBATH RECORDER:

Dear Brother:—Peter Velthuysen, our missionary on the Gold Coast, is no more. We are stunned, stricken and smitten to the dust, overwhelmed by the greatness and the suddenness of this sorrow. A noble young soldier of Christ has fallen in the fight. We honor him. We mourn for him as one mourns for his only son. Three continents

contain those bereaved. We must pray to God to comfort his grief-stricken parents and the little flock in Holland, whose loss is deepest and most personal. We must pray to God to console and cheer the little band of black brothers and sisters at Ayan Maim, whose sorrow and perplexity are great. The light sent them in which they rejoiced is suddenly snatched away and the gloom is bewildering. They need our sympathy. I know them personally, and though they may not be skilled to express it, they feel most keenly their responsibility for the life entrusted to them. We here in the United States have suffered an irreparable loss, and we need to pray that our faith be not shaken nor our zeal for the work caused to flag.

We must not let this blow, terrible as it is, knock away the foundations of our faith. We by present experience are learning what other peoples have had to know. As a people engaged in mission work, we have not hitherto resisted unto blood, striving against sin. So far as I know, this is the first Seventh-day Baptist missionary who has died on the field as a direct result of the perils of the situation.

This young man, so worthy, so dear, is our Stephen, albeit his name is Peter. This experience will mark a crisis in our labors. Shall it be a test to prove our fidelity or to reveal our shame and weakness? We must not let it cause us to give up this mission. Let us mark Peter's grave with a monument and let that be the rallying point for our prayers, our contributions, our service, and our devotion. Where he has died let us go and conquer in the name of Him who died for us all. God spared not his own Son for us. Let us not count our lives dear unto us, but go forward. This is a missionary field to test our faith. To live and labor or to die in an African village demands the very best stuff of which heroes are made. And it is such heroes, whether they live or die, who best serve our Master's cause. Peter's life is not wasted, except we may waste it by letting his death make cowards of us all. It may be pardoned me to write this, for I have been where our brother died, and may venture to say I know a little about it. I know what it is to feel dizzy and drowsy from the heat and from the atmosphere of the tropical jungles. I know what it is after preaching to have my hands tremble and to think I would faint away, and have to sit down. But I could wish (so far as I am personally concerned) that I might have been with Peter Velthuysen and shared his fortunes in helping the dear black friends raise their standard.

There must have been some cause for Peter's death. We may not know just what that cause was. He evidently did not soon enough become used to the change of climate. It was too sudden for him. He was ill before he first reached Salt Pond, as appears from his letters. If then he could have gone back to sea and taken a partial return voyage, he might have recovered, as many do. If he had had a companion with whom he could have taken counsel—but a consecrated worker does not like to "waste" the Board's money or to do things that would make the friends at home utter criticisms. If he had had a companion he might not have gone to walk in the sun toward noon. He was cautioned before he went never to walk any distance in the sun after 8 o'clock in the morning.

"Money answereth all things." Money

could have saved Peter's life. Money in sufficient amount at the right time might have enabled us to send two instead of one, as no doubt we should have done. We have had some hard rubs. We sent Mr. Booth to British Central Africa and afterwards sent Mr. Bakker there, who is now holding aloft like a hero the standard. If we could have sent another with Mr. Booth the result might have been very different. Why didn't we? "It would have cost too much." What has the ultimate cost been? Let the Sabbath Evangelizing and Industrial Association answer. I think I am not wrong in supposing that one thousand dollars, which we thought we could not spend, might have saved twice that amount to the Sabbath Evangelizing and Industrial Association cause. So one thousand dollars more for the Gold Coast might have saved a man's life. But it is not a loss if we go forward. "Penny wise and pound foolish." That has been one of our errors. But it is not irrevocable. These words are not a censure upon the management of any of our Societies or upon any individual—but upon us as a people. We have proven the words of the wise man: "There is that withholdeth more than is meet, but it tendeth to poverty." Let us believe the other part, "There is that scattereth and yet increaseth." Let us humble ourselves under the mighty hand of God and repent, and then in faith go forward to conquest.

We must not be frightened away from the Gold Coast because Peter Velthuysen died there. I knew a white man who has lived at Salt Pond off and on for thirty years, and he was alive and well. I knew a missionary on an island off the Liberian Coast who had been there sixteen years with his wife. Pretty shrivelled and skinny he was, but he was alive all the same. I wish the friends to believe what I wrote in my report upon returning from the Gold Coast. I told them the climate was deadly. Some may have thought I was exaggerating. Now Peter Velthuysen is dead they will believe that; but let them give equal credence to the other truths I uttered in that report. One is that if a mission there is to succeed during the next century or half century, it must *in the lines pointed out and under efficient white control*. That is the rock on which the Wesleyans have made moral and spiritual shipwreck—trusting to educated and half-educated (spoiled) native men. It is well for us to think of bringing some one (say Ebenezer Ammokoo) to this country and educating him at Tuskegee, finishing him off at Alfred, and then send him back as a missionary after years. This is good. But the other must be done also. Unless haply we have a Booker T. Washington to send out. Such are raised up once in a millennium. Further, on Ebenezer Ammokoo depends largely the present success or failure of the interest there. In Holland is an aged and revered minister whose life-work will soon be over, the father of our beloved Peter. He doubtless looked forward to the time when our hero would succeed him as pastor in Haarlem. Instead he is in Paradise. In Ayan Maim is an aged and revered man of God, Joseph Ammokoo, whose course will soon be finished. He may die at any moment. He is the one cord on which all there depends. He looks to Ebenezer, his youngest boy. He loves him and has hopes of him. If he comes away for a considerable

term of years, some one else must be at hand. Further he is the one who can be of the greatest assistance to any white man who goes there as a missionary. We must not, even for a time, weaken the force on the field.

Just as I know that a missionary in West Africa may (not must) die at his post, just so I know that the plan I outlined for the work there is the one to follow. *But it will cost too much*. Everyone has told me that. I remember once that Robert G. Ingersoll said in a lecture that "if the Gospel were true the salvation of the world cost too much." Had he (the infidel) been in the Lord's place—so he said—he "would not have made the sacrifice." Doubtless. And so for us to say, "It will cost too much," is to proclaim ourselves *infidel* rather than *faithful*. Do we believe? Then let us go forward. With the money raised to avenge Peter's death will come also the heroes ready to follow in his train. We are not lacking the heroic stuff. This, O my friends, is my heart's cry to you. Let me not read in letters or in print, let me not hear from the Board, or in Association or Conference the words "Give up."

WILLIAM C. DALAND.

LEONARDSVILLE, N. Y., April 1, 1902.

#### LETTERS TO THE SMITHS.

To the Rev. Frank E. Smith:

*My Dear Nephew*:—You told me once something concerning yourself that is well worth commendation by him who sits in the pew. You said that you had learned during the few years you had been preaching not to go on with a sermon more than fifteen minutes after seeing in your congregation evident signs of uneasiness—such as glances at the clock, drawing on gloves, buttoning coats, adjusting wraps, yawning, fidgeting about and various other tokens that your audience is getting tired.

Yes, I wish to commend you for having learned so much. I do not think any preacher should continue his remarks one minute beyond fifteen when he can plainly see that his hearers are losing interest in what he is saying. And I think, too, that he should train his eyes to a fairly quick vision in respect to these tokens. They are often slight, almost unconscious signs, but they betray much.

In general, an audience expects about so much from a preacher—say thirty or forty minutes, possibly forty-five. If he has something to say and says it in a straightforward, honest, earnest way, those who have come to hear him will be likely to listen eagerly, and help him with their attention. Up to the time for closing the discourse the general attitude is receptive. But, unless the message is of more than common interest, and the personality of the preacher strong, within ten minutes after that time there is apt to be a great relaxation of mental activity and some depression of spirit. Within another five minutes the general attitude is anything but receptive. Then it is most certainly time to stop. Yes, Frank, you are wise not to drag out your sermon a minute longer than that.

When I was a boy—in the old log school-house—I used to hear the preacher say, after I thought it time for him to stop, "Now, just one more point and I will close." I came to think a point must have some length to it, but I tried to sit still and wait. Then he

would say, "One word more and I will be done." I had not yet learned about that figure of speech called *prevarication*, and so I took his statement literally. Still I tried to be patient until he announced several more "last words," and then began on his "conclusions," of which there were more than one. I took him literally, I say, and came to have my boyish opinions of him. He no doubt wished to influence me for good, but I was soon shut up to him.

It is well for all of us, Frank, who wish to gain and hold the confidence of the average boy to study not only him, but ourselves; to see ourselves as he sees us.

One time a strange preacher came to our community to give us one discourse. There was something in him that impressed the whole audience very deeply. When he closed his sermon, at half-past eight, the Holy Spirit seemed brooding over the congregation. The local minister had not seen the people so touched since he came there. He thought that he had better take advantage of the promising condition and have a "testimony meeting." He told the audience that the meeting would close at exactly nine. He did not succeed in getting them to speak, even though the preacher had left them so impressed. His urging them, teasing them, broke the spell. A few spoke, but there was no ready response to his pleading. He repeated several times what he had said about closing at nine but, being disappointed because of the turn things had taken, he turned his eyes from the clock and exhorted and exhorted till the atmosphere was chilly. At half-past nine he dismissed the audience in a manner that seemed fretful. The people went home fretful, because the sweet and wholesome influence of the sermon had been counteracted by the poor judgment of the pastor. The young folks expressed themselves freely concerning their pastor's assurances about closing at nine. I do not suppose he ever knew how many of them shut themselves up to him because of that mistake.

Frank, I have, a great many times, held my classes beyond the recitation period. Sometimes their attitude toward me and the lesson has justified my doing so, but I know that in many other cases I have made a bad mistake. They had put themselves into a thirty-minute state of mind, and when that time was up they inverted themselves. All my effort after that was much like turning water upon the bottom of an inverted basin. I know a preacher—you know him, too,—who evidently has for his motto, "Let all things be done decently and in order." Everything about his services are well timed. His sermons are prepared with reference to the time he has before him. It seems easy for him to complete a logical discourse according to plan. He is never annoyed by a fidgety audience. He preaches for the best effect upon his hearers, and not to please himself.

Yes, Frank, study prayerfully the attitude of us who sit in the pews.

Faithfully, your

UNCLE OLIVER.

#### CONFIDENCE.

EDWARD M. FULLER.

Night's darkest hour comes just before the dawning  
Of nature's morning.  
Cheer up, sad heart. However dark the hour,  
There is the power  
Of him who sends the darkness and the sun,  
To lean upon.  
And he will never turn thy cry away,  
But hear thee pray.  
And give thee answer as he seeth best.  
Securely rest.



## CUTTING THE NERVE OF THE LIQUOR TRAFFIC.

Private profit in the sale of intoxicants is the most sensitive nerve which temperance reformers can touch and cut out. Give to the ordinary carnal man a legal right to sell liquor, create a monopoly of right for him within a given area, tax him heavily for the monopoly right, and he, human nature being what it is, is bound to secure as large a return upon his investment of money and service as he possibly can. Especially if his business in most communities insures social ostracism for him and his family. He will have no interest in the sale of pure liquor rather than adulterated, he will oppose all efforts to limit the sale of liquor to certain days and hours, he will sell to minors and to drunkards, if he dares he will open the side-door Sunday if he cannot the front-door, he will consort with depraved local politicians to retain his monopoly right—in short, he will make the business as remunerative as possible, and care little for the welfare of society. To expect otherwise is to expect water to run up hill, and sparks to fly downward and not upward.

But what if men of standing in a community, realizing that at its present stage of ethical education it cannot be induced to prohibit the traffic in liquor, band together so to manage the traffic as to limit the return upon the money invested in it to the ordinary return upon capital invested in forms of business deemed legitimate, and definitely pledge themselves to use whatever income is received above the required amount for reasonable dividends for social amelioration? Immediately the temptations to evade law, corrupt public officials, debauch youth, adulterate liquors, etc., become much less seductive, if not totally absent.

The radical temperance reformer, in facing this proposition, at once condemns it because he deems it sinful for any man to have anything to do with the traffic. He denies that it can be reformed. It must either be abolished, or permitted to flourish in its most pernicious form in order that it may become abhorrent. There is no middle ground for him. Revolution, not evolution, is his watchword.

In Scandinavia temperance reformers have not so looked upon the problem, nor have they in the South in this country. And more recently Earl Grey and other English philanthropists have been attacking the public house problem in England along the line of elimination of the private profit appeal to man's lust for lucre. Details of this effort of Earl Grey may be found in the Boston *Transcript* of March 15, in an article by Mr. Cole, of the South End House, Boston, to whom and to all other social workers in large cities the system appeals because of its rationality and its closeness to the facts of life.

Earl Grey is in the United States now, and recently addressed the Society for Improving the Condition of the Poor in New York City. Bishop Potter, Mr. William E. Dodge, Mr. R. Fulton Cutting and other of the men who heard Earl Grey describe the operations of the Central Public House Trust Association were so impressed with what he had to say that they have taken steps to call a larger public meeting.

If Earl Grey visits others of the large centers of population in this country, we hope he will be heard on this matter.

These, in our judgment, are the planks of a temperance platform on which men, meliorists in temper, can stand to-day:

1. Local option legislation furnishing opportunity for communities and parts of communities to determine for themselves that the saloon shall be banished.
2. Strict enforcement of prohibition where a community votes for it.
3. The creation and maintenance in communities, with or without saloons, of social centers for men, where the social instinct can be satisfied without the accompaniment of intoxicants.
3. Control of saloons, in towns which as yet will not vote for or cannot enforce prohibition, by those who will not maintain them to make money, or debauch local politics, or seduce minors.
5. Affirmation by pulpit, press, school and individuals that temperance is both sane and righteous.
6. Proclamation by employers of labor that the intemperate are shut out from employment.

—*Congregationalist and Christian World.*

## THE BEAUTIFUL YEARS.

D. E. LIVERMORE.

The beautiful years are passing,  
Bearing us one and all  
Down the swift and restless current,  
Past the scenes we cannot recall.

The beautiful years are passing,  
Years of promise, and hope, and joy,  
There is always some new task waiting  
Our hearts and hands to employ.

The beautiful years are going,  
Rich with heavenly grace,  
The occasion to make life beautiful,  
As the moments fly apace.

While we walk in the light's holy shining  
And seek for the better way,  
We find in God's golden promise  
A joy for each passing day.

We find that when walking with Jesus  
Temptations are sooner lost,  
And the dark, rough places we travel  
Are safer and easier crossed.

Life was sweeter and nobler  
While love was a favored guest,  
And the clouds that gathered were thinner,  
And lighter the storms that pressed.

The beautiful years, oh prize them,  
As a gift from thy Father's hand,  
And use the blessed moments  
To meet his wise demand.

Then life will be purest and sweetest,  
While hope will brighter grow,  
And the soul to its God be uplifted,  
More and more of his presence to know.

INDEPENDENCE, N. Y.

## MINUTES OF THE SABBATH SCHOOL BOARD.

According to previous notice, the Sabbath School Board of the Seventh-day Baptist General Conference met in special session at the home of Dr. Phoebe J. B. Wait, at 412 Ninth Avenue, New York City, March 29, 1902, at 8 o'clock P. M., with the President, Rev. George B. Shaw, in the chair.

Members present: George B. Shaw, Frank L. Greene and John B. Cottrell.

In the absence of the Recording Secretary, Frank L. Greene was appointed Secretary *pro tem.*

The following preamble and resolution were offered and adopted:

WHEREAS, The American Sabbath Tract Society has undertaken the publishing of *The Sabbath Visitor* without financial obligation on our part, save the salary of the editor; therefore, be it

Resolved, That we transfer to the American Sabbath Tract Society all our title to such cuts and other material equipment which we obtained through the purchase of *The Sabbath Visitor* from its former publisher, Mr. E. S. Bliss.

On motion, it was voted that the Recording Secretary notify the Business Manager of the Publishing House of the American Sabbath Tract Society of the foregoing action.

Voted that John B. Cottrell be appointed a committee to audit the Annual Report of the Treasurer.

Voted that the President and Recording Secretary be authorized to approve bills and order them paid.

Minutes read and approved.

FRANK L. GREENE, *Rec. Sec., pro tem.*

## CHINA AND CHRISTIANITY.

The result of the outbreak of the Boxers, and of its sequels, upon China, according to the Shanghai correspondent of the London *Times*, was what might have been expected. That result is that it is necessary to modernize China, but very undesirable to Christianize it.

No wonder! We have been for generations sending missionaries to China to persuade the Chinese that Christianity inculcates a higher morality than any they know. Doubtless many of the missionaries have exemplified their religion in their lives so as to impress the Chinese with its excellence. Doubtless many others have failed to do so. The Chinese judge the tree by the fruit. A mild Hindu Swami relates how a British Colonel tried to convert him by dwelling upon the virtues of the Founder of Christianity. His answer was: "Colonel, I revere the Founder of your religion, but you will excuse me for saying that you do not remind me of him in the least."

Finally, and in answer to the murder of the German Minister, the Chinese had the opportunity of seeing Christianity applied for the first time on a large scale. They encountered Christian troops engaged in "punitive expeditions" who behaved like fiends in human shape, without any tincture or pretense either of justice or of mercy. It is true the Americans did not engage in these raids, and the Chinese pay them the honor of supposing them less Christian than the Germans and the Russians. But the Americans behaved no better than the Japanese, who actually shone by contrast with the European Christians, and who are not Christians at all.

The result was inevitable. Every Chinaman who knew of this exhibition of applied Christianity must have concluded both that it was necessary for China to civilize and modernize itself, and also that it was very undesirable to have any mixture of Christianity in its modern civilization.—*N. Y. Times.*

## AN AFRICAN NIGHT.

From the bush rose the death-scream of some animal in the grip of its pursuer, jackals yelped in the distance, or the prolonged howl of a hyena broke out close at hand. A wakeful "boy" imitated it derisively, the snores gave place to a renewed murmur of talk, the askari flung another log on the smoldering fire. Not always did the land lie silent. I have known sleep made difficult by the antics of hundreds of zebra, who thudded hither and thither on the plain like diminutive cavalry, and cried in a succession of little barks, worried, perhaps, by finding the camp between them and their accustomed watering place. In some districts, when on wet nights rain had swamped the fires, a zoological garden of "questing beasts" was apt to foregather round the tents. Thus hyenas, jackals, three lions and a brace of hippopotami contributed intimately to one scene that I wot of, and as the darkness was too thick for vision, that night yielded but scanty peace. Hippo are at all times awkward things to get raveled up in the tent ropes.—*The Cornhill Magazine.*

## Children's Page.

### THE TRAVELS OF A FLYING SQUIRREL.

ABBIE PURDY CLARK.

"Please tell me a story, Uncle Will."

"A story? Let me think."

Uncle Will smiled at Hazel, who stood before him anxiously.

"Well, bring a stool, and I'll tell you about the flying squirrel that flew around the world."

"Why, I didn't know flying squirrels could fly so well!"

"I believe this is the only one that ever could."

"Ah, ha! then I know the story is going to be a make-up."

Uncle Will looked very knowing.

"This Squirrel," said he, "was handsome and spry, but very conceited; he thought himself altogether fine, and practiced many airs and graces. But one day he overheard an Owl—and Owls are always wise—say that the only way to become really cultured was to travel. He at once resolved to go abroad."

"He said good-bye to his friends and started away."

"He met many cousins among the true Squirrels before he reached the Atlantic coast. Cousin Prairie Dog he was cool to, as Prairie Dogs bark frightfully, and, besides, he thought them very dusty and ugly. Cousin Chipmunk he thought very cute and patronized a good deal, even asking permission to count his stripes. Cousin Gray Squirrel he admired particularly, because of his beautiful tail."

"American cousins were all very well, and he met some gay ones in the Adirondacks, but he was impatient to travel farther, so he flew onto a ship that was going to Europe and sailed away."

"There were Rats on the ship, and they tried to claim relationship with him, being pleased with his grand airs, but he repulsed them sharply, telling them that though they were Rodents they were not Squirrels, and he never associated with either Rats or Mice."

"The ship took him to England. Arrived there, he left town as soon as possible and flew into the country. He was resting at noon in a tree by a beautiful hedge when he heard a Hare call him, and he was so glad to hear a friendly voice that he went right down."

"You look like a stranger," said the Hare.

"I'm from America," answered the Flying Squirrel.

"Visiting your European cousins, eh?" said the Hare. "Well, some of us are very distinguished. An ancestor of mine figured in a book called 'Alice in Wonderland'; another ancestor of mine took part in a famous race with a Tortoise."

"Now I see how one may improve by travel," thought the Flying Squirrel, "for this Hare has a lofty manner which I will copy; also, I have a right to claim a share in his glory, for he is my cousin, being a Rodent." Aloud he said:

"It is fine to be well-informed, Cousin Hare. I am traveling for culture and wish to improve my manners."

"Well, I believe France is the place to go to for manners, though I have never been there. I have met a few Belgian Hares, but they didn't please me at all, being stupid and conceited because they have gained notoriety. I am told my German cousins are wonderfully

accomplished, laying gay colored eggs at Easter time."

"You have no Squirrels here, I suppose," said the Flying Squirrel.

"O yes; England is full of them. They sleep in the middle of the day and work and play mornings and afternoons. Hello, there's one now! Well, I'm glad to have met you, and will now resign you to nearer relatives."

"Awfully glad to see you," said the English Squirrel cordially, "but I didn't know there were Flying Squirrels in America; I thought they were natives of India."

"They may be," returned the American Flying Squirrel, "but there are lots of us in the Rocky Mountains, and also in other parts of America."

"I should like to hear something direct from that wonderful country," said the English Squirrel, politely.

"It is, indeed, a wonderful country," said the American Flying Squirrel, puffing up. "It is full of Rodents; but as for me, I pay little attention to the Porcupines, who are altogether too sharp, or to the Beavers, who have very ugly tails; and as for Rats and Mice, I positively refuse to have anything to do with them, they are so vulgar. Prairie Dogs are interesting, because they are sociable and live in villages, but I snub them, because they are dusty and bark like dogs; Chipmunks, Fox Squirrels, and Gray Squirrels are all agreeable, and Rabbits I am always glad to acknowledge relationship with."

"Well, I like to choose my company, too," said the English Squirrel, "but do you know, one of our British poets wrote a poem 'To a Mouse,' calling it a 'wee, timorous, cowerin' beastie,' and we Squirrels were so touched that we were cousinly with Mice for a while after; then later another poet brought out 'The Pied Piper,' and after that Mice took their proper place as inferiors with us again."

"The Flying Squirrel spent several days with his English cousins, and then crossed the Channel."

"He traveled through France and Germany, where he spent a good many days in the Black Forest; through the Pyrenees, the Alps, and the Ural Mountains, and found cousins everywhere; but he did not stay so long as he had expected to with these relatives, for he could not understand them, as he spoke only English. These cousins all had habits alike, and he shared their nuts and had good games at hide and seek with them, even though he couldn't converse with them."

"Finally he went down to the Mediterranean Sea and took passage to India."

"Arrived there, he at once found other Flying Squirrels like himself, and to his great delight met in a forest with one that had been the pet of a little English boy, whose father was an English officer in India; the Squirrel had escaped from the boy, but not before he had learned the English language."

"The American Flying Squirrel and the Indian Flying Squirrel had a fine talk. They slept in the trees in daytime, but at night they held high carnival. The Indian Flying Squirrel was very well informed and told the American Flying Squirrel how in Lapland and Siberia true Squirrels are made to work in treadmills, and are killed for their coats. Then he told a story, which he said was popular in India, about how one day Buddha walked on the seashore and saw a tree new fallen into the water, with its branches only

partly submerged; on these dry branches were a mother Chipmunk and her young, but they were cut off from the land and would soon starve. On the shore was the father Chipmunk working very hard; he would dip his bushy tail in the ocean and then run on shore and shake it dry, then back to the ocean to wet it, and then back to the land to shake it. The Lord Buddha asked why he did so, and he replied that he was trying to dry up the ocean so as to rescue his family. Buddha was deeply touched by his faith and patience and, stooping, drew his fingers across the little creature's back, and his fingers left the stripes which all Chipmunks after were born with. Then did Buddha himself rescue the family from the treetop."

"The Indian Flying Squirrel traveled with the American Flying Squirrel through China to the Pacific Ocean. In China Flying Squirrels were many and had large nests high in the trees."

"The Indian Flying Squirrel wanted the American Flying Squirrel to go with him to Ceylon, Siam, and a few other places where their kind were numerous, but the sight of the Pacific made the American Flying Squirrel homesick, 'for' said he, 'the other shore it washes is America, my dear home.' So he said good-bye at Peking and sailed away."

"In due time he arrived in San Francisco and commenced his journey overland. He was urged by many cousins to stay awhile, but he said:

"No; I am anxious to get home, and I have seen everything in the world worth seeing."

"At this a vast wave of indignation swept all through the Sierra Nevadas; Porcupines bristled, Rabbits jumped stiff-legged, Rats and Mice squealed, and Squirrels chattered fiercely."

"The Flying Squirrel didn't know what the matter was, so he asked a friendly Squirrel, who seemed to pity him."

"Seen everything worth seeing, and yet have never seen the redwoods, the giant trees, the biggest trees in the world!" cried this Squirrel.

"I will go to them at once," said the crest-fallen traveler.

"So he visited the Giant Forest, and there met innumerable happy cousins, spending their time working and gamboling about the immense redwood whose size was greater than he had ever dreamed of. Why, he could run a hundred feet straight around a tree away up on its trunk, and he could start at the bottom and run three hundred feet right up. His warm praise of the redwoods appeased his California cousins."

"At last he traveled on home to the Rockies, and was warmly welcomed, praised for his improved manners, and made to tell all his experiences. He talked and talked and talked, and finally concluded thus:

"I traveled to improve myself, and you say I have succeeded; if it is so it is because I have seen so much to admire I have stopped thinking about myself all the time. I am convinced that the secret of good manners is interest in others."

"Finis, little girl."

Hazel gave a long sigh. "Thank you, Uncle Will; how much about the squirrels is true?"

"Run into the library, get down a zoology, and look under order 'Rodentia,' and you will see."—*Christian Advocate.*

## INSTALLATION SERMON.

Preached by Rev. Geo. B. Shaw, at Plainfield, N. J., April 5, 1902. Text, Luke 22: 27.

The portion of Scripture which I wish you to remember in connection with this service is from the Gospel of Luke, the 22d chapter, a portion of the 27th verse: "but I am among you as he that serveth."

This text in its connection illustrates the fact to which your attention has often been called, that Jesus taught by what he *did* and by what he *was* as well as by what he said. When we think of the teaching of our Saviour our thoughts naturally turn to his recorded words, especially his more formal discourses, like the "Sermon on the Mount," or the discourse to the woman at the well of Samaria. But the moment we begin to study his life and character we are met with the fact just stated. Take, for example, our Lord's teaching about prayer. He has given us many fundamental principles and ringing exhortations about prayer. He also gave many illustrations of prayer and a sample prayer, but these are hardly less important than the record of his life of prayer. Here we see when and where and why and how the Saviour prayed. Let us now see how, in the text, our Lord's example makes still clearer and stronger his wonderful teaching about Christian service. It was on the night of his betrayal, and Jesus and his disciples were gathered about the table in the upper room. The apostles were discussing who should be the greatest in the coming kingdom and have the chief seats. They might even be said to be quarreling about who should take the place of a servant and do the humble service of bathing the feet of the company as they took their places at table. Think of it! On the very eve of that awful night when the destiny of the whole human race seemed almost to be in the balance, that these men should come so near to missing the whole spirit of the Gospel. How men wonder at this: But the church, especially the Protestant church, has a beam in its eye in the matter of service. We must not only not despise service and those who serve, but we must honor and exalt service if we are to be followers of him who said "I am among you as he that serveth." But Jesus hearing their murmuring and seeing their haughty glances and knowing their proud hearts, took a basin of water and a towel and went and took the place of servant—the place that they would not take—and washed their feet. He asked them which, according to their standards, was greatest—he that sat at meat or he that served—"but," said he, "I am among you as he that serveth."

1. Notice now how the Saviour's life was one of service.

(1.) He was a laboring man, the son of a laboring man—a carpenter. He built and repaired the humble cottages of Nazareth; he pounded and trimmed at the rude wooden yoke and cart and plow; he mended the children's toys. Obedient unto his parents, he grew up a Galilean peasant in a life of service among the common people.

(2.) But when he laid aside his tools and his real life work began, it was still a life of service. As a healer and teacher he gave himself in service. He fed the hungry. He raised the fallen. He healed the sick. He drove out the evil. He taught men truth. He raised the dead. Often the multitude

thronged him till physical exhaustion compelled him to hide away to rest. An overpowering impulse to work drove him on to a life crowded with service and crowned with a sacrificial death.

(3.) But all this is on the side of service for men. True service looks toward God also, and we find that Jesus thought of all this service as done for his Father. You remember that he said, "I must work the works of him that sent me;" "I came to do not mine own will but the will of him that sent me;" and many like passages. Pure worship is also service; thus we call our Sabbath gathering "the service."

2. The Christian life is also a life of service. As followers of Jesus we take the same relation to our fellowmen and to our Father.

(1.) A seeker after light once asked the Saviour in regard to duty, and was told that in addition to loving God with all his heart he was to love his neighbor as himself, and he, willing to justify himself, asked who his neighbor was. In reply, Jesus told the story which we call the "Good Samaritan," and led out the questioner to admit that anyone who was in need of service was neighbor. This is the high Christian ideal of service.

(2.) On the other hand all this work should be done for God. In his name, in his strength, for his glory. I shall not say that work called simply humanitarian is of no value, but it is not Christian. It loses its strength and glory to me if it is not done to those who are our brothers because we are children of one Father. How the humblest task of each passing hour would be glorified if we could but grasp the conception of Christian service which the apostle had when he said, "Whosoever ye do, do all to the glory of God."

3. The life of the Christian minister is peculiarly one of service.

(1.) This is shown in the terms used. A minister is a servant. This thought looks both toward the church and toward the Master. Called of God and set apart by the church, his is a life of service. The term Minister we first find in connection with personal service. Joshua was said to be Moses' minister; Elisha was Elijah's minister; Paul and Barnabas had John Mark as their minister. But this work is in reality not an humble one, for Jesus says, "Whosoever will be great among you let him be your minister, and whosoever will be chief among you let him be your servant; even as the Son of Man came not to be ministered unto but to minister." One of the proudest titles of the Pope of Rome is "the servant of the servants of God." Again we are called ambassadors, ministers from the court of heaven. All the family of Levy were said to be ministers. Aaron and his sons ministered before the Lord continually. So it is that whichever way you look in the life of a minister—toward the world, toward the church, or toward God—it is a life of service. He occupies a position than which there is none higher, but its ideal is one of service.

4. This has been my own ideal, and you will pardon me if the occasion compells me to speak of myself and my work. My life of service as a Christian minister began as a singer and teacher and prayer-meeting leader by such easy natural stages that I do not know when or where I preached my first sermon. I do not even know the year when I began to preach. I was ordained in 1894, but had been

a noncommissioned officer in service on the field for many months. The human element of success in the work we did at Rock River was largely in the fact that brother Saunders and his helpers were doing unselfish service. When Sabbath came, selfishness said stay in Milton, but we went down to the River. When the hour for our literary society came, there was the prayer-meeting down at Rock River. The snow or mud was never so deep as to keep us away. It was never so cold or stormy or dark that I ever once turned back when my face was set toward the old church down on the River Road.

There was no scholarship nor oratory; no glory and not a cent of pay, but there was service, and service that was appreciated.

At Hartsville and at Hornellsville there was the same ideal, but the opportunity to work it out was lacking from the fact that the pastor was living at Alfred and busy in school at the time. At Nile, besides the direct service of the church, there were many opportunities to help. There was keeping the snow off the village walks, distributing the mail on rainy days, keeping a horse at the disposal of the horseless, shaving the paralyzed, working in the straw at threshing time, and all that.

It would have been amusing if it had not been so serious a matter to her to hear a good woman bemoan the fact that we were to go away on the ground that they never could get another minister who could keep her pasture fence in repair.

In New York all was different—no snow to shovel or fences to fix. The people were not even sick! Why, I have traveled a thousand miles in New York for every member of the congregation that I found sick in bed. There has been but one death in the resident membership of that church for more than ten years. How was I to serve them? The leaders of the church conceived the plan, and I was but their servant. It was simply to gather up the fragments of scattered strength and bind together in a common bond of love and purpose a congregation scattered over territory as great as the whole Western Association.

Much remains to be done. Many hopes are blighted. We often met with disappointments, but service has been rewarded in that the average attendance has been doubled, and few churches, even under the most favorable circumstances, have the common interest and life that that united people has. It was a pleasure to serve them. If there was anything they wanted done, they asked me to do it. Frequently someone of them would write suggesting some way that I could serve the church. We planned together and I was their servant—their minister. What was it that doubled the attendance at church in New York? Was it ability? No! It was car fare.

And now the scene has changed. It seems the call of duty to come to Plainfield. I fully appreciate the difficulties of the situation. I know that the kinds of service that have been in a measure successful in other places are entirely uncalled for here. The ideal is one of service, but the possibility of failure to adapt oneself to the new conditions is very evident. I confess that I have no plan by which I expect to serve you—this we ought to make together. I shall plan, as in the past, not to say "my church" and "my people," but rather "the church that I serve". It will be

a great temptation to say of some of you "he is one of my men", or "she is one of our women," or to refer to this building as "my church". This is not my pulpit, but "the pulpit that I occupy". I do not come to you as a leader, but as a minister. I expect to be consulted and in a way to lead, but you will find the controlling principle to be that I am among you as he that serveth. Success or failure, aside from the blessing of the Divine Spirit, will depend largely on a frank and cordial co-operation. Your pastor is made to tremble as he thinks of how little he seems prepared to serve you, but, God giving him strength, he will try. The work is new and large. It seems almost like mocking you to ask for your prayers and sympathy and co-operation, for these I know are already given. Mrs. Shaw and I are Western born and educated. Our home life is simple and our ideals and sympathies are such that we ask you to exercise toward us Christian patience. We are here to serve God and the Plainfield church, and to the limit of physical strength you may count us your servants. May the Lord give wisdom and strength.

#### THE GIFTS OF THE SPIRIT.

No one can read the Bible without being struck by the variety of gifts which are bestowed by the Holy Spirit. It was he, for instance, who in the beginning of the world moved like a dove on the face of the waters, and, it may well be by slow and gradual processes, wrought out for us that world which in its beauty and in its order was pronounced to be very good. It was that same Holy Spirit who, in the language of Holy Writ, breathed into man's nostrils the breath of life so that man became a living soul. I believe in the Holy Ghost, the Lord and Giver of life. Wherever we see life—life in the plant, or in the bird that sings to us, or in the little child that is playing in our nurseries; life natural or life spiritual—there we see the handiwork of the Holy Spirit of God. He also spake by the prophets. Prophecy came not in old time by the will of men, but holy men of old spake as they were moved by the Holy Ghost. That same Holy Ghost makes men able to seek out cunning inventions, and gives us also what is beautiful and wonderful in art. We are told that it was the direct inspiration of the Spirit which wrought in the artisans of tabernacle and temple, and made them cunning architects to build up houses for God, fragrant with cedar, and beautiful with color, and bright with ornaments of gold; and that same Spirit which gives us our treasures of art gives also what is beautiful in action. It was he who inspired in David his courage, and who gave to Samson his strength, and filled Gideon with his spirit of patriotism, and gave to Solomon his understanding heart. There are diversities of gifts. To some men God gives to be able to work miracles of healing; to others he gives the power of great inventiveness; to others skill to interpret for us and discover the secrets of nature; to others eloquence; to others perhaps the best gift of all, the pure and simple heart. But in all these worketh the one and the selfsame Spirit, dividing to every man severally as he will. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variation, neither shadow that is caused by turning.—*The Watchman.*

## 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.

DODGE CENTRE, MINN.—The Seventh-day Baptist church of Dodge Centre is still in a prosperous condition, under the pastorate of Rev. G. W. Lewis.

We have a large choir, composed mainly of young people, with our pastor as leader. On the evening of March 8 the choir gave a concert consisting of music, readings, recitations, etc., and although the weather and roads were unfavorable, they realized therefrom \$14.50, to be appropriated for new chairs to be placed on the choir platform.

Sixth-day evening prayer and conference meetings are regularly held, with a fairly good attendance, and an hour is very profitably spent in considering the topic as given in the Prayer-meeting Column of the SABBATH RECORDER.

Our Sabbath-school is flourishing under the superintendency of Sister Lottie Langworthy, with an efficient corps of teachers. Class No. 10, of children, have raised about \$10 to send to the Sabbath Tract Society. The annual Sabbath-school temperance entertainment will be given on the evening of April 5.

Our Christian Endeavor Societies, both Junior and Senior, are alive and active, and the interest is increasing. The Junior Society is at present under the superintendency of Rev. O. S. Mills.

Mrs. Townsend assisted Pastor Lewis in a series of revival meetings here this winter, and although no visible fruits of those labors were manifest, still we were not discouraged. Ours is the duty and privilege of sowing; the Lord himself gives in his own good time the harvest. May God grant that we, individually, may ever stand firm on the solid rock, Christ Jesus, and may we, as a church, work unitedly for the upbuilding of his cause and the salvation of souls.

MABEL CRANDALL.

APRIL 2, 1901.

MILTON, WIS.—Sunday, March 23, was the Fiftieth Anniversary of the marriage of Pres. and Mrs. W. C. Whitford. It was the intention of friends to observe the occasion with them in an appropriate manner, sending notices to alumni and old students of the College far and wide, but owing to the feeble condition of health in which the President has been all winter, and a recent severe illness of Mrs. Whitford, it was thought best to defer all formal observance of the occasion to some more favorable time. During the day friends called and left congratulations and many expressions of love and good-wishes for the years to come. Readers of the RECORDER will be glad to learn that President and Mrs. Whitford are both feeling stronger as the fine spring weather advances.

On Sabbath, March 29, Dr. Platts announced that the day was the fiftieth anniversary of his baptism and entrance into church relations with God's people. It was during an extensive revival under the pastoral labors of Eld. J. M. Todd, at Berlin, Wis. Baptism was administered at three different times during that revival to about thirty different candidates, another of whom is the wife of Dr. Lewis, of the SABBATH RECORDER. After stating some of these facts, Dr. Platts gave a brief outline of his life, made mention of some of the won-

derful achievements in science, inventions and the development of our country, some religious movements, especially the Y. M. C. A., the Y. P. S. C. E., the Student Volunteers and evangelistic work and general missionary enterprises, all of this half-century; and closed with some inspiring counsel to the young in the form of answers to the question, "What would I do, if I were to live again these fifty years?" The service was very impressive and will not soon be forgotten by the large audience which participated in it.

Dea. Moses Crosley and family, who have resided in Milton for the past eight years, have moved to Albion. On the night before their departure the people gave them an informal reception at the church parlors. If there had been any doubt as to the large place this family has filled in the life and affections of the people of Milton, this occasion certainly dispelled all such doubt. "Blest be the tie that binds our hearts in Christian love."

L. A. P.

ALBION, WIS.—We had Mrs. Townsend with us from the 7th to the 29th of March, in a series of extra meetings. She labored earnestly day and night presenting, both in private and in public, the claims of the Gospel. She gave one sermon on Temperance, one on the Baptism of the Holy Spirit, and one on the Sabbath Question, all of which were clear and forcible presentations of those subjects. Five candidates have been received into the church by baptism and one by letter. Many have been quickened to a new activity, and the seeds of truth have been lodged in other hearts, producing a conviction, which we hope will soon develop into self-surrender to God and his work.

Seldom, if ever, has a winter passed by in this locality with so few storms and such a small amount of snow or rain, or with such a large number of sunny days. Croakers are already beginning to predict a drought and a failure of crops for 1902. Farmers have begun their spring's work, and some grain has been sown and some early garden seeds planted; but as these lines are being penned, another wave is on deck, with the temperature only 20° above zero.

S. H. B.

APRIL 7, 1902.

FARINA, ILL.—Yesterday, April 5, we gathered at the baptismal water the third time within five weeks and witnessed the baptism of four candidates, making fifteen in all who have received the ordinance. Thirteen of these were received into the church. One of the four baptized yesterday is our postmaster, who had not yet decided what attitude he should take in the matter of Sabbath-observance, as he was a Sunday-keeper. His wife, who died a short time ago, was a faithful member of our church, and he is more in sympathy with us than with any other church here, but business complications put him in an embarrassing position with respect to Sabbath-observance. He says his children must be brought up in their mother's faith. Another of the four, also a Sunday-keeper, had previously professed conversion, but declined to join the Presbyterian church on account of its doctrine and practice in the matter of baptism. He attended our meetings held lately, and requested baptism with other candidates.

The work of revival in our church began

with the observance of a week of prayer under the management of the C. E. Society. The meetings were continued through another week. Although the attendance was not large, there was a good degree of the revival spirit manifest, and Bro. E. B. Saunders was invited to come and help us in the hope that a general revival might be realized.

Bro. Saunders was detained two or three weeks from coming in consequence of sickness and deaths in his membership. He finally came and labored with us about eighteen days in his accustomed earnest and efficient manner. Though the revival did not become so general as we had hoped, yet many of the members experienced a degree of spiritual quickening that had not been apparent in a number of years before; and, as before stated, the church received an addition of thirteen members by baptism.

In the hope, and with the purpose, of maintaining the ground already gained, over twenty members have united in an agreement to habitually pray for the abiding of the Holy Spirit with us through the year, for the quickening of other members among us, for the spiritual growth of the new members, and for the strengthening and guidance of our pastor in his church work. We have had interesting prayer-meetings at our usual time since, and a number of cottage prayer meetings in different neighborhoods in midweek.

C. A. B.

ADAMS CENTRE, N. Y.—From the *Jefferson County Journal* of April 8 we take the following:

“Rev. A. B. Prentice closed his labors with the Seventh-day Baptist church here March 29. He commenced the pastorate of this church Oct. 9, 1868, and for nearly thirty-four years has faithfully served it, laboring earnestly to bring others to a knowledge of the “light” and to lead his followers to a higher plane of spiritual living. By exemplary Christian deportment, he sought to elevate the moral standard of the lives of all. The good such a life accomplishes in a community eternity alone can reveal. He will be followed to his Western field of labor by the earnest prayers of the Christian people of this community. Friday morning Mr. and Mrs. Prentice left for Syracuse, where they remain a few days before going to their future home. Over two hundred of their friends gathered at the station to bid them and their daughter, Mrs. A. Stillman, of Leonardsville, N. Y., farewell. The High School closed for a few minutes, and all the teachers and pupils were present. It was a touching scene. There were many men whose eyes were moist and whose voices trembled as they departed, their friends singing, ‘God be with you till we meet again,’ as the train rolled away. Mr. Prentice will go to North Loup, Nebraska, and will be the pastor of the Seventh-day Baptist church at that place. During Mr. Prentice’s pastorate here over 300 have been added to the church; 167 of its members have died; the present resident membership is 230. He has conducted 426 funerals and assisted at several hundred others; solemnized 175 marriages and preached 2,766 sermons. Extensive improvements and repairs have been made to both parsonage and church, and the society today is without a dollar of indebtedness.”

## Popular Science.

BY H. H. BAKER.

### Stone Arches in Bridges.

The science of building arches of stone was early introduced in road building for passing over streams, and was carried forward to great perfection as early as the twelfth century. Indeed, the stone architects and masons appear to have understood the method of building with stone for solidity and durability at that time even to a higher degree than during succeeding centuries.

Perhaps there is not a more difficult or intricate piece of workmanship required than that of a bridge erected in the form of an arch, where the distance of the span exceeds one hundred and fifty feet.

There is a bridge over the River Adda, near to the city of Milan, Italy, made in 1370-77. It was built under the direction of Bernabo, one of three brothers—Matteo, Galeazzo and Bernabo—who by their father were made Governors of three Provinces. Matteo was killed by Galeazzo and Bernabo, who divided his province; then Bernabo was imprisoned, and died by poison at the hands of his nephew, a son of Galeazzo. The arch of this bridge covered a distance of 235 feet, and so far as our research extended we do not find it excelled prior to that time.

The next bridge with an arch coming near the above was built in 1860-64 in this country, near Washington, D. C., having an arch covering a distance of 201 feet—leaving the record of the Milan Bridge unbroken for over 500 years.

Within the last half century the Milan Bridge has been scientifically overshadowed by a bridge built at Luxenburg, Belgium, having threespans, a central arch and two side arches. The central arch in span is 274 feet, and the side arches cover a span of 69 feet each. This bridge is 53 feet in width and contains many modern features in its construction.

It would seem as though the record of the central arch in this bridge would stand unbroken for ten centuries to come, and that the limit of the stone arch has been reached; nevertheless, such is the progress in scientific achievements that some morning at the breakfast-table we may read that in a remote part of the world a stone bridge has been opened to the public having an arch that spans 285 feet!

The length of an arch for a steel bridge, made on the suspension or cantilever plan, or some other yet to be devised, is unknown. Probably all rivers in the world might be spanned within 100 miles of their mouths, with one single exception—the Amazon.

### The Air-Ship.

Mr. Santos-Dumont, the aeronaut, is now in this country, bringing with him his dirigible air-ship, intending (as we understand) to give an exhibition of aerial navigation at the International Exposition at St. Louis.

The ship he has with him is the seventh he has made. This ship is to be driven by two motors of forty-five horse-power each, making an increase of fifty-eight horse-power over the sixth ship. This ship has no framework, but has two inner shells holding a triple expansion of gas for safety, answering the purpose of bulkheads in ships in case of a leak or fracture. The ship is cigar-shaped,

and the pressure of gas from inside of the shells keeps the form of the exterior shell rigid.

About fifty years ago we were earnestly urged to become a stockholder in a company which was to establish an aerial line between New York and Washington, making four round trips daily. Our obtuseness was so great that the parties became discouraged and left us in disgust.

We have referred to ballooning in several articles; and, were it not for high winds and storms to be encountered, we might conclude that a ship of Mr. Dumont’s construction, sustaining and using a ninety horse-power, might be propelled through the air at a very rapid rate. Our opinion is, that the ship may be practical and safe for sailing around the Exposition grounds for pleasure, upon a pleasant day.

### 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.”

“Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption. Now if any man have not the Spirit of Christ, he is none of his.”

“Come, Holy Spirit, heavenly dove.”—Watts.

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

### RESOLUTIONS OF RESPECT.

WHEREAS, The Heavenly Father, in his infinite wisdom, has seen fit to call to himself, after long lives of service, our beloved sisters, Mrs. Emaline Lewis and Mrs. Martha Crandall; therefore,

Resolved, That the Ladies’ Sewing Society of the First Hopkinton church have lost two of its oldest and worthiest members, whose faithfulness and devotion will ever remain an inspiration to us. They have fought a good fight, they have finished their course, they have kept the faith. Henceforth there is laid up for them a crown of righteousness.

In behalf of the Society,

MRS. CLAYTON BURDICK, } Com.  
MRS. EDWIN CARPENTER, }

ASHAWAY, R. I. April 2, 1902.

### 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.

## African Re-patriation Society.

### Object of the Society.

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

### Membership.

\$1.00 or upward yearly.

### Supervisory Committee.

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

### Negro Advisory Committee.

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

### Missionary Auxiliary and Woman’s Department.

Mrs. A. S. Booth, Secretary.

### General Secretary and (Treasurer pro tem).

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

Literature Mailed Free on Application.

## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

### INTERNATIONAL LESSONS, 1902.

SECOND QUARTER.

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

#### LESSON IV.—GENTILES RECEIVED INTO THE CHURCH.

For Sabbath-day, April 26, 1902.

Golden Texts—Whosoever believeth on him shall receive remission of sins.—Acts 10: 42.

#### INTRODUCTION.

It is difficult for us to imagine the feelings that the Jews had toward the Gentiles. They considered that they themselves and they alone were the people of God, and that all others were outcasts. There are indeed some prophecies in the Old Testament which suggest the universality of God's kingdom, and that the nations shall share in the glorious return of the children of Israel from captivity. But these teachings were not prominent in the mind of the Jew, and were interpreted to mean that a few would share the blessings of the Jews through becoming Jews.

The disciples of Jesus were commissioned to preach the Gospel to all nations; but they were themselves Jews and they were slow to understand that the entrance into the kingdom of heaven might be otherwise than through the gate of Judaism.

Peter was assured by his vision and by the manifest presence of the Holy Spirit when he preached to Cornelius that it was not necessary for Gentiles to be circumcised and to become obedient to the traditions of the Jews in order to become followers of Christ. But the members of the Christian community at Jerusalem had not seen this vision, nor noted the presence of the Holy Spirit with this Italian Centurion. Peter recognized therefore their rightful expectation of an explanation.

TIME.—Uncertain.

PLACE.—Jerusalem.

PERSONS.—Peter, and the apostles and brethren at Jerusalem.

#### NOTES

1. The news of the conversion of Cornelius and other Gentiles spread quickly to the Christian communities throughout Judea.

2. **And when Peter was come up to Jerusalem.** Some have imagined that Peter was summoned to Jerusalem to answer for his irregular action. That is hardly possible, but he may have hastened his return when he heard that there was dissatisfaction with what he had done. **They that were of the circumcision.** That is Jewish Christians as in ch. 10: 45. This expression is used later but not at this time to designate a party in the church which magnified the value of obedience to the ceremonial law.

3. **And didst eat with them.** It is to be noted that the object of their complaint is not that Peter had preached to the Gentiles, but that he had so far neglected the traditions of the Jews as to associate with the Gentiles on familiar terms and eat with them.

4. **But Peter rehearsed the matter from the beginning.** He recognized that it was a matter of great importance and makes a careful explanation. The author of the Acts shows that he regards the importance of the matter by recording this speech of Peter after he has already given the historical account in chapter 10.

5. **And in a trance I saw a vision.** The translation is misleading. We are apt to think of a trance as synonymous with a vision, and so consider this expression as redundant. The word translated "vision" refers to what is seen, and does not at all imply that it was unreal or visionary. The word

translated "trance" means ecstasy, that is a mental condition isolated from the ordinary affairs about one. A free translation slightly expanded would be, And while I was transported out of myself, wrapt away from my outward surroundings, although still awake, I saw a wonderful sight.

6. **And saw four-footed beasts, etc.** He attentively considered and saw not only a great many animals, but also various kinds of animals. Notice the words "all manner of" in the parallel passage, ch 10: 12.

7. **Arise, Peter; slay and eat.** The voice seemed to urge an indiscriminate selection without regard to whether the animal was considered as clean or not.

8. **Not so, Lord, for nothing common or unclean.** Peter is a good Jew; and the principles of the ceremonial law are so far a part of his nature that he remonstrates, instead of obeying the voice from heaven. The word "common" means *profane*, the opposite of *holy*. The word "unclean" is the word ordinarily used, and serves here to emphasize and more explicitly define the thought contained in the word "common".

9. **What God hath cleansed, that call not thou common.** This voice from heaven amounts to much more than the removal of the distinction between clean and unclean meats. Peter had the true lesson from this vision when he understood that he was to consider the Gentile no less holy in God's sight than the Jew.

10. **And this was done three times.** Evidently for emphasis, that Peter might by no means mistake the purpose of the vision.

11. **Immediately there were three men already come unto the house.** More accurately as in the American Revision, "stood before the house". Peter was prepared for the coming of these men, just as they came. This coincidence would tend to reassure him if he should be inclined to doubt the reality of his vision.

12. **And the Spirit bade me go with them.** We may not say just how the Spirit directed him,—probably by an inward monition. Compare acts 8: 29. **Nothing doubting.** According to the better manuscript authority, "making no distinction"; that is, between Gentile and Jew. **These six brethren accompanied me.** The presence of six other Christians as witnesses would show that Peter was not only not making false statements in regard to what occurred in Caesarea, but also that he was not himself mistaken or deceived.

13. **How he had seen an angel, etc.** This vision of Cornelius serves as a strong corroboration of the fact of Peter's vision, and of the truth of the principle taught in it.

14. **Whoso shall tell thee words, etc.** This particular is a distinct addition to what we have recorded in ch. 10. **And all thy house.** The assurance of salvation extends to all his family, because they were likewise ready for Peter's message. We are not to infer that Cornelius' faith could save them.

15. **The Holy Ghost fell on them.** Compare ch. 10: 44 in last week's lesson. The author of Acts usually thinks of the presence of the Holy Spirit as marked by wonderful outward signs. **At the beginning.** That is, the day of the Pentecost. Acts 2.

16. **Then I remembered the word of the Lord, etc.** The quotation is from Acts 1: 5. Jesus' saying was addressed to his disciples. The fact that these Gentiles were likewise baptized by the Holy Spirit is conclusive proof to him that the Lord regarded them as his disciples.

17. **What was I, that I could withstand God?** In the face of such evidence of God's approval of the Gentiles; Peter concluded that he would be opposing the will of God if he imposed any other requirement upon them beyond faith in Jesus.

18. **When they heard these things they held their peace.** They could make no further objection, and accepted the teaching of God as Peter had accepted it. It seems, however, that the idea that the Gospel was particularly for Jews was not quite blotted out. The question of receiving the Gentiles without obedience to the law arose again, and was one of vital moment in the church of the first century. Perhaps the reception of Cornelius and his friends was considered exceptional, and to be approved because they were within the limits of Palestine, and closely surrounded by Jewish influences. **Glorified God, etc.** Well might they rejoice at this new step in the redemption of the world.

#### THE VALUE OF A PASTOR.

The success of a church—and by success we mean its efficiency in performing its proper function in advancing the interests of the Kingdom of God—largely depends on the character, ability and spiritual power of its minister. Time and again we have seen run-down, discouraged, ineffective churches become prosperous, courageous and efficient by securing the right sort of man as a pastor. A poor minister can bring any church to the verge of ruin; and a good minister can redeem almost any situation.

We are perfectly aware that at this point we are interrupted by the brother who asks if we do not believe that the Holy Spirit is the important factor in church efficiency? Yes, of course, we do. But the divine organization of the church provides for pastors and teachers, and churches ought not merely to depend on the Holy Spirit, but to employ the means which the Holy Spirit has declared he is pleased to bless.

Unless we greatly mistake, the recent drift in all our Protestant congregations is away from the proper recognition of the place of the minister in the divine economy of the church. Take it, for example, in the phase of the minister's work that has to do with preaching. Prof. William N. Clarke attributes the decline of interest in preaching in part to the influence of the Christian Endeavor Society, which, however intentionally, has magnified the value of meetings for what is called "testimony" at the expense of preaching. Other reasons arising from the development of other organizations could also be readily assigned. No one who is deeply conversant with the inner life of our churches can doubt that there is a lessened interest in the thoughtful and authoritative unfolding of the truth. The tendency everywhere is apparent to believe that the "testimony" or crude interpretations of those who know little about the Scriptures and who have never deeply pondered the Christian revelation, on the whole, is as valuable as the intelligent and well-considered exposition of the truth. Our congregations greatly need the insight and outlook that come from prolonged study and meditation and experience of life. And one reason why churches do not become strong is that they are fed on milk and not on meat.

And no church can expect to prosper unless it is properly shepherded, and its activities correlated by a wise pastor. You might as well try to run an industrial establishment without a superintendent, or a ship by a committee, as to have a church realize its best efficiency without a pastor. There needs to be some central authority, some one brain which surveys the whole field, and appraising correctly the value of separate resources, can bring the entire force of the organization to bear upon critical points. No deacon, or board, or committee can do this. The church, in order to realize itself and to employ its own resources wisely, must have a pastor, whose recognized position imposes the right and duty of oversight and guidance.

A church makes a capital blunder when it thinks that it can wisely make up arrearages by going without a pastor, and subsisting on "supplies;" or when it puts youth above wisdom and experience; or does not use all the means in its power to secure the pastor that those who know the church most thoroughly deem to be best adapted to its conditions.—*The Watchman.*

In the churchyard of Leigh, near Bolton, will be found a tombstone bearing the following amazing sentence: "A virtuous woman is 5s. to her husband." The explanation seems to be that space prevented "a crown" being cut in full, and the stone-mason argued that a crown equals 5s.—*American Hebrew.*

THE cross is to be met with in little things as well as great. It is not merely in stupendous conflicts with the powers of evil within us that we are to discover its presence, but in the little details of daily life.—*W. H. Hay Aitkin.*

**MARRIAGES.**

**THOMAS—SAUNDERS.**—In Hammond, La., April 3, 1902, at the home of the bride's parents, Mr. and Mrs. F. R. Saunders, by Rev. C. S. Sayre, Mr. Frank B. Thomas and Miss E. Grace Saunders.

**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.

**PERKINS.**—Jesse H., son of James H. and Anna V. Perkins, was born at Boulder, Col., January 11, 1898, and died at Colorado Springs, March 30, 1902, after an illness of seven months.

**SANTON.**—Near Dodge Centre, Minn., March 28, 1902, George Ray, son of Lewis D. and Freda B. Santon, aged 3 years, 11 months, and 2 days.

Services were held at the home, conducted by Rev. Wm. H. Ernst. Text. 1 Sam. 1: 27, 28. G. W. L.

**CLARKE.**—Francis Langworthy Clarke, wife of Edson D. Clarke, and daughter of Daniel F. and Annis Lamphere Langworthy, was born in Alfred, N. Y., March 16, 1856, and died in Andover, N. Y., March 30, 1902.

She was united in marriage with Mr. Clarke Nov. 30, 1881, thus creating an attractive and hospitable Christian home during their more than twenty years. In early life she accepted Christ as her Saviour with a devout and sincere faith, and on April 1, 1871, was baptized by Pastor L. R. Swinney into the fellowship of the 2d Seventh-day Baptist church of Alfred, and it so happened that the day of her funeral and burial was the thirty-first anniversary of her burial with Christ in Christian baptism. In 1871 she transferred her membership to the Seventh-day Baptist church of Andover, at the time of its organization, becoming one of its charter members. She was always its steadfast friend and worthy representative. Considerate and kindly in spirit, upright in Christian life and example, her unselfish efforts to promote the good of others rendered her life not only a living witness for Christ, but an active and continual influence for good among those with whom she associated from day to day. A widowed mother, two brothers and one sister survive her and, with many other kindred and friends, mourn her loss as a true and faithful friend. But none are left to mourn without hope, since for her to live was Christ and for her to die is gain. S. B.

**MORSE.**—Arthur Alton Morse was born Feb. 15, 1874, and died at Stone Fort, Ill., March 27, 1902.

He was married to Jennie Sloane July 2, 1893. Four children were born to them. He was a graduate of Lexington, Kentucky, Commercial College, and had been assistant cashier of the First National Bank of Harrisburg, Ill., and cashier of the bank at Stone Fort, Ill. Repeated visits to Texas and Southern California failed to give him restoration to health. He was converted during his last illness and would have been baptized into the Seventh-day Baptist church had physical strength permitted. Funeral services were conducted by the writer, assisted by Elder Robert Lewis. Text. Whosoever shall call on the name of the Lord shall be saved. F. P. J.

**BABCOCK.**—Andrew J. Babcock was born Nov. 19, 1828, and died at his home in the town of Scott, Cortland county, N. Y., March 26, 1902.

Although Mr. Babcock never made a profession of religion, his sympathies were with the Seventh-day Baptist church, of which his wife, for many years, has been a loyal member. He was a tender and affectionate husband, a kind and sympathetic neighbor, and will be sadly missed. His companion of almost 54 years, now left alone and in feeble health, has the sympathy of the community, as was evinced by the large gathering of neighbors, at his late residence, on Sabbath afternoon, March 29, when the writer, assisted by the Rev. E. E. Merring, conducted the funeral service. J. T. D.

**POTTER.**—Sarah S., daughter of James and Sarah Morrison Hemphill, and wife of Matthew Potter, was born at Deerfield, Oneida county, N. Y., Sept. 19, 1836, and died in Hartsville, N. Y., March 31, 1902.

Sister Potter was converted when about twelve years of age, was baptized by Elder Cochran and united with the Second Alfred church. Some years later, having moved into Hartsville, she united by letter with the Seventh-day Baptist church at that place, of which she was an honored member at the time of her death. She was married to Matthew Potter March 13, 1856, and soon after they moved to the place which was her home

the rest of her life. She has been in poor health for many years, but was able to be about her work and attend church most of the time until the last few weeks. A noble, uncomplaining, Christian woman, a true friend and kind neighbor, always interested in the welfare of the church and community. She possessed an even, well-balanced and hopeful disposition, was firm in principles and true to her convictions. Besides her husband she leaves three children: Mrs. Lillian O. Howard, of Hornellsville; Mrs. Eva E. Palmeter and Miss Flora L. Potter, both of Hartsville. Mabel, the first-born, died in infancy. There are also living three brothers and one sister: William, James Monroe and Silas Hemphill, and Mrs. Ruth H. Whitford, wife of President W. C. Whitford, of Milton College, Milton Wis., besides grandchildren and other relatives. I. L. C.

**BASSETT.**—Baylies S. Bassett was born in Watson, Delaware Co., N. Y., June 9, 1821, and died of paralysis at his home in Alfred, April 2, 1902.

He was the second of fourteen children born to John C. and Martha St. John Bassett. Of these, twelve grew to maturity, and seven are still living. The eight brothers and sisters, their average age being seventy years, were all present at the Bassett reunion a few months ago. John and Martha Bassett were converts to the Sabbath, and all but one of their living children are members of a Seventh-day Baptist church, some of them keeping the Sabbath at no small cost. Baylies was married to Esther Crandall Sept. 23, 1849, and to them were born eight children, seven of whom, with sixteen grandchildren, are still living. After the death of his wife he was married, Dec. 29, 1892, to Mary Reading Green, who survives him. After moving from Independence in 1866, his home was near Canisteo for ten years, and since then at Alfred. He was baptized and joined the Independence church when about seventeen years old, his membership being transferred later to the First Alfred church. He was a staunch, reliable, loving man, and will be greatly missed. Services at the home April 4. Pastor's text, Mark 14: 41, 42. Interment at Independence. L. C. R.

**CRUMB.**—Ruggles W. Crumb was born at Brookfield, N. Y., Jan. 27, 1828, and died at Rockford, Ill., Jan. 25, 1902.

He was a son of the late Varnum C. and Sophronia S. Crumb. His widow, Caroline M., and three children survive. H. A. C.

**COLLINS.**—Temperance E. Maxson was born in Truxton, Cortland Co., N. Y., Nov. 3, 1818, and died at the home of her son, in Portville, N. Y., April 4, 1902.

She was the eldest of a family of seven children. Seventy-one years ago her parents, Zacheus R. and Temperance Coon Maxson, settled in Little Genesee, N. Y., with their family. But for ten years spent in Nebraska she has resided in the vicinity of Little Genesee. In 1841 she was married to Horace Collins, who passed from life Jan. 3, 1892. She is survived by two daughters and one son. She united with the First Genesee church sixty-four years ago, with which church she has ever been a consistent member. She was a woman full of charity and good works. The funeral services and interment took place at Little Genesee, April 6, 1902. D. B. C.

**Special Notices.**

**North-Western Tract Depository.**

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

**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.

**THE Seventh-day Baptist Church of Hornellsville, N. Y.,** holds regular services in their new church, cor. West Genesee Street and Prestor 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.

**PROGRAM of Semi-Annual Convention of the Churches of the Western Association, to convene with the First Genesee church, at Little Genesee, N. Y., April 18-20, 1902:**

**SIXTH-DAY—AFTERNOON.**

2.30. General discussion on: "The better organization of our churches for effective work."

**EVENING.**

7.30. Prayer and conference meeting, conducted by Rev. Stephen Burdick.

**SABBATH-DAY—MORNING.**

11.00. Sermon, Rev. L. C. Randolph; Rev. F. E. Peterson, alternate.

12.00. Sabbath-school, conducted by T. B. Burdick.

**AFTERNOON.**

3.30. Junior and Y. P. S. C. E. prayer-meetings.

**EVENING.**

7.30. Young People's Hour, conducted by Miss Bertha E. Langworthy.

**FIRST-DAY—MORNING.**

10.30. Layman's Hour.

**AFTERNOON.**

2.30. Sabbath-school Work, Conducted by Rev. W. D. Burdick.

**EVENING.**

7.30. Sermon and conference-meeting, Rev. I. L. Cottrell.

The Little Genesee church hopes for a large attendance and a strong evangelistic meeting.

**THE South Eastern Association** will convene with the church at Salemville, Pa., May 15, 1902. We will meet all delegates and visitors from the North and East with hacks at Roaring Spring on the 14th, and those from the South and West at Bedford. We will gladly entertain all who will come. Write me at once. D. W. LEATH, Pastor.

**PROGRAMME.**

**FIFTH-DAY—MORNING.**

10.00. Devotional Service.  
10.15. Address of Welcome, Rev. D. W. Leath.  
10.25. Response by Moderator, S. O. Bond.  
10.35. Introductory Sermon, F. J. Ehret.  
11.35. Report of Executive Committee. Communications from Churches.

**AFTERNOON.**

2.00. Communications from Sister Associations. Report of Delegates to the Associations. Appointment of Standing Committee.  
3.00. Woman's Hour, Miss Elsie Bond.

**EVENING.**

7.45. Praise Service, Rev. D. C. Lippincott.  
8.00. Sermon, Delegate from Central Association.

**SIXTH-DAY—MORNING.**

9.30. Praise Service, G. C. Long.  
10.00. Sermon or address, Prof. W. C. Whitford.  
11.00. Tract Society Hour, Rev. A. H. Lewis.

**AFTERNOON.**

2.00. Praise Service, Rev. M. G. Stillman.  
2.15. Report of Committees.  
2.45. Sermon, Rev. E. A. Witter.  
3.30. Christian Endeavor and Tithers Union Hour, Roy Randolph.

**EVENING.**

7.45. Song Service, A. J. C. Bond.  
Conference Meeting, Rev. G. W. Hills.

**SABBATH—MORNING.**

10.00. Sermon, Rev. Geo. B. Shaw.  
Collection for Missionary and Tract Societies.  
11.00. Sabbath-school Hour, led by Superintendent of Salemville Sabbath-school.

**AFTERNOON.**

2.00. Sabbath-school Hour, M. H. Van Horn.  
3.00. Missionary Hour, Rev. O. U. Whitford.

**EVENING.**

7.45. Devotional Service, O. W. Davis.  
8.00. Sermon, Rev. O. U. Whitford.

**FIRST-DAY—MORNING.**

9.00. Unfinished Business.  
10.00. Educational Hour, led by Representative of Education Society.  
11.00. Sermon, Rev. A. H. Lewis.

**AFTERNOON.**

2.00. Address, Rev. T. L. Gardiner.  
3.00. Sermon.

**EVENING.**

7.45. Praise Service.  
8.00. Sermon, Rev. G. W. Hills.

S. O. BOND, Moderator.

DORA GARDINER, Assistant Secretary.

TABLE OF CONTENTS.

EDITORIAL.—Thoughts for Centennial Year; Trusting God and Relying on Self; Denominational Teaching in the Sabbath-school; About Tariff Matters; The Law of Service; Salem College; The Sabbath of Christ. 225-226

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1936. The Trustees expect that its Endowment and Property will reach a Million Dollars by that time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started.

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

Proposed Centennial Fund \$100,000 00
Amount needed, June 1, 1900 \$98,698 60
Amount needed, June 1, 1901 \$97,822 00

Spring Term Milton College.

This Term opens THURSDAY, APRIL 3, 1902, and continues twelve weeks, closing with the annual Commencement Exercises on Wednesday, June 25, 1902.

Instruction to both young men and young ladies in the Preparatory studies, as well as in the Collegiate, of the principal courses, as follows: The Ancient Classical, The Modern Classical, and the Scientific.

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

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

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

For further information, address REV. W. C. WHITFORD, D. D., President, Milton, Rock County, Wis.

Salem College.

Situated in the thriving town of SALEM, 14 miles west of Clarksburg, on the B. & O. Ry. This school takes FRONT RANK among West Virginia schools, and its graduates stand among the foremost teachers of the state.

SPRING TERM OPENS MARCH 18, 1902. Send for Illustrated Catalogue to Theo. L. Gardiner, President, SALEM, WEST VIRGINIA.

Seventh-day Baptist Bureau

of Employment and Correspondence. T. M. DAVIS, President. E. P. SAUNDERS, Vice-President. Under control of General Conference, Denominational in scope and purpose.

Business Directory. Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. J. F. HUBBARD, Pres., F. J. HUBBARD, Treas.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND. J. F. HUBBARD, President, Plainfield, N. J. J. M. TITSWORTH, Vice-President, Plainfield, N. J.

THE SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION. D. E. TITSWORTH, President. WM. C. HUBBARD, Secretary.

M. STILLMAN, COUNSELOR AT LAW, Supreme Court Commissioner, etc. New York City.

SABBATH SCHOOL BOARD. GEORGE B. SHAW, President, 511 Central Avenue, Plainfield N. J. FRANK L. GREENE, Treasurer, 490 Vanderbilt Ave., Brooklyn, N. Y.

PIANOS AND ORGANS. Special Inducements. J. G. BURDICK, Prohibition Park, Staten Island.

DR. S. C. MAXSON, Eye and Ear only. Office 225 Genesee Street Alfred, N. Y.

ALFRED UNIVERSITY. Fourth Quarter Begins April 16, 1902. For catalogue and information, address Boothe Colwell Davis, Ph. D., Pres.

ALFRED ACADEMY. PREPARATION FOR COLLEGE. TEACHERS' TRAINING CLASS. Earl P. Saunders, A. M., Prin.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. E. M. TOMLINSON, President, Alfred, N. Y. W. L. BURDICK, Corresponding Secretary, Independence, N. Y.

THE ALFRED SUN. Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms, \$1.00 per year.

W. W. COON, D. D. S., DENTIST. Office Hours.—9 A. M. to 12 M.; 1. to 4. P. M.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. WM. L. CLARKE, PRESIDENT, WESTERLY, R. I. A. S. BABCOCK, Recording Secretary, Rockville, R. I.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westerly, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.

Ashaway, R. I. THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE. Next session to be held at Ashaway, R. I., August 20-25, 1902.

Milton, Wis. WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE. President, MRS. S. J. CLARKE, Milton, Wis.

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

YOUNG PEOPLE'S PERMANENT COMMITTEE. M. B. KELLY, President, Chicago, Ill. MISS MIZPAH SHERBURN, Secretary, Chicago, Ill.

J. DWIGHT CLARKE, Treasurer, Milton, Wis. ASSOCIATIONAL SECRETARIES: ROY F. RANDOLPH, New Milton, W. Va.; MISS L. GERTRUDE STILLMAN, Ashaway, R. I.

50 YEARS' EXPERIENCE PATENTS TRADE MARKS DESIGNS COPYRIGHTS & C. Scientific American. A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1.

The Sabbath Recorder.

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

TERMS OF SUBSCRIPTIONS.

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

ADVERTISING DEPARTMENT.

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

ADDRESS.

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

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath-school Board, by the American Sabbath Tract Society, at PLAINFIELD, NEW JERSEY.

TERMS.

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

CORRESPONDENCE.

Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

HELPING HAND

IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

DE BOODSCHAPPER.

A 20 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.

Subscription price—75 cents per year. PUBLISHED BY G. VELTHUYSEN, Haarlem, Holland.

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

CHRISTIANITY wants nothing so much in this world as sunny people, and the old are hungrier for love than for bread. The oil of joy is very cheap, and if you can help the poor on with a garment of praise it will be better for them than blankets.—Henry Drummond.