

THE SABBATH RECORDER.

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WHOLE No. 2982.

"WILL IT RAIN?"

M. D. BRINE.

Well, yes, it is cloudy, perhaps it may rain,
But it cannot be sunshine for ever, you know;
There's always an equal division, you'll find,
Of shadow and sunshine as through life we go.

But one thing is certain, tho' clouds may hang low,
The sun is behind them, all ready to shine;
And to keep a brave heart when vexations are near
Is to lighten the woes that would make us repine.

If the tear-drops must fall, let us try if we can
A rainbow to make as we smile through our tears,
And in thinking of paths that were sunny and bright
We forget to be peopling unknown ones with fears.

Even clouds have their blessings; they help us to know
The joy and the beauty of each sunny day.
For the blessings and joys that are many and free
We learn not to value till taken away.

Now here is your sermon, my dear little girl,
As you stand on the threshold and ask, "Will it rain?"
Go bravely ahead with a sunshiny heart,
And your way will seem golden with sunbeams again.

THE first of a series of questions suggested by the RECORDER of last national Birth-week is as follows: "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?"

The time of the English Reformation was one of great activity in thought, touching both religious and political matters. It was intensely a time of re-formation. Along religious lines the struggle centered around the overthrow of the Roman Catholic theory of church authority and the restoration of the Bible as the supreme authority in Christian faith and practice. Radiating from these central thoughts were many lines, each subordinate in some degree, but all bearing upon the main issue. With such an issue before the minds of men, the Sabbath question claimed a prominent place. Agitation abounded concerning the Sabbath, both as to the foundation on which it rests and the manner in which it should be observed. Puritanism, representing the extreme wing of the Reform Party, was the central point of this agitation. Logic compelled the Puritans to recognize the fact that if the Bible was supreme authority, the seventh day must be reinstated as the Sabbath in opposition to the Sunday, which was acknowledged to be an institution of the Roman Catholic church. The tide of reformation, the demands of logic and the logic of events drove the reformers toward this conclusion. The restoration of the Sabbath among the Puritans would have been attained promptly but for the anti-Jewish prejudice against it, which had been inherited from the Roman Catholic church. Yielding to this prejudice the Puritans

wrought out the compromise theory which was published by Dr. Bound, in 1595, which attempted to transfer the authority of the Fourth Commandment to the first day of the week, thus retaining the popular day at the demands of anti-Jewish prejudice.

THE history of all such compromises develops the fact that when imperfect conclusions concerning fundamental truth are adopted, leaving essential features of the truth unaccepted, the providence of God preserves a remnant of earnest and devout people as conservators of the unaccepted phases of truth. English Seventh-day Baptists were such a remnant. The tide of reform swept away from them, so far as the Sabbath was concerned, the new compromise theory concerning Sunday gained the front, and the remnant was left to await the developments of history. Such developments are not fortuitous. They are the final expressions of God's opinion concerning experiments and human theories. The prevailing influences in England were all against the growth of Seventh-day Baptists; political, social and ecclesiastical power were arrayed against them; and, since it is God's plan to teach compromisers through experience, nothing was left to the Seventh-day Baptists but patient waiting, hoping against hope, yet firmly believing in the correctness and righteousness of their position.

THE tide of emigration brought the Puritan Sunday to America, where it found an undisputed field and the largest opportunities for development. The same Divine Providence which had given birth to the English Seventh-day Baptists brought their representatives to America, thus transferring our denominational life to the New World. The adverse influences in America have not been less severe nor the struggle in any essential features less difficult. Had not the truth represented by this Seventh-day Baptist remnant been vital in its relation to the larger Sabbath question, and to Protestant Christianity as well, our ancestors could scarcely have survived the opposition in England, much less the struggle of more than two centuries in America.

The second part of the question propounded by the RECORDER last week is easily answered. We have not been pushed out of existence nor overwhelmed to be forgotten,

because of the value of the truth for which we stand. So far as denominational organization is concerned and the spirit of propagandism, our history has been essentially lacking. That this has been in no small part our fault there can be little doubt, and that much more might have been accomplished is proven in view of the little that has been done. But the important fact we desire to press upon our readers at this time is that since Seventh-day Baptists were born to preserve an essential truth which other English Reformers were not ready to receive, they have been preserved for the sake of that truth. Whatever of vitality their history presents has come from the possession of that distinct truth, rather than from forms of denominational organization and methods of work, or from the zeal which belongs to the true propagandist. A people with such a mission cannot wholly fail, unless they are so derelict as to duty and so indifferent as to their mission as to induce denominational decay and death through indifference and inaction. There would have been no English Seventh-day Baptists if there had not been an important phase of Sabbath truth to be preserved for riper times of reformation. Their future history will be determined, mainly, by the zeal and wisdom with which their unfulfilled mission is carried out in the near future.

ONE of the most practical writers of the New Testament, the Apostle James, has much to say concerning the unruly tongue. His description of the evils it produces is sharp and truthful. He declares that nothing less than Divine power can tame an unruly tongue. It is as reckless as the wildest horse which breaks loose and runs away, destroying others and finally himself. The late Mr. Spurgeon, of London, is quoted as saying: "Every church, and, for the matter of that, every village and family, is plagued with certain Mrs. Grundys, who drink tea and talk vitriol." Sometimes people allow their tongues to run away from pure love of saying mean things, and not infrequently they find fault with others for the sake of covering their own sins. The runaway tongue is most disastrous when it finds fault with the church. Most church troubles, if not all, would die at birth if the members of the church were tongue-tied, either by physical inability to speak, or by the grace of God, which alone keeps unruly tongues from running away. The man whose unruly tongue first sets a lie in motion does no greater evil

than the man who "taketh up a reproach against his neighbor," or the church of Christ. Runaway tongues do their evil work, even though the words be spoken in whispered confidence. You remember Solomon said: "A whisperer separateth chief friends." We are taught in the Proverbs that he who keepeth his tongue from running away is greater than he who taketh a city. It is reported that a young man once went to Socrates to learn oratory. On being introduced to the philosopher he talked so incessantly that Socrates asked for double fees. "Why charge me double?" asked the young man. "Because," said the philosopher, "I must teach you two sciences: the one how to hold your tongue, and the other how to speak." Christ is the best teacher for unruly tongues.



Real
Gain in
Life.

THE ambition to make the most of one's self, to attain power, influence and place, is both noble and desirable, when the purposes it seeks are right. God intends that each child shall attain that which is highest and best; and sanctified ambition is the great agency in making such attainments. Measured by the highest standards, everything is determined by the purposes for which one is ambitious. Those purposes which relate to one's self must be considered first. No one can attain a position of helpfulness, so far as others are concerned, whose own character and attainments are not in keeping with things that are best. That one may inspire others to do and be good, he must first exemplify in his own life and character that toward which he points others. Hence a large share of the preparation toward accomplishing the best things for others must pertain to one's self. It is impossible to induce others, through personal influence, to rise higher than the one seeking to give aid has already risen. High purposes and influence for good do not prevent one from giving himself earnestly to some worldly business, and to what men call ordinary duties. But everyone who influences others for good and who makes high attainments for himself, whatever work he undertakes in life, must be guided and ennobled by those higher purposes, without which life is never uplifted and sanctified. He who pursues any business with little thought beyond attaining success for himself will end in narrow selfishness and failure. Many lives which the world calls successful, because they gain something of money or position, are flat failures for want of high purposes, and, therefore, of uplifting influence. At this point too great distinction is made between those who are devoted to special forms of service, like religious and philanthropic work, and those who pursue what is spoken of as worldly business. There should be no difference in the purposes for which each works, and there will be none in the immediate results for good, unless it be in degree rather than kind. A life may be as noble in purpose and as earnest in well-doing on the farm as in the pulpit; in the kitchen as on the mission field. It should always be borne in mind that helpful and uplifting influences are the product of high and holy purposes, and of these alone. The station in life one may occupy and the forms of service one may give to the world will be meagre as to good results, unless the pur-

poses which enter into life and give birth to action are high and holy.



Horace
Bushnell.

THE Centenary of Horace Bushnell's birth occurred on April 14. Dr. Bushnell was one of the most prominent and powerful representatives of theological thought in New England during the last century. Many of our readers, like the writer, owe to Dr. Bushnell a great debt of thankfulness for the help given by his sermons and writings. A prominent point in his career and of his influence in broadening religious thought was marked by his famous sermon, "The Dissolving of Doubts," which was preached at Yale in 1870. Some notable utterances of that great discourse were as follows:

"Be never afraid of doubt.

"Be afraid of all sophistries and tricks and strifes of disingenuous argument.

"Have it a fixed principle, also, that getting into any scornful way is fatal.

"Never settle upon anything as true because it is safer to hold it than not.

"Have it as a law never to put force on the mind, or try to make it believe.

Never be in a hurry to believe; never try to conquer doubts against time."

Dr. Bushnell strove honestly to live up to these principles, often at the expense of present popularity. Surrounded by those who held faith to be the chiefest of Christian virtues, he had the courage to say that sometimes doubt was the only way by which to reach an assured faith. If he tore down, it was only that he might rebuild. If he discarded any old formula, it was only that he might replace it by some larger expression of the essential truth underlying it. In Dr. Bushnell's case the truth is illustrated that the "heterodoxy of to-day is the orthodoxy of to-morrow."



About
Sugar.

PUBLIC interest in the sugar problem—the share of the enormous consumption of that article supplied and likely to be supplied by the United States—has led the Treasury Bureau of Statistics to prepare a statement regarding the sugar consumption of the United States, the amount produced in this country of cane and beet, separately stated; the amount produced in its insular territory, Porto Rico, Hawaii and the Philippines; the amount imported from Cuba; the amount from other tropical territory, and the amount from the beet sugar producing countries of Europe. The sugar consumption of the United States has grown from 1,272,426,342 pounds in 1870 to 5,313,987,840 pounds in 1901; or from 33 pounds per capita in 1870 to 68 pounds per capita in 1901. Of the 5,313,987,840 pounds consumed in 1901, 985,568,640 pounds, or more than one-sixth, were produced in the United States; 852,205,760 pounds, or about another sixth, were produced in the insular possessions, while the remainder, amounting to 3,476,213,440 pounds, or about two-thirds of the total consumption, represented imports for consumption. Of the total imports during the calendar year 1901, 1,302,860,514 pounds were from Cuba; 686,676,954 pounds from the East Indies, chiefly Java; 1,122,800,887 pounds from other cane sugar countries, and 599,774,613 pounds from the beet sugar countries of Europe. Of the

935,568,640 pounds of sugar produced in the United States, about one-third was from beets and two-thirds from cane. Of that withdrawn from the insular possessions all was from cane, as was also all of that from Cuba and from the other tropical territory; while of the 599,774,713 pounds of beet sugar imported, 484,344,004 pounds came in the unrefined condition, and 115,430,609 pounds refined.

SOME UNIVERSAL PRINCIPLES IN HISTORY.

IV.

CHURCH HISTORY LIKE INDIVIDUAL EXPERIENCE.

Paul's personal experience recorded in Romans, tenth chapter, is a representative one. It illustrates the early stage of growth in which the uprooting of the evil and the implanting of the good formed the main part of the process. The law which causes the struggles between the "old man" and the "new man", in individual life, obtains also in the aggregate all Christian experience, as it appears in church and in denominational history. The actual church and denominational history with which we deal is never a season of entire tranquility or victory. It is a complex life with only comparative calm, and much of storm, but in every storm there is the promise of eternal sunshine at last. There are also periods of comparative decay in such history. These never occur in a perfect process of development. But this ebb and flow, growth and decline; these hot conflicts and intense struggles make church and denominational history deeply interesting, full of instruction and lessons of wisdom for the careful student.

HISTORY NOT ALWAYS SYMMETRICAL.

In the second place we note that history is not always symmetrical. Earth has known but one perfect and symmetrical individual life, that of Christ, in whom the divine dwelt in fullness. But no follower of his has been able to attain to his standard. Hence the aggregate of human life is marked by many variations and no little distraction, when compared with the perfect standard as found in God's law, or the perfect life as found in Christ. The outbursts of evil and the return of powerful temptations jostle, mar and deform. Again, certain ideas and phases of truth become ascendant for a time to the exclusion of others equally important. Even the Apostolic church was thus incomplete. In it love and enthusiasm were the leading characteristics. It engaged in no great intellectual conflicts. It waged no war with subtle philosophies. It did not seek to evolve doctrines, nor put "systems of theology" in order. If heresies sprang up, or trouble arose, they were not settled by chopping logic nor hair-splitting discussions. They were rather swept away by new floods of love and zeal. The earliest Christians were not learned in those theories which seek to teach how Christ saves men, but they believed in him unto salvation, and were ready to die for their faith. The "gift of discerning spirits" which God gave to that age was meant for a specific protection against false teachers. Thus the church was kept from being led widely astray.

AFTER THE SECOND CENTURY CAME THE OTHER EXTREME

From the second century forward, the opposite extreme was developed. Christianity was sadly corrupted through the influence of heathen philosophy, and further weakened as

to its spiritual life, through union with the Temporal Power. Simple love, faith and zeal were gradually lost in an excessive search after new intellectual subtleties and fancies. The spiritual life of New Testament Christianity gave way to the intellectual life of paganism. This made men more ready to quarrel in debate concerning the nature of Christ, and his relations to God than they were to obey his precepts. Gnosticism developed an excess of so-called knowledge. Critical analysis of theories and keen discrimination as polemists developed good heresy-hunters, but poor Christians. Orthodoxy and heterodoxy rose or fell according to the notions of the dominant party. Thus it has ever been. No one stage of history presents knowledge and obedience in exact proportion. Sometimes men seek mainly to know, at other times they are more anxious to obey. Some find their highest ideal in orthodox doctrines; others delight most in loving impulses and unselfish service.

NO ONE PERIOD A PERFECT MODEL.

Hence no one age or branch of history can be taken as a model in all respects. The church of the Nicene period fought heresies well, but it was corrupted by false ideas concerning Prelacy, by practices relative to Celibacy and Monasticism, and by its union with the state. Following the pagan cultus, it set too great value upon "good works" and the "sacraments", and too low a value upon holy living and upright conduct. The missionary spirit of that age may be emulated profitably by all ages, but no age has maintained, or can maintain, a high standard of moral and religious life which abounds in such a cold and critical spirit, such tendencies to invent doctrines, and to dignify notions as essential truths. Especially can no age be pure when associated with corrupt political influences as was the Nicene age.

EVEN THE APOSTOLIC CHURCH WAS NOT A PERFECT MODEL.

It is also pertinent to warn against taking the simple faith and the impulsive zeal of the first Christians as an absolute model for all times. Their implicit faith in Christ, their brotherly kindness toward each other, are the model for all ages. The church has never risen, and can never rise to high Christian attainments without these elements. But in our own time, for instance, Christianity must meet a cultivated skepticism, and a keen rationalism. To do this, it needs to combine the simple faith and devotion of the first age with the mental acumen, supplemented by a still broader culture of the second age. We need also a really scientific culture which neither of those ages possessed.

MUST COMBINE THE EXCELLENCIES OF EACH AGE FOR A MODEL.

The careful student of church and denominational history will see that the excellences of each age must be culled and united in the ideal model. The failures and mistakes of each age must be eliminated. These come from the influence of the abnormal germ, sin. In this fact alone lies an important reason why religious teachers ought to become familiar with the history of the church and its doctrines. In no other way can they properly judge of the historic movements which characterize our own time, or be thoroughly prepared to take part in this stage of the great drama of church history. The same

necessity for a study of denominational history now rests upon all Seventh-day Baptists. Our existence and duty mean much more than we can put into words, or else our existence means colossal folly.

It is impossible to escape this conclusion however much we may desire to. Let it be repeated and emphasized: the existence of the Seventh-day Baptists means much, far more than they seem to realize, or it is only an illustration of bigotry and colossal folly.

SUNDAY IN CUBA.

To the Editor of the SABBATH RECORDER:

The other day, before a large audience in Cooper Union, I publicly asked Dr. Parkes Cadman, who was lecturing on "Puritanism, Cromwell and the Bible," etc., "if the selection of Thomas Bampfield as Speaker in the House of Commons, author of Inquiry into whether Jehovah wrote the moral law and if Christ abrogated the Fourth Commandment—a Sabbatarian and in contradiction to Dr. Bound, D. D., about that age, who was the inventor of the Puritan Compromise Theory of reading the first day of the week into the Fourth Commandment, did not show Cromwell's sympathy with the extreme Biblicals rather than with the church of his time." Dr. Cadman admitted publicly "that it did," which took much of the wind out of his Puritan-Bible Balloon, and showed up the hollowness of what was much of the pride of the Puritan, his Sabbath and the injustice of legislation on such a basis.

I beg also to call your attention to an article in *American Hebrew* of April 11, on the failure of Sunday service among the reformed Jews, title, "Sabbath Shen," and also an article in *Christian at Work*, title, "The Sabbath in Cuba," by Dr. J. Milton Green, D. D. In one sense I am glad Cuba is going to have a government of her own. From this article you will see these same blinded and bigoted Puritans are still seeking to force by legislation their Sabbath, so-called, on the Cubans. But the two languages coming together, under present conditions with the races in question, give the Cuban the advantage of priority in age as to the use of the word *Sabbado*, and the weight of the majority of ancient languages as well as modern languages is on his side.

If the observance of Sunday by civil law should be forced upon Cuba by the United States, there would be serious complications and contradictions in the matter of the days of the week. Up to this time the Cubans reckon Sunday as the first day of the week—*Diadi Fiesta*; and the seventh day of the week is known by them as *Sabbado*. If Puritanism succeeds in carrying the "American Sabbath" into Cuba, there will be created a Cuban-American week, the first day of which will be called Sabbath by the Americans, and *Sabbado* by the Cubans who seek to conform to American usage. They will also still call the last day of the week *Sabbado*, Sabbath, which is thus according to the Bible, and has been designated thus throughout all their history. The final result will be a *Sabbado* at the beginning of the week, under stress of Sunday law and Puritanic theories introduced from America, but contrary to the Bible and to Cuban sentiment. While the last day of the week, the true Sabbath, would still be called *Sabbado* by the Cubans, but it will be such in name only.

THEOPHILUS A. GILL.

APRIL 14, 1902.

Prayer-Meeting Column.

TOPIC FOR MAY 2, 1902.

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

Theme.—Increasing Spiritual Life. Romans 12: 1-21.

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, *which is* your spiritual service. 2. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

3. For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. 4. For even as we have many members in one body, and all the members have not the same office: 5 so we, who are many, are one body in Christ, and severally members one of another. 6. And having gifts differing according to the grace that was given to us, whether prophecy, *let us prophesy* according to the proportion of our faith; 7 or ministry, *let us give ourselves* to our ministry; or he that teacheth, to his teaching; 8 or he that exhorteth, to his exhorting: he that giveth, *let him do it* with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

9. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. 10. In love of the brethren be tenderly affectioned one to another; in honoring preferring one another; 11 in diligence not slothful; fervent in spirit; serving the Lord; 12 rejoicing in hope; patient in tribulation; continuing steadfastly in prayer; 13 communicating to the necessities of the saints; given to hospitality. 14. Bless them that persecute you; bless and curse not. 15. Rejoice with them that rejoice; weep with them that weep. 16. Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. 17. Render to no man evil for evil. Take thought for things honorable in the sight of all men. 18. If it be possible, as much as in you lieth, be at peace with all men. 19. Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. 20. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. 21. Be not overcome of evil, but overcome evil with good.

There are two extreme views touching the possible increase of spiritual life in the hearts of Christians. One view represents it as the work of God, in which men are essentially passive, or at least only obediently receptive. The other view makes almost everything to turn upon what the individual may do for himself. The truth lies between these two extremes, although both extremes represent an essential and fundamental factor in the development of spiritual life. The lesson for the evening, like most of the lessons in the New Testament, gives special attention to our duties in the matter. It urges toward the higher conceptions of what life ought to be, and gives details as to the manner in which we may do the work assigned us and thus gain strength in spiritual things. The lesson, though a brief one, presents so many phases of personal duty, and suggests so many things touching our relation to Christ's kingdom, that the thoughtful reader cannot fail to find much in it that is instructive and helpful.

Whatever God may do by way of giving inspiration, wisdom, and guidance through spiritual illumination, we shall make sad failure if we neglect to improve opportunities, using all our powers and availing ourselves of all agencies to accomplish the up-building of Christ's Kingdom which is the essential method of developing our own spiritual strength.

CHOOSE that which is best and custom will make it most agreeable.—*J. W. Scott.*

NEWS OF THE WEEK.

Serious labor troubles including riots have taken place in Belgium lately. The source of the trouble is really the question of franchise. Liberals and Socialists have united in demanding what is known in England as "one man, one vote." The King of Belgium is trying to adjust matters, but not much progress seems to have been made up to this time.

The President has ordered an investigation of the newspaper charges against certain officers in the Philippines, for alleged brutality in their treatment of the natives. Cholera is quite prevalent in the Philippines and it is reported that there are many deaths in proportion to the number of cases.

The peace negotiations between the Boers and the British, as in several other instances, have been checked because the British Cabinet refuses a request from the Boer leaders for an armistice pending negotiations.

The United States Government has commenced an investigation concerning the Beef Trust in the West. The excessive high price of meats has forced the Government to make this investigation. If these excessive prices are the result of a "corner" made by the Trust, no ordinary punishment can be too severe.

Women engaged in philanthropic work in New York City are discussing the necessity "for industrial training through trade schools for girls." The subject is an important one and good results ought to come from such discussion.

Rev. Dr. Samuel Scoville, assistant pastor of Plymouth church, Brooklyn, and a son-in-law of the late Henry Ward Beecher, died in New York on April 15. He was born in 1834.

We are glad to note that the unjust and drastic Chinese Exclusion Bill was defeated in the Senate on the 16th of April by a vote of 48 to 33. A substitute was offered by Senator Platt of Connecticut, which was adopted by a vote of 76 to 1. This substitute will go to the House of Representatives or consideration. It is essentially the continuance of present laws until 1904.

A vote in favor of reciprocity with Cuba by an overwhelming majority was secured in the House of Representatives on the 16th of April.

The Presbyterian Creed Revision Committee completed its labors on the 17th of April. The Committee agreed unanimously on a report to be made to the General Assembly, which meets in New York on May 15. As finally determined upon, this brief statement is to contain sixteen articles, on the following points:

- First—God.
- Second—Revelation.
- Third—Divine Purpose.
- Fourth—The Creation.
- Fifth—The Sin of Man.
- Sixth—The Grace of God.
- Seventh—Election.
- Eighth—Our Lord Jesus Christ.
- Ninth—Faith and Repentance.
- Tenth—Holy Spirit.
- Eleventh—The New Birth and the New Life.
- Twelfth—The Resurrection and the Life to Come.
- Thirteenth—The Law of God.
- Fourteenth—The Church and Sacraments.
- Fifteenth—The Last Judgment.
- Sixteenth—Christian Service and the Final Triumph.

On the 14th of April a theological student graduating from the Union Theological Seminary, New York, was refused a preacher's license by the Presbytery of New York because "he could not see his way clear to accept Adam as an historical person." On the 16th of April two candidates, Lovell and Wright, of Plainfield N. J., made the same avowal before the Presbytery of Elizabeth, N. J. The question of granting them license to preach was laid over for further consideration.

Rev. T. DeWitt Talmage, the well-known Presbyterian clergyman, died on the 13th of April at Washington, D. C. Mr. Talmage was born at Bound Brook, N. J., in 1832. Both as a speaker and writer he had a wide reputation, and was a man of more than ordinary ability.

The widow of President McKinley has been granted a pension of \$5,000 per year.

Lieutenant-General Miles is likely to be retired from service in the army at an early day.

General Wade Hampton, who was a prominent figure in the Civil War, and also in the late war with Spain, was buried at Columbia, South Carolina, on the 13th of April. Twenty thousand people were massed about the churchyard where the services were held.

The immense deficit in the treasury of Great Britain, amounting to £26,824,000, together with a probable cost of about £17,000,000 to close up the South African War, has drawn the announcement from the Government that direct taxation must be increased and that grain and flour will come in for a large share of this increase. It is significant that while bread is thus taxed the tax on wine, beer, tobacco and tea is not increased. Surely Great Britain is paying a terrible price in every particular for the extension of her power in South Africa. By successive levies, Secretary Chamberlain's army of 10,000 has grown into an army of 300,000, and his \$50,000,000 or \$100,000,000 war debt has been swollen to the colossal sum of \$825,000,000, with heavy additions when the grand total is announced. The British army gaily entered South Africa to suppress a "revolt" or a "riot," for by such contemptuous terms was the Boer uprising designated. But the serious aspect of the venture was soon made apparent and was ominously in evidence in the gruesome official statement of the British losses at the front to March, 1902, showing that the field forces have been reduced by death 19,429; sent home as invalids, 65,889. Many of the invalids have died. Thousands of them are unfit for further service.

Wilhelmina, Queen of Holland, is reported as seriously ill. Her subjects are greatly interested, and her illness is an universal topic throughout the country.

A severe earthquake occurred on the 10th of March in the New Hebrides Islands. Three volcanoes burst into action, one of which blew a "new throat" into the sea, sending a great waterspout over the adjacent land. Much devastation resulted.

The manufacturers of distilled spirits announce that strenuous efforts will be made to secure action by Congress reducing the tax on distilled spirits from \$1.10 to 70 cents per proof gallon. Such a bill is now before the Committee on Ways and Means. If this is not granted, these manufacturers threaten to enter into politics, directly, to secure their ends. They complain of the influence of temperance people over Congressmen.

THE LARGE FACTS ABOUT THE PHILIPPINES.

The Appropriate Committee of the Senate, of which Mr. Lodge is Chairman, is making an investigation of conditions in the Philippines. It is a piece of very good fortune that, just when the investigation was begun, Mr. Taft, the Civil Governor of the Islands, had come home for his health; and the Committee, as its first work, took the testimony at a number of sittings. The substance of what he said is contained in the latest Report of the Commission, but his testimony before the Senate Committee has had a much wider reading through the newspapers than any report could have. The crucial matter of Governor Taft's testimony is this:

The people of the islands are incapable of self-government, and will be incapable for a generation or two.

The mass of them desire peace above all things, and the great majority of them are perfectly content with American Rule.

If left to themselves they would show themselves children and tyrants; for they have no proper conception of what we mean by independent government.

The Commission has established civil government in a majority of the provinces—wherever it has been possible; war in any organized sense has long since ceased, and brigandage is undergoing suppression as fast as could be expected by any one who knows the various peoples of the archipelago and their history; the Commission is making progress in educational work which is eagerly welcomed; and the natives themselves take part in the municipal governments.

Such is the testimony of the most competent man to form a judgment that we have sent (and as competent as any that we could send) to the islands. He has had opportunities, which he has improved with diligence and intelligence, to collect first hand information and to form sound conclusions. There is no better way to find out the truth. And Governor Taft's observations and conclusions are fortified by the observations and conclusions of practically every responsible civil or military servant that we have sent to the islands. If it be not conclusive, no testimony and no judgment can be conclusive.

Our policy in the Philippines, therefore, will be and must be determined in the future by these large facts, as it has been determined in the past. Whatever we might wish to do, there is only one thing that we can do with honor as a responsible nation; and that is the plain duty of keeping these people in tutelage till they are prepared for self-government, and to give them self-government as fast as they are capable of conducting it. Any other course would be a crime against civilization. This policy has not been more plainly outlined by anybody than by the President in his Message to Congress. Our way is not only plain; there is only one way; for in the face of all responsible and well-informed testimony the abandonment of these people to themselves would be more than a neglect of duty. It would be a crime. So much seems plain.—*The World's Work.*

THE Roman Catholic Bishops and priests in China are accepting the honors and titles conferred upon them by the Empress Dowager for their services in settling the indemnities; the Protestant missionaries are declining, preferring to be under no obligations. 'Tis well.

DEDICATION AT GENTRY, ARKANSAS.

An event of great interest to the Sabbath-keepers of this section has just been celebrated at Gentry, Arkansas. March 23 was the first anniversary of our church organization. During this first year we have grown from a church of thirty-six members to one of eighty-six. We have also built a neat house for worship, with a seating capacity of about 275, which we dedicated on March 23, 1902. Rev. M. B. Kelly, of Chicago, preached the sermon, and Bro. S. I. Lee, of Gravette, Arkansas, offered the dedicatory prayer. The house was packed to its utmost capacity, and many were obliged to leave because there was no room for them.

Bro. Kelly's sermon was full of excellent thought and was appreciated by all. He spoke on Sabbath, both morning and evening; also on Sunday evening, to large audiences, who gave excellent attention to the words spoken.

By special request from some of the First-day people, Bro. Kelly, on Monday evening, gave the "Reasons Why We Do Not Keep Sunday as the Sabbath." The house was crowded, extra seats were brought in, and still many were obliged to stand during the service. So intent were the people to catch every word that you might have heard the fall of a pin during his sermon. Our First-day friends express themselves as well pleased with the manner and spirit in which this subject was treated, and many acknowledge our position as Biblical. We are praying that great good may come from the truths presented at this time.

We were disappointed in that Rev. G. W. Hills and Rev.

G. H. F. Randolph could not be with us at this dedicatory service, as both were expected at that time.

Miss E. A. Fisher, on her way home to New Jersey, stopped off and gave us excellent help in the music and otherwise. Our church choir is acknowledged to be the best in town, and they certainly rendered some fine music on this occasion.

Since coming to this field the people have been intensely loyal in supporting me in every way. Our young people are especially active in aiding their pastor in the out-post work by their prayers, testimonies and songs.

Blessed, indeed, is the work for the Master when one's people are thus loyal. We are earnestly praying that the quartet movement for Gentry may capture this country for Christ and the Sabbath.

J. H. HURLEY, *Pastor.*

APRIL 9, 1902.

WHY rushed the discords in but that harmony should be prized?—*Robert Browning.*

DO NOT EXCITE THE BABY.

There is no wonder if a young child is over-excited that the doctor is often summoned to prescribe for a crying child who turns night into day and makes life hideous to the family. By a little inquiry he oftentimes finds the poor baby is given its daily bath in public, other children standing round to make a noise to drown the baby's cries and distract his attention; and often the nursing—that most holy of service—instead of being a period of quiet retirement on the part of the mother, with concentration of thought toward the good of her child, is attended to in the midst of family cares or amid the distractions of company. Some years ago I was attending a meeting of the prominent women of the country in New York. We listened to some papers on education and on hygiene and the wise management of the home and the development of the child, and at the close of one of the sessions three or four of us were invited to come the next day to a beautiful home on Fifth Ave. and "see the babies bathe." We did go, to our shame be it spoken, and a pair of twins was given their bath before half a

It is written: "If any man will do the will of my Father which is in heaven, he shall know of the doctrine whether it be of God."

There is too much skepticism among us. There are too many professing Christians who are not sure of their ground. They do not know that they have passed from death unto life. They are not sure that the Bible is the Word of God. They are not certain that the Gospel is the power of God unto salvation. What is needed to-day is men and women in the church who can stand up before this cultivated and critical generation, look the world fairly in the face, and say with meekness, but with firmness and confidence, "We know that the gospel is the power of God unto salvation, because it has saved us;" and then confirm this testimony by a godly and upright life.

How may we know these things? We must take time to search the Scriptures, to think and pray. But do we not search the Scriptures? Is there not more Bible study to-day than ever before? No doubt there is. Bible study does not always confirm the faith of the student. There is a kind of Bible study

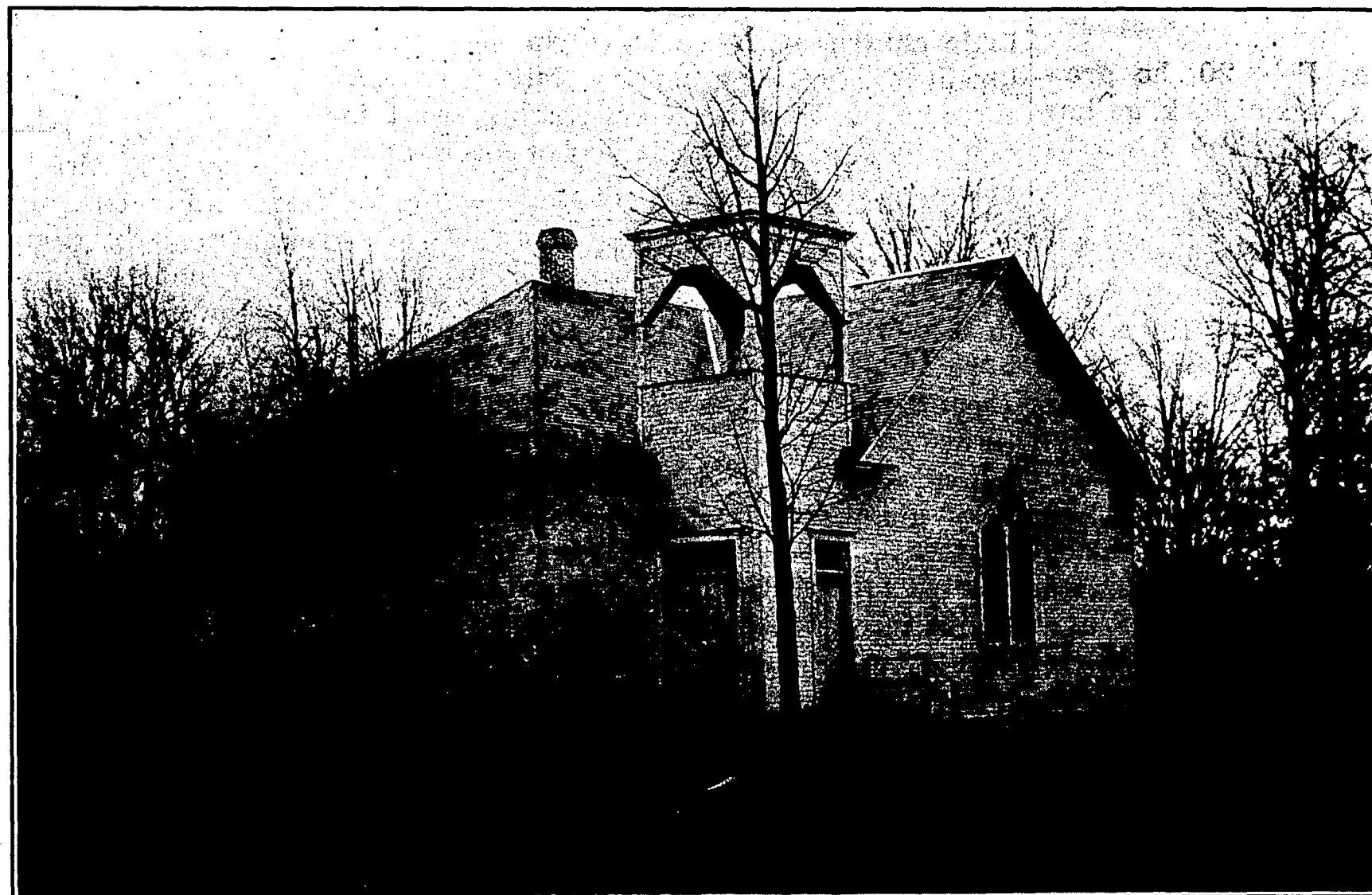
which causes more doubt than it cures. Some men bring to the study of the Bible an intellectual pride and self-sufficiency which effectually closes the door against spiritual impressions. If we are to come to a knowledge of God we must do so through the heart. The channel of the intellect does not reach God. Science cannot reveal God. Who by searching can find out the Almighty to perfection?

There is a scientific way of finding out the character of a fruit tree. One may examine every feature of every leaf according to the directions given in a book of botany. Every part of the tree may be subjected to examin-

ation. The bark, the fiber, the sap, the roots are all noted, and the results tabulated. The tree may then be named and classed according to the book. Another way is to taste the fruit. One who knows nothing about botany can tell the difference between a crab tree and a tree of fine, delicious fruit. There is no argument against experience. So the Gospel puts the proof of itself within reach of everyone. The Greek and Hebrew lexicon and grammar are good for those who know how to use them. But they will not give much help in the effort to find out God. They will not open the spiritual element in the Word of God. This Gospel is a great fruit-bearing tree. Taste the fruit and see whether it be good. Many have tried it in this way, and they come up from the east and from the west, from the north and from the south, and without one dissenting voice they bear witness that it is the power of God unto salvation.

"I heard the glad Gospel of good-will to men;
I read, 'Whosoever,' again and again;
I said to my soul, 'Can that promise be thine?'
I then began hoping that Jesus was mine.
'O mercy surprising, He saves even me;
'Thy portion forever,' He says, 'I will be.'
On His word I am resting—assurance divine—
I'm hoping no longer; I know he is mine."
—*The Christian Advocate.*

SEVENTH-DAY BAPTIST HOUSE OF WORSHIP, GENTRY, ARKANSAS.



dozen ladies, who stimulated the little victims of eight months to extra exertion in the tubs. I have not heard anything from those children since, but if they do not develop into neurasthenic creatures, I miss my judgment. —*The Pilgrim.*

"MUCH ASSURANCE."

Doubt is an element of weakness. If Paul had gone out preaching the Gospel with an uncertain mind, his preaching would have been in vain. But so profound was his conviction that the Gospel was the power of God unto salvation that he willingly abandoned all worldly honors and accepted a life of poverty, persecution and hardship, that he might tell to sinners everywhere the story of Jesus and his love. He never had occasion to regret the choice he made. Long afterward he wrote: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day."

May we have the same assurance which comforted and strengthened Paul? Why not?

Missions.

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

PETER H. VELTHUYSEN.

Long and full letters have been received from Ebenezer G. A. Ammokoo, dated Salt Pond, Feb. 26, and March 9, 1902, in regard to the sickness, death, funeral and burial of Peter. He did not get up from the weakness and exhaustion caused by his excessive seasickness on his voyage sufficiently before he commenced work. He was too ambitious and impulsive. He counted too much on his regained strength, and overdid and traveled too much without a hammock in the hot sun, contrary to the instruction and advice of the Ammokoos. They write that they ought to have waited longer in Salt Pond before they went to Ayan Maim. As they saw that Peter was sick and getting worse, they took him in a hammock back to Salt Pond. A white man, Mr. Grahel, took him into his residence, gave him a fine room upstairs and good care. Mr. James O. Cocker, the physician and the Government Commissioner at Salt Pond, attended him. Ebenezer was allowed to sit by his bedside as an attendant all the time.

On Thursday evening, Feb. 20, he grew rapidly worse, and died at six o'clock, as has been stated. There were with him when he died Pastor Ammokoo, praying for him, the doctor, Mr. Grahel and Ebenezer. The Ammokoos saw to the preparation of his body for burial and obtaining suitable grave clothes, and Mr. Grahel provided the coffin. The Commissioner granted a good fenced burial ground belonging to the Government as the place for the interment. The funeral services were conducted by Pastor Joseph Ammokoo. The bearers were Dr. Cocker, Mr. Grahel, Rev. J. B. Anaman, the black Wesleyan minister at Salt Pond, a Roman Catholic father and Ebenezer Ammokoo, and many others were in attendance. The Ammokoos express their deep sorrow and loneliness in the loss of Peter, and that these friends who assisted them sympathize with and condole them in their great sorrow. Ebenezer writes: "However, you are not to discourage yourselves by the present disastrous incident. The bud may have bitter taste, but sweet will be the flower. Rev. 14: 13. For sure our brother has calmly slept in the Lord, and he shall be gloriously resurrected in the day of our Lord. Matt. 10: 39. So then be strong and trust in his might and be able to say, God's will be done." . . . "Oh, truly, I loved my brother, and I hope we all must see him in heaven. At times I shed tears, and I pray the Lord to help me in this valley of tears."

Ebenezer wrote all about Peter's effects and the things which he had purchased toward the outfit of the Mission. His baggage arrived before he died, and also the advices from London, so he could get his checks cashed at the bank at Cape Coast Castle. He did not send his check to London to be cashed, but sent for proper advices. However he was never able to get them cashed; the checks and some money were in his purse when he died. The Government Commissioner, Dr. Cocker, took charge of the checks and all his effects, and also the things he had at the Mission, put on them the Government seal, and is awaiting orders from the Missionary Society as to what shall be done with

them. These affairs are being looked after by Treasurer Utter. The Board will in due time send expressions of thanks to the kind friends who cared for Peter during his sickness and so tenderly assisted at his funeral and provided a place for his burial. A suitable monument should be erected over his grave.

DEEP sympathy and earnest prayers from our people go out for the stricken and bereaved parents, the brother and sister, and home friends of Peter. May we tenderly remember them every day and send communications of sympathy and condolence. The venerable father in a letter to us expressed his joy and gratification that his son Peter was deemed worthy by the Missionary Society to be sent as a missionary and teacher to West Africa, and that he was willing to give himself to the work on that needy field, considering the dangerous climate. Peter gave himself, and the parents gave their son to that Mission. Jesus Christ will honor the great sacrifice that has been made and bless it in his own way to the advancement of his cause in the world.

We must not forget the Ammokoos and the little church at Ayan Maim in their great loneliness and deep sorrow, but remember them at the Throne of Grace; and that in due time they shall have another teacher and helper on that field.

DR. PALMBORG.

In a letter from Mrs. D. H. Davis to a friend in Westerly, R. I., we learn that Dr. Palmberg has moved the Medical Mission to Lieouo. She writes: "Since the Doctor's return to Shanghai, Mr. Davis and I assisted her in packing all the hospital and dispensary goods. They were loaded on three Chinese boats, and with her helpers she started for Lieouo. Ordinarily it only takes about thirty-six hours to go there by boat, and by wheel-barrow less than a day. Just now, however, owing to a drought, the water is low in the canals, and they were nearly three days. We have had two letters, saying they are getting comfortably settled. We regret the Doctor has no foreigner to live with her, but she has some of our best Chinese Christians—a dear elderly woman, and two of our school-boys who have finished their time in school have gone, one to teach an English school; the other, just married, with his wife, to assist in the dispensary, or whatever the Doctor wishes them to do. Then there are three church-members besides, whose homes are at Lieouo. We hope and pray that the work may be greatly prospered there.

FROM F. J. BAKKER.

I send you a Quarterly Report of my work. Have had good health during the quarter and have been able to do my usual work. With the means I have, I try to use my time the best I can, with the constant and earnest prayer to God that he will bless the work, that the words spoken and the tracts distributed may benefit men and glorify his name. I believe, according to the promises of our God, the many papers and tracts distributed in our own language, and in several tongues, will in his good time bring much good.

In my work I became acquainted with a family whose children used to come to my

children's class; a boy of twelve years died suddenly some weeks ago. This loss caused the parents, especially the mother, to think about higher and better things. I have visited them several times, and how they do listen when I read and explain to them the Word of God. The woman seems to be surprised and astonished, because she is not acquainted with the Bible. May God save them.

Some weeks ago, in my visits to the ships, I met a man with whom I had a long and interesting talk. I gave him some tracts and papers. He was a Norwegian, a widower, and had one child, a nice little girl, at his home in Norway. I talked with him about salvation, the love of God in giving us his Son, and about eternity. He shed tears and confessed openly his back-slidings. In former years he and his wife lived a Christian life; she was a Christian from early childhood, and was a devoted, God-fearing woman; but, since her death, under the influences surrounding a sailor's life, he had gone far astray. He felt that he ought to return to God and serve him. Pray that he may return and give his heart and service fully to his Saviour. Frequently do I meet with such cases and have such experiences in my labors.

This quarter I have made 132 visits and calls; held 42 meetings; have written 74 letters and communications to 8 different countries; distributed 525 *Boodschappers*, and 1,860 tracts in our language, and of the foreign tracts in several languages I did not count. Have distributed several New Testaments and portions, only single Gospels, and have visited many steamers with emigrants aboard, and also sailing vessels. May God bless this work to the salvation of men and the furtherance of the kingdom of his dear Son.

ROTTERDAM, Holland, March 28, 1902.

THE CALL TO THE MINISTRY.

There is one phase of the present religious condition of our country that is causing considerable anxiety to many thoughtful observers. This is the decline in the number of candidates for the ministry which has been reported in several of the denominations.

This falling off in candidates has suggested to some one the advisability of a "campaign for candidates," in which a systematic effort shall be made to bring the claims of the ministry to the attention of the church at large. It has been recommended in the Presbyterian church that an annual sermon should be preached on this subject before each Presbytery, and various efforts are being made in other denominations to arouse an earnest and prayerful interest in this matter.

The call to the ministry is the highest and noblest summons which can come to a man. It is a subject that should be presented as frequently as possible before the young men in our colleges and universities. It should ever be kept before the minds of the people in the individual churches, and it should be made a matter of earnest prayer, that in the years before us there may be no dearth of spiritual shepherds for God's flock. — *The American Messenger*.

THERE is nothing in the universe that I fear but that I shall not know all my duty, or shall fear to do it.—*Mary Lyon*.

Woman's Work.

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

A BETTER LIFE.

MARY CHASE THURLOW.

The children watched a gray cocoon that hung
Upon the birch-tree's fluttering twig, and waved
With every breath that came from Spring's sweet lip.
With wide and wondering eyes they spoke their
thought:

"We're sure the butterfly that once here lived,
And now can fly away on lovely wings,
Must be so glad that he is free, and need
Not stay shut up in this dull, narrow house;
He must be very glad," the children said.

I stood that day beside the cast-off house
Where once had lived the spirit of my friend,—
The empty house, so still, so cold, so lone,
That lay among the flowers' loving breath;
And there, unsummoned, came again the thought
Of gray cocoon and children's words:
"He must be glad that he is free, and need
Not live shut up in this dull, narrow house;
He must be very glad," the children said.

S. S. Times.

MISS STONE IN AMERICA.

Miss Stone left Salonica on March 26, a few days after her release, and arrived in Boston, by way of New York, on April 10. She was in fair physical condition, though weary from the sea-voyage, as she is not a good sailor, and was in a somewhat nervous state from the strain of her long confinement. Her journey from beginning to end was a sort of triumphal progress, every one being desirous of seeing the woman who had passed through such a terrible ordeal, and for whose safety such keen anxiety had been felt.

To the aged mother it must have seemed as though her daughter had been restored to her almost from the dead. Their meeting was characterized by the same quiet Christian dignity and thoughtfulness that has been so evident through the trying experiences of the last few months. Miss Stone arrived in Chelsea late in the evening, and although she drove directly past her mother's home, she did not see her until the following morning, fearing that the excitement attending her late arrival would be harmful to the mother so tenderly loved.

Miss Stone talks freely of her experiences, and says that throughout their captivity they were treated with courtesy and as much consideration as could be expected under the circumstances. The brigands had such a sense of propriety that they would not take Miss Stone away without some woman as a companion. An elderly native Bible-woman had been selected for this position, but as she was taken sick just before the capture, Mrs. Tsilka, though many years younger than Miss Stone, was taken instead. Miss Stone emphatically denies the report that Mr. Tsilka in any way connived at their capture. When they were attacked Mr. Tsilka possessed the only revolver in the party, but as the brigands so much outnumbered the missionary party, Miss Stone and her friends begged him not to use the weapon, fearing that any show of resistance would put their lives in greater jeopardy than if they quietly went with the bandits.

From the first, the brigands told Miss Stone that they had captured her for the sake of the ransom, and it was for their interest to keep her in good health. She firmly believes that the capture was made because of no feeling against her as a missionary, but for the sake of the money that might come to them if she was released alive and well, and also, perhaps, they might have been actuated in a measure by political reasons. She wrote

letters as they dictated, asking for a ransom, and was told from time to time little scraps of news. They told her that her picture was being published in the newspapers, but she was kept in ignorance of the collecting of the ransom money, though she often wondered what was being done. The fact that the money had been paid and they were to be released was not made known to them, and when they started on that last day's journey they had no idea of what the end was to be. They set out on the journey as usual, and with their usual attendants on such occasions. After a time, the main body fell behind and left only two of their number as guards. There was nothing unusual in this, and it was not until they arrived in the little frontier village in the early morning that they found that they were entirely alone and free. It was an easy matter for these men to leave them, a few at a time, for it will be remembered that they journeyed by night and through a mountainous country where the narrow paths must often be traversed in single file.

Miss Stone expects to remain in this country about a year and then hopes to return to her work as a missionary. Major Pond has arranged with her to deliver one hundred lectures in the principal cities of the United States, beginning with one in Boston on April 21. Miss Stone says that every cent of money made by her lectures is to go toward repaying those who so generously gave money for her release.

THE TRAINING OF BOYS.

It has come to this, then, that the home must be the center in which we are to gather material for a reinvasion of public life with those sweeter courtesies which are so much better than the dancing-school elegancies—the courtesies of the heart, which I would like to call manners, if manners were not so commonly without them. The courtesies of the heart, or heart manners, are to a great extent cultivable. They grow up best in the home, under the mother's eye. They are not much helped on by book training. The rules of etiquette have little to do with them, beyond giving them historical treatment—summing them up with more or less accuracy. They find their soil and finest nourishment in a certain tenderness of heart, which ought to belong to every child born. Like the violet, they will grow best in a dewy glebe, and are watered by tears. Among the lowly and uneducated you find heart manners quite as often as in courts. They feed on the distresses incident to poverty and sickness. Self-helpfulness, associating itself readily with helpfulness of others, is their clear and open manifestation. Out of the circumstance of a worn mother, or a father who has been thrown down hard in the struggle of life, of a lame brother or sad-eyed, invalid sister, are born the sweetest graces of the home—graces which learn to show themselves in the face, the eye, and every movement of the body.

This other self-helpfulness need not pass into absolute altruism, for which the world is hardly yet ripe, but it may with safety pass into a gentle, unconscious and guiltless habit of self-abnegation, such as makes the face take a share in another's happiness. All grace of external manners may be acquired, when these heart manners are established,

and no "superior" polish will wear well without them. When George William Curtis, one midnight, going home from a great dinner, put his arm in mine, saying, "I am going your way; may I go with you?" I was sure that his manners did not come from Chesterfield. They had the natural grace of the man who had carried the heart lessons of childhood high on the public ways all his life. In those essentials the courtesy of Emerson was beyond that of any king. He had acquired it in the school of adversity, when he and his brother had but one overcoat between them to help bear the asperities of a Boston winter. With the anxious, hard-working mother behind them, it was easy to face playmates at school, who met them with the question, "Whose turn is it to-day?"—*Prof. Morse, in Harper's Bazar.*

OLD-TIME SENTIMENTS.

The scheme to establish "a Ladies' Reading Room" in Boston in the first half of the nineteenth century met with the following comment from a newspaper of this city:

"It is contemplated to establish a Ladies' Reading Room in Boston. We shall not wish our brethren of 'Athens' joy or the success of the scheme. It has to us a most unfeminine and untoward aspect."

It was not many years prior to the publication of the extract given above that a set of "Rules to be Observed by Wives" was printed in a number of the London *Ladies' Magazine* of 1819. Among the precepts were these:

"When a young gentleman makes you an offer, hold yourself flattered by his preference and proportionately grateful.

"If you accept him (which we will suppose, of course), study his temper and inclinations, that you may better accommodate your own to them.

"After marriage obey him cheerfully, even though you think him in error; it is better that he should do wrong in what he commands than that you should do wrong in objecting to it.

"If he flatters you do not forget that it is but flattery; think lowly of yourself and highly of him, or, at least, make him believe so.

"Bear in mind continually that you are weak and dependent; and, even if you are beautiful, that it adds to your weakness and dependence.

"If you displease him, be the first to conciliate and to mend; there is no degradation in seeking peace or in showing that you love your husband better than your triumph.

"When you rise in the morning resolve to be cheerful for the day; let your smiles dispel his frowns.

"Endeavor to save rather than to spend your husband's money; if his fortune be large, strive to preserve it; if small, to increase it.

"Your sex is most exposed to suffering, because it is always in dependence; be neither angry nor ashamed of this dependence on a husband, nor of any of those which are in the proper order of providence.

"Finally, recollect always that God has made you subject to your husband, and that he is your natural guardian and protector; that you owe him not less honor than love and not less love than obedience.—*N. Y. Tribune.*

THE PREX PARTY ABROAD.

PREX SENIOR.

VII. CAIFA TO JERUSALEM.

The long Mediterranean storm was over at last, and the morning broke clear and beautiful over sea and land, bringing joy to those who were to start on the long horseback ride through Palestine. As we came on deck, the historic promontory of Mount Carmel, overlooking a sea of glass, stood before us; and away to the northeast the snowy head of Hermon, towering above the mists, glistened in the sunlight. This was enough to put us in the very best of spirits, and to fill the heart with visions of the scenes awaiting us in this land of Bible heroes.

We were soon ashore, and found good carriages ready, to take us to Nazareth, 24 miles away. It was no common sight to see enough three-horse carriage teams to accommodate two hundred people, with a howling mob of Arabs and Turks, and shrieking dragomen and drivers, untangle themselves from the motley, beggarly snarls in which we found them at Caifa, until the teams filed out upon the beautiful road and galloped away at breakneck speed toward Nazareth. No member of that party can ever forget it. To our right, the Carmel Mountains arose in steep precipices from the roadside, while on our left the beautiful Caifa Plain, with its palm groves and olive orchards, stretched away for miles, as fair as a garden of the Lord. There was a peculiar charm about everything. The sunshine never seemed more beautiful; and the sea and plain and mountain all seemed to join in the music that filled our souls. The 150 miles of overland ride in the home of Bible prophets and heroes had actually begun; and every mile of it was to be full of interest to the Bible student.

After crossing the historic Kishon, where Elijah slew the prophets of Baal, we entered the gates of the far-famed valley of Jezreel, enriched by the blood of the armies of many nations, and came to a halt for lunch on a pleasant hillside, where we found a good repast spread on Turkish rugs, under the shelter of an orchard of olives. Quaintly costumed Arabs and dragomen served us, and stood guard against the miserable backsheesh beggars, while we rested.

After lunch there seemed to be a strife among the drivers as to who should be the first into Nazareth. No pen can describe the absolute babel of confusion that attends the breaking of camp, and the getting under way by these excitable and impulsive people. The scolding and gesticulating, the storming and tearing about, the reckless rush and confusion is simply beyond description.

How they managed to run that stampede of fifty three-horse Arab teams, sometimes three abreast, at full speed; sometimes a half-dozen of them cutting across a bend in the road by running through the fields without accident or mishap, was indeed a mystery to all of us. It made us think of Ahab's wild race before Elijah's storm, over the same fields in days of old. In the land of Jehu, the son of Nimshi, the Arab still "driveth furiously."

Nazareth was reached in safety, and as we wound our way down into this ancient home of the Master, we found a city of large, beautiful tents pitched upon the great public (refreshing floor of the town; and these tents were to be our home for seven days to come.

Three large tents joined to make one long dining hall, large enough to seat 120 people at once. The tents for the people were pitched three deep in rows around a square center-ground. They were beautifully worked inside in Oriental figures of green and red, which had a most cozy and pleasing effect upon one entering them. Three iron, single bedsteads, with good beds and bedding, greeted us as we entered. The ground was covered all over with Turkish rugs, and a stand was arranged with water pitchers and two wash basins of metal, with three towels for our use. Three hooks upon the center-post served us well for a place to hang clothes. The meals were served in courses, in Oriental style, all cooked and served by the faithful Arabs and dragomen. Some of these were remarkable men. The fidelity with which they served us, and guarded our camp night and day, can never be forgotten. It was a wonderful thing to see the way they moved this great caravan over the dangerous mountain passes, and across the fertile Palestine Plains, with everything moving like clockwork, day and night for seven days.

Each morning at 5 o'clock, a mule literally loaded down with bells of all sizes, such as camels and sheep and cattle wear, was driven pell-mell clear around the camp, making a jargon equal to any Jersey Kalathumpian racket ever heard, in order to arouse the camp. In just 30 minutes the call for breakfast came, and then began the bedlam of Arab talk and clamor, tearing down the tents. Any lazy one who had not dressed with dispatch would surely find his tent coming down about him without any ceremony. Joseph, one of our excellent Christian sheik managers, when asked why the bells were driven around the camp in that way, exclaimed: "'Tis Joshua running around Jericho, and if you don't get up quickly the walls will begin to fall." But everyone was careful to get up and be at the table at 5.30, and all would be mounted and tents down and packed on mules, and the caravan under way at 6 o'clock. It was wonderful! Think of it! A caravan of two hundred people, including muleteers and dragomen, with 400 horses, mules and donkeys to be fed; a city of 47 tents, with tables, dishes, provisions, beds, baggage, rugs and poles to be torn down and set up each day, 25 miles from starting point; and constant guard to be kept at night against Bedoins and prowling jackalls—many of which could be heard at night snarling about the camp—and you have some conception of the scenes of this trip.

The first day's journey took us by way of Cana to the Sea of Galilee, where we spent a delightful day and night, then back to Nazareth; from the hills above we could view the Promised Land, from Gennesaret to the Mediterranean. Everywhere we went, on the first three days of this ride, the "Mount of Sacrifice," where Elijah met the great 450 prophets of Baal, could be seen, pointing to heaven and overlooking all that land, still a witness to the God of Elijah as of old.

From Nazareth our route led across the great Plain of Jezreel all day long to the modern Mohammedan city of Jenin. It is built around the far-famed fountain-head of the Kishon. A few of us, with a special guide, took a round-about tour some eight or ten

miles farther than the regular caravan on this day to see the villages of ancient Endor, Nain, Shunem and Jezreel. The sight of these places where Saul and Jonathan met their end, where David defeated the Philistines, where Gideon tested his men at the brook and defeated the Midianites, were enough to repay us well for all the extra travel. From Jenin our path was up the narrow defiles, and over the all but impassable mountain steep of Galilee to the camp between the far-famed Mounts Ebal and Gesizim.

Several of the party had severe falls this day, by horses falling with them on the rocky steeps, but no serious mishaps befell the riders, although one of the horses had to be left for the birds at Nabulus. Prex Senior's horse, though an excellent Arab steed, met his mishap on the hills above Nazareth the first morning, when both horse and rider went sprawling on the steep rocks. No serious harm came to either, and it proved to be a good warning, which resulted in greater caution where places were even more dangerous, and possibly saved us from a more disastrous fall. On one occasion, some four horses with their riders were down in a heap upon the slippery rocks. Our West Virginian horseback riding served us well in Palestine.

From Mount Ebal we rode to the ruins of ancient Samaria, passed Jacob's well and Joseph's tomb, and found our lunch spread on the old temple area of Samaria. Thence by ancient Shiloh, where poor old Eli met his death upon hearing of the loss of his sons and the capture of the Ark of the Lord. The following day found us early on the move, and lunch was taken on a hill-top with Jerusalem and Olivet in sight, nine miles away. From this point we had an excellent macadamized road, and many of our tired company took carriages to Jerusalem.

Who can tell with what emotions this great band of pilgrims approached the "City of the Great King"? It was over the same route traversed by the pilgrims of old, who chanted the songs of Zion as they drew near the towers thereon, and to the temple of Jehovah.

As we climbed to the brow of Olivet, and "beheld the city," we could not keep back the tears, and few and tender were the words spoken, as the stream of pilgrims filed over the Mount from which our Saviour poured out his soul in tears over the doomed city of old, no stone of which should be left standing. And now our eyes rest upon the ruins. Not one stone is left upon another of all that made Jerusalem glorious. The cross has given place to the crescent on old Moriah, the mount made sacred by Abraham's offering, and by Solomon's Temple, and by the Lamb slain for the sins of the world. Silently and reverently we tread on foot the pathway down Olivet into Gethsemane amid the ragged and ancient olive trees, where he was betrayed; and where they witnessed his agony. In subdued tones and choking accents, the pilgrims conversed with each other, as point by point in this sacred spot was shown to them. The sun was sinking in the west as we remounted at the Brook Kedron and wound our way around the city walls amid a most pitiable group of begging lepers, entering the city at the Joppa gate. Right under the ruins of the ancient Tower of David, even among the stones that once made a part of its walls, we saw an Arab plowing with an

ox and an ass yoked together; and we could not help repeating aloud the words of the ancient prophet of God: "Zion shall be plowed as a field."

Of the five days spent here, and at the Jordan and the Dead Sea, I cannot now write. The scenes of our wonderful day in Bethlehem, surrounded by the fields of Boaz in which Ruth gleaned, the birth-place and home of David, and the place where the shepherds found the new-born King must wait for some more favorable time for writing. Even then, neither Prex Senior nor Prex Junior can ever hope to put on paper what we felt in our hearts on that beautiful, sunny day at Bethlehem.

The time had come to return to the "Celtic," lying off Joppa; and after a railroad ride down the narrow valley to the plains about Joppa, fair and beautiful to-day with grapes, oranges, figs and flowers, as in the far away days when possessed by the Philistines, we were safely placed on board, and found an excellent lunch awaiting us. After seventeen days' absence, it seemed good to be again on our good ship. To-morrow we shall see the land of the Pyramids; and Prex Junior must take up his pen.

ON SHIPBOARD, March 17, 1902.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, April 13, 1902, at 2.15 P. M., President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, D. E. Titsworth, L. E. Livermore, A. H. Lewis, F. J. Hubbard, W. M. Stillman, J. D. Spicer, H. V. Dunham, O. S. Rogers, Esle F. Randolph, W. H. Crandall, H. M. Maxson, Corliss F. Randolph, G. B. Shaw, J. A. Hubbard, C. C. Chipman, W. C. Hubbard, A. L. Titsworth, and Business Manager J. P. Mosher.

Visitors: A. M. Clarke, E. C. Chipman, Eli Loofboro, H. H. Baker, George L. Babcock.

Prayer was offered by Rev. A. H. Lewis, D. D.

Minutes of last meeting were read.

The Advisory Committee, to which the matter of securing a Sabbath Reform Evangelist was referred, reported that Dr. Daland had declined the call given him to enter the service of the Board in that capacity. In view of his declination the Committee recommended that no farther efforts be made at this time to secure a Sabbath Reform Evangelist.

Report adopted.

The Supervisory Committee reported the total insurance on the Publishing House as being \$6,500.

The Treasurer presented report for the third quarter, which, on motion, was adopted and ordered placed on file.

Correspondence from Rev. A. P. Ashurst reported the distribution of 24,500 pages during the month.

Correspondence from Rev. George Seeley reported the distribution of 36,000 pages since his last report, and also that matters were in readiness for the organization of a Seventh-day Baptist church in Nova Scotia, of which fuller details will be forwarded later.

Correspondence was received from Rev. O. U. Whitford, relating to the representation of the Missionary and Tract Societies by their respective Corresponding Secretaries at the Associations.

On motion, it was voted that this Society be represented at the Associations, and that the Corresponding Secretary and the Advisory Committee determine who the representative shall be for each Association as circumstances may indicate.

Voted that the question of publishing, in book form, the list of valuable works for a minister's library, in course of publication in the SABBATH RECORDER, be laid upon the table till the next meeting.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec'y.*

TRACT SOCIETY.

F. J. HUBBARD, *Treasurer,*

In account with

THE AMERICAN SABBATH TRACT SOCIETY.

For the quarter ending March 31, 1902.

DR.

| | |
|--------------------------------------------------------------|------------------|
| To balance on hand Jan. 1, 1902..... | \$ 485 18 |
| To funds received since as follows: | |
| Contributions as published: | |
| January..... | \$382 21 |
| February..... | 305 66 |
| March..... | 387 35— 1,075 22 |
| Income account, interest: | |
| George Greenman bequest..... | \$ 62 50 |
| Maria L. Potter..... | 12 50 |
| Joshua Clarke..... | 32 04 |
| Russell W. Burdick..... | 14 32 |
| Orlando Holcomb..... | 25 00 |
| Miss S. E. Saunders, gift in memory Miss A. R. Saunders..... | 7 73 |
| Seventh-day Baptist Memorial Fund, interest: | |
| Tract Society..... | 8 35 |
| G. H. Babcock bequest..... | 37 76 |
| D. C. Burdick..... | 113 77 |
| " farm..... | 119 69— 433 66 |
| | \$1,994 06 |
| Publishing House receipts: | |
| January..... | \$1,204 00 |
| February..... | 773 19 |
| March..... | 867 40— 2,844 59 |
| Total..... | \$4,838 65 |

CR.

| | |
|---------------------------------------------------------------------------------------|------------------|
| By cash paid out as follows: | |
| G. Velthuisen, Sr., salary: | |
| January..... | \$50 50 |
| February..... | 50 50 |
| March..... | 50 50— \$ 151 50 |
| A. H. Lewis, salary: | |
| January..... | \$166 67 |
| February..... | 166 67 |
| March..... | 166 66— 500 00 |
| A. H. Lewis, stenographer: | |
| January..... | \$18 45 |
| February..... | 12 30 |
| March..... | 13 20— 43 95 |
| A. H. Lewis, exchanges..... | 10 00 |
| George Seeley, salary: | |
| January..... | \$12 50 |
| February..... | 12 50 |
| March..... | 12 50— 37 50 |
| George Seeley, postage, \$5, \$5, \$5..... | 15 00 |
| A. P. Ashurst, salary: | |
| January..... | \$40 00 |
| February..... | 40 00 |
| March..... | 40 00— 120 00 |
| A. P. Ashurst, postage, \$5, \$5, \$5..... | 15 00 |
| " office furniture..... | 12 00 |
| J. P. Mosher, Manager, subscriptions to the RECORDER received from Woman's Board..... | 12 00 |
| Discount and interest, S. J. Titsworth..... | 7 50 |
| County Clerk's Certificate, transfer of property formerly of Reuben D. Ayers..... | 50 |
| J. P. Mosher, Manager Publishing House, sundry bills and pay-roll: | |
| January 6..... | \$685 03 |
| " 20..... | 324 39 |
| February 3..... | 546 90 |
| " 17..... | 508 97 |
| March 3..... | 298 55 |
| " 17..... | 666 98 |
| " 31..... | 502 97— 3,533 79 |
| To balance, cash on hand..... | 379 91 |
| Total..... | \$4,838 65 |

Notes outstanding, \$2,000.
Addition to the Permanent Fund, bequest of Sarah C. L. Burdick, deceased, late of Westerly, R. I., \$100.
Life Member added, Dr. H. A. Place, Ceres, N. Y.
E. & O. E.

F. J. HUBBARD, *Treasurer.*

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

Examined, compared with vouchers, and found correct.

D. E. TITSWORTH, } *Auditing Com.*
WILLIAM C. HUBBARD, }

THE ASSOCIATIONS.

The Associations meet as follows this year: The South-Eastern, with the Salemville church, Salemville, Pa., May 15-18.

The Eastern, with the Pawcatuck church, Westerly, R. I., May 22-25.

The Central, with the West Edmeston church, West Edmeston, N. Y., May 29-June 1.

The Western, with the Friendship church, Nile, N. Y., June 5-8.

The North-Western, with the Southampton church, West Hallock, Ill., June 12-15.

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.

DERUYTER, N. Y.—The winter has been severe, and many of the aged ones in this community have passed away. As the spring opens prospects brighten, and all hearts are gladdened. Hearty responses in regard to the new Memorial Windows are received. We are very glad that Dr. W. C. Daland is to be our delegate to the South-Eastern and Eastern Associations. On Sabbath, April 26, we hope to have a large gathering at Cuyler Hill at the Quarterly Meeting. L. R. S.

ALBION, Wis.—In addition to what has already been published of Mrs. Townsend's work at Albion, Wis., we add the following from her pen:

The morning I preached on the Sabbath of the Lord the house was full and there were many evidences of the strengthening power of the Holy Spirit. In these days of confusion and hurry, nothing would so bring back quietude and clear vision of God and his attributes sooner than a prompt and loyal adherence to his commandments, and making that seal of his authority, the Fourth Commandment, conspicuous to the world. More of consecration and less of self will help to that larger trust and greater power, and especially among our young people, toward whom Satan is constantly using his most seductive arts to beguile. Business calls and moneyed interests demand, say they, close oversight and thought; but is not he who made and created all things able to care for his sons and daughters, as well as for the sparrow? He will withhold no good thing from them who walk uprightly. There is that which increaseth and yet tendeth to poverty. God loves a cheerful giver, not only of means, but of faith and living works.

THE BIGNESS OF PHILLIPS BROOKS.

At the height of the busy holiday season, only a few days before Christmas, some years ago, a large man stopped at a counter in one of the big stores in Boston to make a purchase. As he stood waiting for his parcel in the bustling, hurrying crowd, above which he towered head and shoulders, a poorly-dressed little girl came wandering by, crying bitterly. Turning quickly, the tall man stooped down and asked her what the trouble was.

"I've lost my mamma, and I can't find her," she sobbed out.

Without a moment's hesitation he gently picked her up, and raising her carefully to his shoulder said: "Now, I am a very big man. You sit on my shoulder and you can see everybody in the room. In a few minutes you will either see your mamma or she will see you."

Sure enough, in a short time the little one joyfully called out, "There's my mamma!" and at the same time a small, shabby woman came hurriedly pushing through the crowd toward them.

"Oh, I thought I'd lost her," she said as she came up. "I've hunted everywhere and couldn't find her."

She reached up her arms and took the child, and with a kindly smile Phillips Brooks picked up his parcel and walked away.—*Ladies' Home Journal.*

Young People's Work.

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

The Independent Vote.

Your editor believes that one of the most hopeful signs in our public life to-day is the growing spirit of freedom regarding party affiliations. We would not regard this as an appropriate place to declare allegiance to any party, if we had one. But it is an appropriate place for the expression of those moral principles which should govern in political life. It is proper for men of the same political belief to band themselves together for effective work. But each individual man should retain his own independence of thought and of action. If, at any time, he believes that the public good can better be conserved by voting against his party, he should have no hesitation in doing so. It is the independent vote that settles elections. There is a mass of men on both sides who will vote the party ticket anyway. The efforts of the wise political manager are directed toward the vote which swings here and there according to the judgment of the voters.

A Voice Against the Saloon.

With profound hatred against the saloon as an institution, a hatred which grows deeper as the years pass, we are glad to see any reasonable effort to drive it back from American soil. We have long felt that Christian people do not have enough freedom of discussion of these important topics. Let us be fair, considerate and charitable; and "get together." With the thought of adding an interesting contribution to the large subject, we have obtained an account of the recent Prohibition Contest in New York City, and a copy of the speech by one of our Seventh-day Baptist young men, which took third place.

PROHIBITION LEAGUE CONTEST.

(Reported by one of the Delegates.)

The Young People's Prohibition League of New York, New Jersey, and Pennsylvania, assembled for their Fifth Annual Convention in New York City, April 6, 1902. Delegates were there from as far away as Saratoga Springs, Hornellsville, and Bradford. Their business was to elect officers, discuss methods and plans for the next year, and incidentally to pick up such inspiration as these gatherings give.

In the evening a contest of strength was held between the best orators in the united leagues. All the speeches were along the line of prohibition, red hot, straight from the shoulder. The men who won the medals had to work for them, for they had foemen worthy of their steel. The winner of the gold medal was Chas. H. Victor of the Harlem League, whose subject was "Prohibition; The Young Man's Opportunity." Mr. Victor is especially strong on delivery, having a magnetic presence and happy way of expressing himself. The silver medal was captured by Mr. Hintsch, of the Brooklyn League, who said it was a matter of life or death to him; for his wife had told him never to darken her doors again without one of them. He talked about "The Octopus."

Third place was won by Paul P. Lyon, of the Bradford League. His subject was especially interesting to readers of the RECORDER; it was "The Civil Sabbath; Its Alliance with Legal Rum." While it was a new presenta-

tion of an old subject and directly opposed to the belief of a large majority of the audience, it was well received, and expressions of conviction were heard all over the house from time to time. There will, at least, be some thinking on that topic by men who heard the speech.

A number of resolutions were adopted, three of which may be of interest to RECORDER readers:

Resolved, That we deprecate the policy of a large part of the Christian church by which men devote undue energy to the hard problem of prohibition on Sunday at the expense of the easier task of prohibition all the time.

Resolved, That we express to Dr. Silas C. Swallow, of Pennsylvania, our confidence in his integrity, courage and wisdom in his fight against corruption in high places both political and ecclesiastical.

Another resolution commended the New York *Journal* for its recent stirring editorials on the subject of total abstinence.

The Y. P. P. L. is a strong young organization of strong young men and women. It is devoted to training its members to fight the battle of prohibition that must be fought till there is no further need for it, just as West Point trains its men for service in the army. There are fifteen leagues at present and more coming. It is manned and managed by young people of brains, ability and push, just the kind of fellows to make the devil squirm.

THE CIVIL SABBATH; ITS ALLIANCE WITH LEGAL RUM.

A rum subsidy, unwittingly bestowed by Christian men to promote the commerce of the devil. Such, I believe, is the effect of certain existing laws.

They are not in harmony with God's plan.

They have failed to accomplish the commendable end sought by them.

They are not in harmony with priceless American freedom.

They are a most potent ally of the liquor trade.

They are a colossal subsidy asked and granted, by means of which the liquor trade is induced to settle down on American territory and build its steamships of destruction as cheaply and with profits more secure than on the Continent of Europe.

I mean the intervention of civil law to compel men to rest on Sunday. These charges are not made through indifference to the Sabbath. It is because I esteem it so highly that I will plead so earnestly for it to-night.

God gave to the world ten fundamental laws. Christ summed them up in two—love God and love man. Love to God is embraced in the first four, love to man in the last six.

It is man's business to regulate the conduct of men so far as it relates to men, and no farther. It is God's business to regulate the conduct of men in those things which relate to God.

Christ affirmed this when he said, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." The master builders of American Independence affirmed it in the first Congress when they said in the Constitution, "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof."

Man rules between man and man. God rules between man and God. No man ever yet presumed to tamper with that principle that he did not seriously impede the progress of Christianity, the hindrance being just in proportion to the extent of his meddling.

The Roman church, by the power of the state, said "Thou shalt worship God as I direct," and there ensued a thousand years during which Progress couldn't get a running start. We call them the Dark Ages.

The Christian men of these days have held up the train of Progress. They presume to deny to us the right to reputable labor on the first day of the week. There has arisen a storm of discussion over the country for and against such intervention. Men look on the growing disregard for Sunday with growing indifference, and other men grow frantic at their indifference. God's hand is in it as it is in all our affairs. We have made a mistake. He is chastising us for it. We have thought we saw his Sabbath in danger. We have put out our weak hand to support it as Uzzah did the Ark at the threshing floor. Our intention is good, as Uzzah's was. Our presumption is awful, as Uzzah's was. Our punishment is sure, as Uzzah's was.

When we violate that sacred religious liberty we are not in harmony with God's plan. When our way runs counter to the divine way, one or the other must fail. There is just one swift end to such a conflict. The divine way wins, the civil Sabbath fails.

It has failed. In the very nature of the case it must fail. The church would remove the Fourth Commandment from its foundation on Sinai and place it on man's authority making it a civil institution. The world instantly replies, "You have no right to command my behavior in such a matter, and I will do as I please on that day." Its last thought is one of respect for an institution whose right to exist they deny. Mr. Moody said six years ago, "Young people are out on their wheels, older people are reading the Sunday papers, the saloons are full, and throngs go to the woods for picnics." Prof. Wilkinson, of Chicago University, said of the same things, "In the face of facts like these it is perfectly plain that Sunday-observance is fast coming to be practically a confessed pious fiction."

Such laws have failed to promote the end sought by them. The Civil War was fought ostensibly to preserve the unity of the states. The divine purpose was to free the slaves. That was the beginning and the end of the trouble, and it is so recognized.

The Revolutionary War was fought ostensibly to right the wrongs of tyrant king. The divine purpose was to set apart a great nation in which a new principle of freedom should rule. That was the plan, and it is so recognized.

In these bright days of that same freedom men are arrested for the crime of quietly planting potatoes on Sunday—they are arrested and thrown into prison, turned over to the tender mercies of the chain-gang in company with hoboes, sneak thieves, wife beaters and bums. It adds but little to the keen sarcasm of the word "freedom" in the company of such facts to remember that these same men devoutly communed with their Creator on the day previous. Look at the records of Arkansas, Tennessee, Maryland, Alabama, North Carolina, Pennsylvania, Georgia, Florida, California, Illinois, and Mississippi for the last ten years and see the black blots against their fair fame—fit records to bury deep in the vaults where lie the histories of the inquisition.

Such laws are not in keeping with the princi-

ples of American freedom. The civil Sabbath and the hallowed Sabbath are as far apart as the east is from the west. The civil Sabbath is a holiday; the hallowed Sabbath is a holy day.

I can observe my Sabbath best, I can get the most bodily rest, I can please my God best by associating with his people, by studying his Word, by grasping the opportunity to speak here and there for him, by retiring to the privacy of my closet in communion with my God. No civil law under heaven can force me to do that. What it can't do with me it can't do with any other man. I'll tell you what it can do. It can force me to stop my legitimate labor. It can leave me with idle time on my hands. In obedience to the law that nature abhors a vacuum I can seek a way to fill that time. I can find it in a multitude of ways, legal or illegal, restful or hurtful, uplifting or destructive; and find it I must, in one way or another. If my bent is for the uplifting, restful, legitimate use of the day, my motive is from within. I need no civil law to force me to it. If the motive comes from without, the proclivity is to those things which are hurtful to body, to mind, to soul; to reading the 48-page Sunday edition of the current trash, smoking a foul pipe, seeking the companionship of my fellow idlers in the saloon, either by the front door, side door, backdoor or cellar door, and coming back to my work the next morning with a pounding headache, infinitely worse off than if I had pursued my usual labor all day the day before. What part of that day does God get? What sort of rest do I get? Who gets the profit?

Judge Sprague, of Massachusetts, in addressing a Legislative Committee said, "It is a profound observation that the morality of no people can be maintained above the morality of their laws."

The morality of the civil Sabbath stands at the level of a rest from physical labor. It is intended to cater to the welfare of the body. It cannot touch the welfare of the soul—it has no right to. Logical men no longer attempt to clothe it with such right. The morality of the civil Sabbath stands at that level, and so long as that is their law the morality of the people cannot rise above it.

The morality of the hallowed Sabbath stands at the level of a change from worldly matters to spiritual matters; from serving our own needs six days to working for God one day. It is not a lazy day, but rather as far from it as laziness is removed from Godliness. It proposes to interest us in divine things. It does so by drafting our energies to that business. The morality of the hallowed Sabbath stands at that level, and so long as God's command is their law the morality of the people will be rising to it.

"As much higher as God's ways and thoughts are above man's so much more potent is his law than man's to give us the Sabbath." The civil Sabbath proposes a reconstruction for the physical man and not the spiritual. It accomplishes neither. The hallowed Sabbath proposes a reconstruction for the spiritual man and accomplishes both through the wiser planning of the rightful Lord of the Sabbath-day.

"Satan finds some mischief still for idle hands to do."

The saloon is the manufactory of law breakers and laws broken. Another law is simply more grist for its mill. It does not

and never did respect any law ever made for its regulation. Legitimate business men submit to the Sunday law. Liquor men do not. Honest men have a day to something. Liquor men have something with which to fill it. And therein lies the rum trade's paradise—everybody idle but the bartender.

We hear the men in the trade clamoring for the repeal of the Sunday law so far as it applies to themselves. Whoever heard one of them asking for the repeal of the rest of it? No! No! They know that for them it is the best thing that ever happened. They know that when men are at work they will not be in the saloon. They know that when they are not at work some of them will be in the saloon. They know that so long as men are idle the saloon will do business, and the law be hanged.

They know another thing. And they go off in the corner and shake their sides with laughter at the men who spend all their energies for prohibition on Sunday and have no time left for prohibition the other six days. They are not afraid of prohibition one day. They are afraid of prohibition all the time. The devil never invented a better scheme to stave off his downfall than prohibition one day in seven. The devil never invented a better scheme to boost his business than forcing everybody else to be idle while he rakes in the shekels.

The Prohibition party is vitally and mightily concerned in this matter. A terrible wrong is being done. Christian men are responsible for it. By the very nature of its make-up the Prohibition party is in danger of assuming the same responsibility, of becoming father to the same laws. While that is true, the success of the party is a menace to religious freedom. While that menace remains we are not ready for success. While that menace remains the rum trade will go on grinding out its broken laws and broken hearts and broken men. When the men who shape the policy of the Prohibition party have that fact irrevocably burned into their souls till they shall forever refuse to become a party to such legislation, then shall we be stripped ready to do battle and win, having the mightiest ally in the universe to fight with us. Repeal the Sunday law entire, and get down to the rock-bottom of God's own law for God's own Sabbath. Then build a morality for the people that shall reach to heaven, not stop at the saloon.

IN MEMORY OF PETER VELTHUYSEN.

The Young People's Society of Christian Endeavor of the First Alfred Seventh-day Baptist church feels with deep sorrow the death of one of its members, Bro. Peter Velthuysen, on the Gold Coast mission field. Yet, knowing that "all things work together for good to them that love God," we are confident that, in his good providence, this life so fully surrendered to his service will be made richly fruitful to many other lives, both abroad and at home. Brother Velthuysen gave himself to this work with a joyful heart, fully realizing that he might never come back. God will honor the offering thus laid upon the altar, and we will cherish the memory of our first Christian Endeavor martyr. To the family and friends of this brother beloved, we extend the most loving Christian sympathy. By vote of the Society, copies of this minute will be sent to the family, the SABBATH

RECORDER and the *Alfred Sun*; and a copy will be preserved upon the records of the Society. In behalf of the Society,

H. EUGENE DAVIS,
LESTER C. RANDOLPH, } Com.
THEODORE G. DAVIS,

ASSOCIATION LETTERS.

The letters from the Endeavor Societies in the Western Association have presumably made the rounds of the other Societies in the denomination, and we print them here for the benefit of the lone Endeavorer.

Personal letters received prove the practicability of the plan adopted at the last Conference. Thanks are due all officers through whose hands these letters have been. Their promptness in sending them on from one Society to another has furthered the work very materially.

ERNESTINE C. SMITH,
for the Committee.

To the C. E. Societies of our Denomination:

NILE, N. Y.

A Seventh-day Baptist young lady on going out from the home community chanced to be situated where people of that denomination were almost unheard of. On being questioned as to the Biblical authority for her beliefs, she was unable to tell but little except that her parents had taught her so. Such being the case, she was soon doing as the Romans did.

Now is not here a chance for our young people to be doing something? Perhaps some Society is situated like ours, with a small membership so that there is more time in the hour usually devoted to the meeting than is necessary for every one to take part. Why not devote a part of the time, according to the size of the Society, to practical Bible study, especially taking up those relating to our denominational beliefs? And then, perhaps, at other meetings take up the work of the denomination being carried on at the present time. Others might find its history valuable in inspiring interest and loyalty to the cause of our people.

Yours for Christ and the church,
GERTRUDE COATS CLARK.

HARTSVILLE, N. Y.

Upon looking over the work our Society has done since it was organized, the main thought or suggestion that comes to me is that of concentration of all the thought and power of the Society to the attaining of some one object. Not trying to do too many kinds of work at one time, but working on one thing until that was in a way accomplished, then taking up some other line, etc. In this way our Society has been able to accomplish something in the short time it has been working.

Sincerely yours,
GRACE A. GROW, Cor. Sec.

LITTLE GENESEE, N. Y.

If I were to suggest a "plan of work," it would be something like this: That every active Christian Endeavorer pray for light, love and wisdom, and then spend at least two hours per week in real personal work for Christ and the church. By this I mean that we engage in conversation pertaining to our relationship to Christ and the church for at least twenty minutes per day for six days in the week. This time to be spent with people who are not in our homes, nor those who can

be called our "chums." Have we not a right to expect that such a work would result in deepening our own spiritual life, and the saving of precious souls?

Sincerely Yours,
D. BURDETT COON.

ALFRED STATION, N. Y.

The Second Alfred C. E. Society sends to you as their thought: We are now giving systematically, each member, five cents per month, either at the consecration meeting or at the business meeting, with fairly good results. We suggest that the Prayer-meeting Committee meet fifteen minutes before the regular prayer-meeting and pray for the leader and God's blessing upon the meeting.

Yours in Christ,
MABEL CLAIRE, Cor. Sec.

Children's Page.

THE CAT THAT COULD TALK.

MITCHELL BRONK.

It was a jolly little family. John was the father, Mona the mother and Dettie the baby boy. Their house was out in the woods, back of the barn, on the Castellain farm; it was a log house, or, rather, a rail house, which John had built, using a pile of Mr. Castellain's rails;—he didn't care. It had no windows, but they didn't mind that, for you could look right out between the rails. It wasn't their real home, you know; for they all lived down in New York, where there were no woods nor rails. And it wasn't a real family; they were just playing house. John and Mona were cousins, and Dettie was a little boy whose mamma, like their mammas, was spending the summer there at the farm.

But there was another member of the family, whom I ought to have mentioned first, for he is the real hero of my story, and that was Spunk. Every well-ordered family must have a pussy cat, and Spunk was a pussy cat. He was large and black and rather saucy—that was why they named him Spunk—but on the whole he was a pretty good-natured pussy.

Spunk was no ordinary cat; indeed, he was a very extraordinary one, for—will you believe it?—he could talk! He didn't talk like people; he had a tongue which was very red, and teeth which were very sharp, but he didn't talk with them; his talking was just *mew*, *meow*, *purr*, *purr*, and no one could understand it but Aunt Kate; yet it was real talking just the same, for he said things. Aunt Kate was Mona's mamma, and she staid out there in the woods with the children much of the time to see that they didn't get into mischief.

Now this is the way Spunk talked. Aunt Kate would take him on her lap and ask him some question, and Spunk would always answer; sometimes just a word, yes or no, and sometimes a whole lot of words in the *mew*, *meow*, *purr* language, which no one understood but Aunt Kate.

I said that Spunk was the hero of my story. Heroes are never perfect, and Spunk had one very bad fault: he was a great tell-tale. In fact his talking was almost entirely tattling about John and Mona and Dettie. You will think that that was mean of Spunk, but I guess that Aunt Kate was more to blame than he was, for she asked him all about what the children did and how they acted when

they were alone, and what could Spunk, who was only a poor pussy cat, do but reply?

John and Mona and Dettie were not bad children, yet sometimes they did things that they ought not to have done; and Spunk, who followed them about all day, saw everything that they did. Aunt Kate would say: "Spunk, who untied the black and white calf this morning and let her into the orchard where she ate herself sick on green apples?" and Spunk would answer, "*mew*," which in the cat language means "John." Or, "Spunk, was Mona a good girl while I was down in the village this afternoon?" and Spunk would say, "*Meow, purr, meow*," which means "Not very good." One day Dettie came up to the house from the lower woods crying, with his dress all wet and muddy, and said that John and Mona had pushed him into the little pond. Aunt Kate talked to John and Mona about it, and then asked Spunk, who answered, "*Mew, meow, mew, purr*," which means, "No, they didn't do it; Dettie fell in himself"—that was just what they had said. So Dettie had to stay in the house all the rest of the day for telling what wasn't so. But one nice thing about Spunk was that he told the good as well as the bad things which the children did. One day they found a nest of little baby-squirrels out in the woods; there were four of them, and you can't imagine how cunning they looked. The children were anxious to keep them as pets, but Mona said, "That would be mean, for think how badly their mamma would feel if she should come back and find her baby squirrels gone"; John and Dettie agreed with her, so they left them in the nest. Aunt Kate was in the house reading at the time, but that night after supper Spunk told her all about it, and she was greatly pleased.

You can imagine that the children stood in awe of Spunk, and were half afraid of him; they were very careful how they acted all that summer, because the cat's snapping, black eyes seemed always following them.

Some of the boys and girls who read this story, and who are older than John and Mona and Dettie were, will say: "Pooh! a cat can't talk, not even an extraordinary cat; Aunt Kate was just playing a trick to keep the children out of mischief." Well, that was the truth of the whole matter. When Aunt Kate held Spunk on her lap and pinched one of his hind legs gently he would always mew as long as she pinched, and when she stopped pinching he would stop mewing; and it was just ordinary, and she didn't understand it all; and she only asked Spunk things that she knew beforehand. But I guess that lots of boys and girls would behave better than they do if their mammas or their Aunt Kates had a cat that could talk.—*The Standard*.

HOW THE NATIVE CHILDREN OF SOUTH AFRICA LIVE.

REV. F. COLLARD.

Barotsi Land Mission, South Africa.

Children's life among the native tribes north of the Zambesi is as unlike as possible the children's life in Europe, or, I dare say, in America. One could almost doubt whether there be such a thing as childhood among them. Such as it is, it is certainly very short and very tame. The curse of slavery in blighting human existence has not spared the children. They are the richest part of the booty of a raid. They are wrenched from their mother's arms despite their tears, and often,

when they prove too troublesome on the road, their heads are mercilessly smashed with a club. Those who have fortitude enough to swallow their grief and to endure the hardships of the journey, are like so many head of cattle, and, allotted generally to their captor, become the slaves of other slaves. Little girls five or six years old carry babies on their backs almost as big as themselves. They can be seen morning and evening with heavy pitchers of water on their heads; they sweep the houses and courtyards, clean the dishes and pots, watch at the door, or are in attendance on their masters.

The same with the boys. With hardly a rag round his loins, a boy feeds on what he can, or when his master remembers him; thus, from the pangs of hunger he soon learns how to become a thief, and often an outcast. He is generally employed in herding goats, calves, etc., or to do menial work at home. If he has the good fortune to win the favor of his master, he may become his personal attendant, carrying his blanket, his food on a journey, or even his gun, which is a great honor to the little man. At home, in common with the little girls, he pounds the corn for the meal; but if, perchance, he fails in those various duties, or gives the masters the slightest offense, he is throttled, and not unfrequently swoons away to wake no more. Before their masters children never smile, although everybody else may laugh. Any grown persons they meet they salute, as is becoming, kneeling down and clapping hands; but if you salute them, they seldom reply. They think it is a mistake, poor little slaves! In that dark, busy childhood, where is there room to play?

Fortunately some are the personal attendants of the children of their masters, and to play with them, and even to come to school, is part of their duty.

Let us follow them. Their games, as you will see, are not much varied; to us they are rather dull, and anything but intellectual. Very few are those which are played by boys and girls together.

See them yonder singing, dancing, holding each other by the hands; they form a circle out of which a prisoner tries to escape. Perhaps this is not quite unknown to you. Farther on there is another circle, squatting down this time. Having sent off one of their number they name some object and call him back to guess it. "Tell what do you eat? Is it a head?" and the diviner touches the head. "No." "Is it the hand?" He touches the hand, shakes his head "No". And so on. Meantime some one plays an instrument of music, and, when the guess is right, alters one of his notes, or moves very slightly his big toe. If the diviner perceives these signs, the guess is easy, and he makes room for some one else. This is the *malipa* game.

Some of their games are played indifferently by boys or girls. Such is *manyumbo*, a solemn game of two. Each makes a dozen of holes in a line on the ground. One very rapidly puts a handful of sand in each hole, in one of which he has hidden a bead, which the other must find out. Equally quiet is that of two sitting by a small heap of corn. While one throws two grains on the ground, the other, turning and twisting rapidly his hands, both closed, seizes them one in each hand, but as the operation is repeated again and again, pretending to gather them in each hand

equally, really gathers them into one hand. The other guesses the number of grains in each hand—wrongly, of course,—when the would-be juggler pretends to make a hole in his arm, blows, and lo and behold! he sends them all into one hand. You doubt it? He opens his hand, and there it is.

The boys have more time to play, and consequently have more games. In herding the cattle they have many opportunities for swimming, spearing fish, boating, etc. They ride calves and pigs, and as many times as they are thrown they get up again and on, and off goes the calf or the grunting pig. They are very fond of wrestling, fond of war, too. Boys with pot-clay will roughly make each a lot of soldiers, and by turn each throws arrows at the army of his opponent until the last man on one side has fallen, and thus lost the day. They have something like football, but they use sticks instead of the foot. Interesting it is to see foot-races and boat-races, but most amusing to witness their obstacle races. Do you see those boys all squatted down with their left leg right over their necks? Well, they must drag themselves as best they can to the winning point. They bring fire-wood to their fathers-in-law, as is the custom of grown folks.

Like children in all lands, they imitate what grown-up people do. Boys and girls play husbands and wives, chiefs and slaves, and all the scenes they witness at home or on the lekhotla—the forum.

The little girls will have their dolls, which they carry tied with a skin on their backs, and lull as if crying. These dolls are made of a piece of wood a foot long, no arms, no legs, with a roughly chopped head, with marks burnt in by a red-hot iron for eyes, mouth, nose, etc. There is, however, something better than that. It is a bottle. Oh what a beautiful doll it is! Girls have cheerfully worked two days to get a bottle.

Knowing how fond they are of modeling, I had an exhibition for the school. On the appointed day I was surprised to see not only the number of competitors, but the variety of their works. They had really done their best. The girls had made pots and dishes of all shapes. The boys brought all kinds of animals—oxen running or grazing, lions, elephants, crocodiles, hippopotami, horses, etc. They had also boats and boatmen, herd-boys, policemen, and also caricatures of white people. It betrayed a great deal of observation and skill. The whole was divided into four groups, to each of which, with the assistance of the prime minister—a Christian—we gave three prizes.

While you praise God that you were born in a free country, and brought up affectionately and tenderly by Christian parents, think sometimes of those African children, most of whom have never known what it is to love a mother or to be loved by her, and in whose gloomy existence there is so seldom a pure ray of joy, and whose songs are dirges, the expression of early suffering; and then pray for the missionaries who are sent by God to bring them the light and the glad tidings of the Gospel.—*S. S. Times.*

LIFE TIME HYMNS.

The Committee understands that all orders for the new hymn books have been filled. If any have sent orders who have not yet received the books, kindly notify the undersigned immediately.

On behalf of the Hymn Book Committee,
D. E. TITSWORTH, *Chairman.*
Plainfield, N. J.

Popular Science.

BY H. H. BAKER.

Great Ocean Rivers.

In November, 1897, we called your attention to the great river in the Atlantic Ocean, having its rise on the coast of Brazil, in South America, and passing through the Caribbean Sea and the Gulf of Mexico, then coastwise off Sandy Hook, thence crossing the ocean toward Europe, then dividing, one branch going north through Davis Straits and along the coast of Greenland, terminating in Baffin Bay. The other branch going northeast, skirting the British Isles and terminating on the coast of Norway. This branch on the way sub-divides, one branch going south, skirting Africa and terminating in a whirl in the Indian Ocean. This great river is known by the name of "Gulf Stream." It becomes of importance on leaving the Gulf of Mexico.

In this article we invite your attention to the counterpart system in the Pacific Ocean. An equatorial current, starting on the Pacific side of the Isthmus of Panama, and moving westward to the Philippines, then turning north along the coast of Japan, making a long northward curve and coming back across the Pacific, warming the southern shores of that northern country and then going south is deflected and drawn into the stream again, thus taking another trip across the Pacific.

There appears another ocean river, which begins in the neighborhood of Cape Horn, going north up the coast to the Aleutian Islands, then crossing over to China and Japan, and passing the Philippines, ending down at Tasmania. Off Japan this wonderful river of warm water is said to be from 500 to 600 miles wide, and moves from 70 to 80 miles a day. On passing the shores of Formosa it gives the atmosphere an uniform temperature of 86°.

This ocean river is of great length, and of immense magnitude; where it passes San Francisco it is at least 1,000 miles wide, giving up its heat and causing the Pacific coast to have a choice, salubrious climate; this river also greatly mitigates the cold, chilly coasts even to Behring Straits.

Here is an immense river, having great width and depth, circling in this mighty ocean, even around the Hawaiian Islands, at the rate of ten miles per day. As water is an inert matter, from whence comes the mighty power to keep this tremendous body of water in motion? Are we to suppose that the rays of the sun, being absorbed by water, in the Gulf of Mexico will generate a power sufficient to force the "Gulf Stream" to the extreme frozen regions of Greenland, Iceland and the fiords of Norway? Or does this influence start a stream at Cape Horn that could increase in power sufficient to drive before it a body of water a thousand miles wide and perhaps a thousand feet in depth, keeping it within well-defined walls during its remarkable journey of thousands of miles?

Would not the propelling force if produced by heat, constantly diminish, after passing the tropics and yield its power entirely before entering the frigid regions? Do we not see in the rivers of the ocean, as well as in the heavens, the "handy work" of the Maker of them all.

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."

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness, faith."

The fruits that ripen by the Spirit
Are faith, and gentleness, and love;
The choice is made by one who gives it,
He sends it to us from above.

Then let us thank the one who sends us
The fruits that grow on lifes fair tree,
How rich they taste, extremely precious,
Those luscious fruits, for you and me.

BABIES AND MONKEYS.

A frequent action with babies is to turn the soles of the feet sideways, opposite to one another, while the legs remain straight. Just this attitude would be assumed by a monkey when climbing a tree or walking on a branch in order to grasp the stem with its hind hands.

The inherited effects of thus grasping tree trunks or limbs with the hind-hands are often very marked in young babies. The bow legs, which are a feature of infancy and a matter of some anxiety to mothers, are no more than the relics of the tree-climbing stage. And the mother need not be frightened about this character—any normally healthy baby will grow out of it soon enough.

Then, if a young baby be held so that its feet touch the ground, one may see that the feet are not put flat to the surface; instead, the outer portions of the feet rest on the ground, while the soles of the feet are more or less opposed to one another—they have the bough-grasping attitude.—*Pearson's Magazine.*

THE FIRST WOMAN PHOTOGRAPHED.

The first woman who ever sat before a camera died at Hastings last month. This lady was Dorothy Catherine Draper. In 1839, shortly after Daguerre's announcement of his discovery of the action of sunlight on silver, her brother, the distinguished John W. Draper, afterward President of New York University's Medical College, made some experiments with a camera with his sister for a subject. In order that the impression might be clearer her face was dusted with a fine white powder. This picture, the result of the first experiment, is still in existence, and is owned by Lord Herschel's heirs in England. Many other men have alleged that they were first in applying Daguerre's discovery, but these claims are not well founded. Miss Draper's likeness and the date it bears have been accepted as final proof that to her brother belongs the honor of being the first man to photograph a woman, and to her the distinction of being the first woman ever photographed.—*The Woman's Home Companion.*

AT REST.

ANNIE L. HOLBERTON.

In memory of Mrs. Jane Crandall Merritt, who died in Charlestown, B. I., March 6, 1902.

The silent form lies in its final slumber,
Its weary work all done;
Earth's care and toil and grief no more encumber;
The spirit's rest is won.

Dear faithful soul, our hearts are filled with sadness
That here we meet no more;
But her's the peace, the love attuned to gladness,
On Life's immortal shore.

Her care for other's weal would never languish
When she their cross could share:
How deeply felt the wounds of untold anguish
Her lot it was to bear.

One tender call the God she served has sounded,
To lay her burden down,
And in that Sabbath rest of bliss unbounded
To accept the Christian's crown.

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 V.—THE CHURCH AT ANTIOCH IN SYRIA.

For Sabbath-day, May 3, 1902.

Golden Text.—The hand of the Lord was with them; and a great number believed and turned unto the Lord.—Acts 11: 21.

INTRODUCTION.

From the first verse of our lesson we see that the connection is not chronological, but logical. We look back now to the time of the persecution which arose at the death of Stephen. But the record of the organization of the Gentile Christian church at Antioch finds its appropriate logical place just after the record of the admission of Cornelius and his friends to the fellowship of the believers in Christ. Whether or not the church at Antioch was organized before the time of our last week's lesson, it seems very probable that knowledge of it did not come to Jerusalem till after the experience of Peter at Casarea. The reception of a few isolated Gentiles into the church within the limits of Palestine was the logical step toward the recognition of the congregation at Antioch as one of the churches of Christ, although it was composed in great measure of Gentiles. With our lesson, therefore, begins a new logical grand division of the Book of Acts; for the followers of Christ are now no longer by any rightful standard to be considered a sect of the Jews. The mother church at Jerusalem has spread its influence throughout Palestine; the mother church at Antioch is to send missionaries to the world.

The great step in advance which our lesson records was not through the deliberate plan of men, but through the providence of God. Men took the steps before them which the circumstances suggested, and they were much larger steps than they could at that time realize.

TIME.—It is evident that our lesson covers a period of several years. The famine mentioned was probably in the year 44.

PLACE.—Antioch in Syria upon the Orontes. It was the capital of the Roman province of Syria, a city noted for its wealth and vices.

PERSONS.—Men of Cyprus and Cyrene; Gentile and other Christians at Antioch; Barnabas and Saul; prophets from Jerusalem, Agabus in particular.

OUTLINE:

1. The Gospel is Declared to Gentiles at Antioch. v. 19-21.
2. Barnabas and Saul Labor at Antioch. v. 22-26.
3. The Action of the Christians at Antioch in View of the Famine. v. 27-30.

NOTES

19. Now they which were scattered abroad, etc. Compare chapter 8: 14. Persecution. More literally, tribulation, a different word from that in chapter 8: 1. Phœnicia was the region next north of Palestine along the coast. Tyre and Sidon were its principal cities. Cyprus is about fifty miles from the east coast of the Mediterranean. Preaching the word unto none but unto Jews only. This is mentioned in contrast with what is to follow. This verse sets forth the general statement. The next verse has a particular statement which differs a little from the general.

20. And some of them. That is, some of the believers who were scattered. These Jews, the homes of some of whom were in

Cyprus, and of others were in Cyrene, remote from Jerusalem, perhaps had not as strong prejudices as the Jews from Jerusalem and did not realize quite as vividly the difference between a Jew and a Gentle. Spake unto the Grecians. It is much better to read "Greeks" instead of Grecians, as does the American Revision. (For the meaning of the word Grecians see note on chapter 7: 1 in Lesson VIII. of last quarter.) The word "Greeks" is used in the New Testament as practically synonymous with *Gentiles*; for the foreigners with whom the Jews came in contact were for the most part users of the Greek language.

21. And the hand of the Lord was with them. Compare chapter 4: 28, 30 and elsewhere. Thus does our author refer to the special blessing which God bestowed upon the work of these men in Antioch.

22. Then tidings of these things came. Very likely after the company of believers had been growing for some years. It seems that they did not themselves send the report. And they sent forth Barnabas. Compare 4: 36 and 9: 27. Some see in the selection of Barnabas a fine tact on the part of the church at Jerusalem. They sent to Samaria (chapter 8: 14) the apostles; but now they send to Antioch—where many Gentile converts have been made by men of Cyprus and Cyrene—Barnabas, a certain Jew of Cyprus.

23. The grace of God. That is, the loving favor of God manifested in the conversion of the Gentiles. And exhorted them all. He showed himself true to his name, a Son of Exhortation. He heartily accepted the new believers as brethren, and urged them to sincerity of purpose in this new life.

24. For he was a good man, etc. This is to show why he labored so faithfully. And much people was added. Compare the similar statements in v. 21 and v. 26. We can only guess how many believers there were in Antioch; but we may be very sure that the number was not small.

25. For to seek Saul. We are not told why Barnabas went after Saul. It seems probable, however, from Barnabas' relation to Saul when the latter returned to Jerusalem three years after his conversion, that the especial mission to the Gentiles of this new apostle was well-known to Barnabas. He doubtless sought Paul's help in this promising field for work among the Gentiles.

26. They assembled themselves together with the church. Some have inferred that this means that they enjoyed the hospitality of the church; but it probably means that they continued in the fellowship with the church, attending its meetings, and taking every fitting opportunity to preach the Gospel. And the disciples were called Christians first in Antioch. This sentence seems to be distinct from the context. Heretofore we find the disciples calling themselves "disciples" or "believers," or "those of the way," or "saints," or speaking of themselves in some similarly indefinite way. The Jews called the disciples "Nazarenes," or "those of this heresy." It is difficult to believe that the disciples adopted for themselves the name of Christians; for the word occurs so seldom in the New Testament. The Jews would have been the last to give the disciples of Jesus such a name; for it means "Followers of the Messiah." It seems most probable that the name arose from the heathen neighbors of the church at Antioch. It may possibly have been at first a term of reproach; but that is not certain. There appears no reason why the disciples should not gladly accept this name thus given to them.

27. In these days. This expression may have an indefinite reference as in chapter 6: 1, but more likely refers to the time while Barnabas and Saul were preaching together. Prophets. Prophets were not always predictors of future events, but were men endowed with the divine gift of exhortation in the name of God; both in the Old Testament and in the New they are men inspired of God to speak as his representatives, and thus are often found foretelling future events. The word "prophet" does not name a particular office in the church, but refers to a special gift. Anyone might be a prophet, whether he was an apostle or a layman.

28. Agabus. Known to us only from this passage and chapter 21: 10, 11. A great dearth throughout all the world. Better, a great famine over the whole civilized earth; that is, the Roman Empire. The context im-

plies that it was more severe in some localities than in others. This famine in the reign of Claudius Caesar is referred to by several Roman writers. It is usually assigned to the year 44 and succeeding years.

29. Every man according to his ability. It is apparent that community of goods was not established in this church. Determined to send relief unto the brethren. The disciples at Jerusalem are regarded as their brethren, for they have one common Lord, Jesus Christ. They have no better way to show their brotherly love than in thus contributing to the comfort of their brethren in distress.

30. And sent to the elders. Here, for the first time, we hear of elders in the Christian church. It is very probable that these officers were appointed after the pattern of the Jewish synagogue, in which the elders had general charge of the affairs of the congregation. The elders would naturally receive the contributions sent from abroad, and see that the relief was distributed as needed. We need not infer that the apostles, because they are not mentioned, were at this time scattered from Jerusalem on account of persecution. There was no occasion for our author to mention them, because the elders rather than the apostles were the natural guardians of the alms.

DO NOT WORRY.

The nonchalance of wild animals on their escape from danger is a prominent element in their happiness. When the danger is past, immediately they give themselves no more concern about it. We had an illustration of this one bright moonlight night. We were sitting around the campfire ready to retire, and in silence, when on the mainland we heard two dashes into the water, one quickly following the other, and in a moment such a fierce and angry howl of wolves as we have seldom heard. The pack had been in chase of two deer, which took to the lake, and the hungry wolves were giving voice to their baffled hunger and rage. One of the deer came over to the island and one swam across to the further shore. They were no sooner on land again than they quietly began feeding, and we sat and listened for an hour to the plash of their feet as they waded along the margins, cropping the succulent shoots and lily-pads.

A human being in such peril would have brooded over it for hours, and have recalled it with shuddering for years. Any man can see the above trait on approaching a bird's nest. The little parents are in great distress for the time, but retire beyond their view and in a moment they are calm. Only men and women brood over the distressful past, or look forward with apprehension to the future. They cherish the memory of past pleasures of every kind, and look forward with such joyous anticipations as to exceed in the pleasure of anticipating the pleasure of the reality, if, happily, the reality does not vanish like a mirage as they approach it. If they have more pleasure, they have also more pain, and with them both are more enduring. Where little is given, little is required; but the deer are in this wiser than we.—William C. Gray, in "Musings by Campfire and Wayside."

In his Annual Report, Herbert Putnam, the Librarian of Congress, makes a strong plea for the opening of the National Library for a limited time on Sundays. He says that the wisdom of Sunday opening has passed beyond controversy. The Corcoran Art Gallery has been open to the public on Sunday afternoons since about two years ago, but the Zoological Park is the only government institution that is open on Sundays. While there is a strong desire for the opening of the Congressional Library on Sundays, it is stated that "there are no indications that Congress will yield to the popular demand."

ASCUM: "Isn't that man a City Hall official?"
Joakley: "Yes; did you read his Annual Report? It was full of sweeping statements."
Ascum: "That so? Who is he?"
Joakley: "Chief of the Street Cleaning Bureau."
—Philadelphia Press.

HENLEY: "Did you ever hear how Midgler escaped a divorce suit?"
Billings: "No; how was it?"
Henley: "Simply by not marrying the lady. Prevention is better than cure, you know."
—Boston Transcript.

MARRIAGES.

EHRET-HEVENER.—In Weston, W. Va., April 15, 1902, by Rev. M. G. Stillman, Emery D. Ehret, of Webster County, W. Va., and Maude V. Hevener, of Roanoke.

SMITH-BRIGGS.—At the home of the bride's parents, L. J. and Mary L. Saunders Briggs, Clear Lake, Wis., April 9, 1902, by Rev. Francis Chase Bliss, Mr. Lee J. Smith and Miss Nellie Mae Briggs.

TITSWORTH-WESSEN.—At the church of the Transfiguration, New York City, by Rector G. C. Houghton, Oct. 23, 1901, Mr. William Wallace Titworth and Miss Katherine Richdale Wessen.

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.

WEEKLY.—Geo. Weekly died at Quiet Dell, W. Va., April 5, 1902, in the 59th year of his age.

He came from Virginia to Quiet Dell in early life and united with our people in keeping the Sabbath. He came to Lost Creek often for worship. He has been a member of the church at that place these many years. He was a man counted of honest heart and good purpose. He leaves a large family who mourn his departure. M. G. S.

MAXSON.—Mary Ann Clarke Maxson, wife of Ira Maxson and daughter of Peleg and Lois Clarke, was born in Scott, New York, Sept. 29, 1834, and died in Binghamton, New York, April 7, 1902.

She was a member of the Seventh-day Baptist church at Scott, an earnest Christian, and a strong believer in the Bible Sabbath. Her funeral was largely attended and with many evidences of respect and esteem, at the home of her daughter, Mrs. Mary J. King, 23 Alfred St., Binghamton, New York. Although a great sufferer, she was patient and cheerful to the last. An aged husband and four children survive her, mourning their loss. L. L. C.

BYERS.—Robert N. Byers was born in the town of Miami, Ohio, Dec. 17, 1839, and died at his home near Grawn, Mich., July 12, 1901.

In the fall of 1863 he enlisted in Company A, 19th Michigan Infantry, serving till the close of the Civil War. He was one of the pioneers of Grand Traverse, Mich., settling there soon after the war. April 21, 1878, he was married to Armina M. Saunders, of Alfred, N. Y. She and one son are left to mourn the loss of a kind and loving husband and father. He manifested a great interest in Christian work and will be missed by his fellow-workers. The funeral services were held July 14 at Grawn, conducted by the Rev. J. W. Miller and Rev. Chelerton. Text, 2 Tim. 4: 6-8. Seldom is greater esteem manifested for a private citizen than was shown on that occasion. L. C. R.

MILLS.—Catherine D., eldest daughter of John and Elizabeth Wells Crumb, and wife of the late Francis A. Mills, was born in DeRuyter, N. Y., June 17, 1820, and died in Milton Junction, Wis., April 2, 1902.

Sister Mills became a Christian in early life and united with the Seventh-day Baptist church of DeRuyter, N. Y. The family removed to Wisconsin in 1851, and soon after she united with the Utica Seventh-day Baptist church. Sept. 19, 1851, she was married to Francis A. Mills, who died 17 years ago. Mr. and Mrs. Mills removed from Utica to the town of Lima, Wis., some time in 1873, and July the 19th of that year united with the Milton church, from which she came to the Milton Junction church as one of its constituent members, where she continued faithful till death. Mrs. Mills was the last of a family of seven to pass over the dark river.

"Asleep in Jesus, blessed sleep." G. J. C.

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Literary Notes.

The American Antiquaria and Oriental Journal for March and April, 1902, Vol. 24, No 2, is a number of unusual excellence. It is rich in illustrations. The subjects cover a wide range, and the treatment is scholarly without technical difficulties. Chicago, Ill., 5817 Madison Avenue.

"WHAT WOMEN LIKE IN MEN," "What Men Like in Women," and "Husbands and Wives," are the titles of a series of very interesting papers by Rafford Pike, the third of which appears in *The Cosmopolitan* for April. The same number of *The Cosmopolitan* treats of Prince Henry's visit, with a series of beautifully-printed photographs, under the title of "A Clever Emperor and a Confederation of Nations." F. Hopkinson Smith, Israel Zangwill, Bret Harte and Maarten Maartens are among the other contributors to this number, which is unusually good in fiction.

MR. STEWART EDWARD WHITE has just completed for *The Saturday Evening Post*, of Philadelphia, a stirring serial story of love and adventure in the Northwest. The tale is entitled *Conjuror's House: A Romance of the Free Forest*. The scene is laid at an isolated outpost of the Hudson's Bay Company, and the characters are a devil-may-care young soldier of fortune, the old factor and his beautiful daughter. This fascinating story will begin in *The Saturday Evening Post* for April 19.

The same magazine announces for early publication one of the chief literary prizes of the year—a short serial by Gilbert Parker, author of *The Right of Way*.

The New "Gibson" Shirt Waists.

The newest shirt waists, known as the "Gibson," are characterized by broad plaits at the shoulders, generally extending over the sleeves, thereby accentuating the broad-shouldered effect which is so fashionable in other garments. The *May Delineator* fully describes the making of these waists, and the accompanying illustrations, depicting the various steps in their construction, will be invaluable to the amateur dressmaker. Embroidery of various kinds has been much in vogue recently for embellishing silk and wool gowns and has greatly enhanced their beauty and their value as well. The new decoration, called faggot ing, is treated in a special article in this number, and the illustrations show many variations of this stitch and their application.

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.

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

THE Seventh-day Baptist Church of 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 Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting the preceding evening. An invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.

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

POSITION WANTED.

A young man of 18 years, about to graduate from Business College, would like a position as bookkeeper or office assistant where he can observe the Sabbath. References furnished.

CLARENCE L. WHITFORD, New Market, N. J.

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 Committees.

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.

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