

# THE SABBATH RECORDER.

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

VOLUME 58. No. 17.

APRIL 28, 1902.

WHOLE No. 2983.

## AT SUNDOWN.

H. W. LONGFELLOW.

The summer sun is sinking low;  
Only the tree tops redden and glow;  
Only the weather-cock on the spire  
Of the neighborly church is a flame of fire;  
All is in the shadow below.

O beautiful, awful summer day,  
What hast thou given? what taken away?  
Life and death, and love and hate,  
Homes made happy or desolate,  
Hearts made sad or gay.

On the road of life, one milestone more!  
In the book of life, one leaf turned o'er!  
Like a red seal in the setting sun  
On the good and the evil men have done,—  
Naught can to-day restore.



THE second question which the Denomina- RECORDER has suggested for con- sional History. sideration at this time is as follows: "What have been the fundamental and essential principles in our faith and practice which have kept us alive and given whatever of strength we possess?"

Definitions are in order. "Fundamental" refers to the foundation on which things rest and without which they cannot be sustained. "Essential" means those things without which the life of any given person, thing or movement cannot be continued, and without which its growth cannot be secured. Faith in the Bible, as revealing the will and purposes of God and as being the supreme standard of faith and practice, has been fundamental to our existence, thus far, as it will be to our future history. This conception holds the Bible as a book revealing universal truths, although the forms in which they are expressed have been modified by times and circumstances. Such a conception is in keeping with the history of our race, both in religion and in other things. For example, the fundamental principles on which all scientific knowledge rests are eternal and universal. The understanding of these principles which men have reached has varied, has been meager, or greater, according to times and circumstances. This imperfect knowledge on the part of men has not affected the real nature of fundamental truth. In the same way imperfect knowledge of the Scriptures, and hence of the will of God, has not, and cannot, prevent that will nor set aside the obligations which God's law imposes. Whether we have fully understood the breadth which our faith demands, or not, this broader view of the Bible and its meaning is essential to our life and growth. In matters of religion, as in matters of science, abstract faith and abstract theories are of little value. Whatever is abstractly right must be put into practice and made a part of actual

life, in order to secure growth and strength. Hence it is, that in so far as our practices have been in accord with the fundamental principles of our faith, growth and strength have been secured. He who believes the Sabbath to be a sacred day, the representative of Jehovah, and to be observed according to the larger interpretation of God's law which Christ gave, and embodies that faith in practical life, becomes a consistent and efficient Seventh-day Baptist. He who does not embody his faith in life and action through obedience is little more than a Seventh-day Baptist in name. Whatever of denominational strength and success our past history has evinced has come from such practical obedience to the demands of truth. Whatever of strength we now possess, or may secure, to enable us to improve upon the past and write better history in the future, will come through a constantly broadening conception of the fundamental principles which our faith embodies, and a corresponding obedience. Theories and principles wrought out in living and acting are the only permanent basis of successful individual and denominational life.



Our Conse- MEN never accomplish any great work who have a low estimate of its importance. Too low an estimate of our mission, what it requires and what it means, has been a source of weakness through all our history. Having been kept as a specific remnant, for a specific work, a just conception of the importance of that work is absolutely essential to the accomplishment of it. He who walks leisurely across a level plain needs little tension as to muscular effort, and little enlargement as to lung capacity. He who has mountains to climb needs tenfold strength in both these directions. Our history and mission mean mountain climbing. To change the figure of speech, they mean steady, persistent, aggressive work in favor of a specific and unpopular truth. Few things are more clearly shown in our past history than the fact that this conception of our mission and its importance, or the absence of this conception, has marked our strength or weakness. Logic and history unite to decide that in proportion as we entertain a high conception of the greatness and importance of our work, strength and growth will be secured; while weakness and decay will increase as the conception of our mission and work is narrowed down. Our great danger at this point is in thinking that our mission does not

differ from the mission of other Protestant denominations. This is probably one of the greater, if not the greatest, element of denominational danger at this time. We have accepted our general mission as Christians and have given the main part of our strength toward the fulfillment of that general mission along these lines of action where we have been aided by concurrent movements and influences. On the other hand, we have shrunk from pressing our special mission, consciously or unconsciously, because it has demanded opposition to current influences and to the general consensus of Christian opinions and Christian practice. While this has been a natural result, it has been a comparatively disastrous result in its effect upon denominational life and growth. It has been easier to follow the comparative level of the common path than to climb the mountains of opposition which efforts to fulfill our specific mission involve. This has left our specific work to suffer, and induced a corresponding lack of denominational vigor and strength. These facts are pertinent and essential to the consideration of our history and our future at this centennial period.



Sunday Law THE usual results which have appeared for many years whenever definite efforts have been made to suppress liquor-selling on Sunday in large cities. appeared in the city of New York. Since the general Sunday laws include other forms of business, a definite effort was made during the month of April—backed undoubtedly by the liquor interests—to enforce the Sunday laws against the small dealers, especially among the Jews who sell food and other articles of minor value, according to their constitutional right under their exemption as Sabbath-keepers. This was carried so far that Mayor Low came out with a public statement declaring that these inoffensive Jews should not be persecuted in this way, and especially during the Passover season, which commenced on the 21st of April. It seems strange to the thoughtful student of the situation that law-makers should continue such inconsistent and self-destructive legislation. The worst forms of evil, liquor-selling, gambling and social vice, thrive most when men are most at leisure. Present legislation concerning Sunday entrenches the liquor traffic and its associate evils, because under existing laws it is able to secure the persecution of the Jews and others whom the law treats unjustly. It goes without saying that such legislation would not continue were

it not for certain conservative religious and political influences which combine to keep it in existence, and so to perpetuate evil results which might be avoided, in a large degree, if liquor-selling, gambling and social evil were legislated against upon their own merits—or rather demerits—and if the unscriptural and self-destructive legislation which compels all men to idleness on Sunday was set aside.

The Boston *Globe* reports that on Sunday, April 20, "an irritating attempt was made to enforce the Blue Laws against the sale of confectionery and soda water in that city. This is part of a movement begun a month or two since for the enforcement of Sunday laws in Boston. The *Globe* indulges in a little satire as follows:

Yesterday the general enforcement of the Blue Laws was undertaken, and yesterday, as a result, Boston was comparatively "dry," at least to big and little girls who wanted to go on wild debauches with soda water, and to men, women and children who were ready and willing to rush to perdition with boxes of chocolates and bags of bonbons in their hands or in their midst.

Here is another instance of the impossibility of enforcing Sunday legislation against saloons, which are an actual evil on all days, so long as the Sunday laws maintain their present form, by virtue of which soda water and candy can be put into the same list as beer and whisky. The liquor traffic secures immunity from punishment, and tightens its grip on society whenever such efforts are made.

**The Passover.** THE Passover is so closely identified with Jewish and with Christian history that it can never cease to be a time of interest to thoughtful people. Its historic and theological relations to Easter and to the closing scenes of Christ's earth life deepen its meaning and enrich its history. This year it began on Monday, April 21.

Among the orthodox Jews of New York City, and elsewhere, great preparations are made for the proper celebration of the Passover. The homes, no matter whether they are large or small, are thoroughly cleansed, and every kitchen utensil which is used during the year is put away to make room for the Pascha kitchen-ware. An orthodox Jewish household must be extremely poor where there are not special kitchen utensils and tableware for the Passover.

On the first evening of the feast the members of the family gather about the table, which is laid as elaborately as the householder's purse will allow, the story of the Passover is read by the head of the family, and the origin of the feast is explained to the children, who take part in the ceremony by responses and songs. No matter how poor the family may be, there is always a vacant chair at the table when this ceremony, known as the Seder, takes place, to typify hospitality.

The amount of unleavened bread consumed in the course of the week following the Seder may be estimated from the fact that about thirty thousand barrels of flour are used to furnish the supply for New York City. Several bakeries make the unleavened bread, called matzoths, all the year. Some of the product is sold out of season, but the greater part is delivered within a few weeks of the Passover.

This bread, which resembles large crackers, is made entirely from flour and water. In

the large bakeries the mass is mixed and kneaded by machinery, but in the smaller establishments this work is done by hand. The dough is passed between metal rollers and then cut into square or round pieces.

According to the Mosaic law the matzoths must be in the oven in eighteen minutes after the dough is mixed. This can be done very easily when all the material is cut into squares. If more time is consumed the mass is liable to leaven.

Thus carefully do the Jews still preserve the outward expression of purity which the Passover time requires. Both the private and public services of the devout Jews are full of solemnity and meaning.

Senator  
Depew  
on Faith.

ON the 19th of April the Montauk Club, of Brooklyn, N. Y., had Senator Chauncey M. Depew as the guest of honor at its Annual Dinner. It was Mr. Depew's birthday, and his address was the leading feature of the evening. Among many other excellent things, he said the following at the close of his brilliant remarks:

#### ERA OF SKEPTICISM.

At no period in the history of Christianity have there been such subtle assaults upon faith. It has seriously affected attendance upon the churches; it has sent a wave of skepticism through the colleges and the universities; it has invaded the theological seminaries. I know of no crime against the peace and happiness of the individual, against restfulness and hope, like that which undermines the faith which passes from mother to son, without furnishing any substitute or any foundation in its place. And yet, notwithstanding all this, there is a healthier and more hopeful religious sentiment and practice of the precepts of all beliefs in the world to-day than at any other period of Christian history.

We enter upon the twentieth century, especially we of the United States, under conditions so prosperous, under prospects so bright, under conditions between capital and labor, employers and employes, so much improved and so harmonious, under an absence of political malice and vindictiveness, and under such superior knowledge of the laws of health and the practice of that community of interest which makes all the world akin, that we pass from this year into the next more than ever convinced that life is worth the living.

If Senator Depew seems to be more hopeful than the circumstances justify, it is better to err by being too hopeful than to yield to corroding fear which nurtures despair. This age of commercialism and skepticism is fraught with an army of evil results. But this is yet God's world, for which Divine Love has made infinite sacrifice, and equally infinite provisions for help. It is better to trust God without fear, and thus be inspired to better living and high endeavor, than to sit moaning over the cold ashes of burnt-out hopes.

The  
United States  
and  
Porto Rico.

COMMERCE between the United States and Porto Rico is increasing with phenomenal rapidity, especially since the removal of all tariff restrictions in July of last year. Our purchases from Porto Rico are nearly three times as great as the average during the closing five years of Spanish rule in the island, while the shipments from the United States to Porto Rico are five times as great as the average during the five years preceding the termination of Spanish rule. The receipts of merchandise from Porto Rico at ports of the United States now range between five and six millions annually, and the shipments to Porto Rico, which were about seven million dollars in the last fiscal year, seem likely to

be ten millions in the present fiscal year ending June 30. This rapid growth in the movements of commerce between the ports of the United States and Porto Rico is shown in a statement just prepared by the Treasury Bureau of Statistics, which shows that the shipments of domestic merchandise from the United States to Porto Rico in the eight months ending with February amounted to \$6,887,052, indicating that for the full fiscal year the total shipments of domestic and foreign goods from the ports of the United States to Porto Rico will aggregate about \$10,000,000. The exports from the United States to Porto Rico during the five years ending with 1898 averaged less than \$2,000,000 per annum, and thus justify the assertion that our shipments of merchandise during the present year to Porto Rico seem likely to be as much as in the entire five years ending with 1898.

ON another page will be found extracts from an address made by Dr. S. S. Wallian, in connection with the farewell services in memory of the late Dr. Amos Lewis, whose burial occurred at Alfred, New York, not long ago. Dr. Wallian's words will interest every "veteran," and the friends of all veterans as well—and that means all of our readers.

AN attractive catalogue of the Summer School of Ceramic Art of Alfred University, for 1902, is at hand. The school will open July 7, 1902. Address, Charles F. Binns, M. Sc., Alfred, N. Y.

#### SOME UNIVERSAL PRINCIPLES IN HISTORY.

##### CHURCH AND DENOMINATIONAL HISTORY NOT UNIFORM IN PROGRESS.

Church and denominational history are not uniform in progress. If only the good were being developed, these would flow steadily on like the full current of a river; but the duplex nature of the process hinders this. The remnants of the old germ are everywhere present, tending to check or turn aside the course of the unfolding. Hence one time or locality will show great progress and vigor at one period, and decline at another. The movement seems to be almost entirely stopped at some times, and unnaturally accelerated at others.

The history of Christianity in the North of Africa is a marked illustration of this general truth. From the second to the fifth century the North African church gave the world a vigorous Christianity. Some of the abler, and perhaps the ablest, of Christian leaders, between the Apostolic period and the Reformation, were nurtured on North African soil. Tertullian, Origen, and Augustine stand foremost in the history of those centuries. But when Mohammedanism swept in upon that branch of the church, Christianity went down like grass before the scythe of the mower.

The Eastern church presents a similar example, except that in its case there has been arrested development, but not extinction. There was a time (fourth century) when Athanasius led the van among theologians, and the Golden-mouthed Chrysostom was the most noted preacher in either the East or West. But for many centuries past the life of the Eastern church has been stagnant. It presents an example of "fossilization," or, better

still, to borrow a phrase from natural history, it has been "hibernating". The Eastern was the mother church, and, previous to the fourth century, was much the purer and more vigorous. The philosophy of history gives us hope that it will yet be resurrected and surpass its early vigor and purity.

#### REASONS FOR STAGNATION AND DEATH.

The reasons for such strange phenomena in the stagnating and dying of churches and peoples must be sought in themselves. The North African church was weakened by its corrupt philosophies, through which it lost real Christian purity. Pagan theories filled its blood like a typhoid poison. The divine life was driven out, and when the wild fanaticism of Mohammed swept down, it was easily engulfed. The Eastern church placed too great stress upon forms and ceremonies. It heaped them up until, encumbered by their weight, it sank into ritualistic lethargy. The Romanism of to-day is another example of similar decline in spiritual power, though retaining great vigor as a political-religious organization.

#### NO REASON FOR DESPAIRING.

In all this there is no real cause for despair; God lives and guides, and the Holy Spirit still waits to help. All truth is essentially vital.

If men hinder its development at one time or place by their choices, and drive it out by their disobedience and neglect, it seeks new hearts in which to dwell, new fields to subdue. When Africa died and the East went into retirement, and the West was Romanized nigh unto death, truth called in the fierce but vigorous life of Northern Europe, and opened the way for the better days of the Reformation. Thus it always happens. Comparative loss in one place makes way for positive gain in another. As a stream checked or deflected gathers new strength and volume, so history, as a whole, goes on toward the glorious realizations that await the redeemed in the future, and the world in the coming "golden age."

#### HISTORY REPRODUCES ITSELF.

In this irregular progress, history often reproduces in one age the essential characteristics of a preceding one. This is not done by copying, for in a living process there are no fac-similes. But since the work of developing and applying a given truth cannot be completed in one age, it must necessarily be reproduced, that the work may go on. This must also be, because primary truths and fundamental principles are few. These underlie all ages. Their development and application are requisite to the growth and purity of all periods.

An illustration is seen in the Lutheran Reformation. This did little more than reproduce the theology of the first five centuries. The improved practical Christian life which came with it was not new. It was rather the life of the earlier centuries pruned of many faults that had been ingrafted through the poison of Grecian and Roman philosophy, and the secularization of the church under Constantine and his successors. Luther at first avowed that his only desire was to restore the church to its former position. He did not aim to break away from the mother church, but strenuously avoided it, until he found that the church of the sixteenth century was so unlike that of the second that there could be no restoration except through reformation. By the same law we find that

the theology of Calvin was a reproduction of the theology of Augustine. Calvin, though an independent and original thinker, was by no means the author of the system which bears his name. So far as the human element is concerned, he drew it from the same fountain which his illustrious predecessor of hot North African blood had opened a thousand years before.

In such facts we find additional proofs that all history is an organic process. If some power from without placed events in order, chronologically, and by the natural order of juxtaposition, we should find the last to be the most nearly perfect. But when the life which is working in history brings forth results, we find, as in the phenomena just noted, that the last is often inferior in some respects to that which has preceded. No one age surpasses all the rest; and yet, there is steady gain, if the whole field be surveyed. History thus partially illustrates the philosophy which claims that life is a circle rather than a straight line. The course of history seems more like a progressive spiral movement than like a circle or a straight line. In this it gives evidence of a power and vitality which are analagous to the "screw power" in mechanics. That power, though simple, is practically irresistible. The primary potentiality in history is equally irresistible. We unconsciously express our faith in this truth when we talk of the "nature and fitness of things", of "irrepressible conflicts", and of the "stern logic of events".

By this inter-locking of interests, this inter-agency, and inter-dependency, each age conveys its influence and its lessons to all the others. The remote past, though seemingly dead, speaks. Its influence continues, helping or hindering. When the final end shall come, it will be seen more clearly than now that all history combined constitutes one life made up of powers, influences, events, of which we know only comparatively, and in which each generation of men acts its little part.

All these general principles in church history have direct bearing on every problem of our denominational history at this time. In them is much that teaches and warns.

#### 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.

#### PYGMIES IN EUROPE.

It is impossible to tell what conclusions we shall be forced to meet by the convincing argument of the spade. Some very curious notions have been established as facts by it, and evidently there are more of the same sort to follow. It is now stated that excavations in southern Germany have apparently established the fact that in pre-historic times Europe was inhabited by pygmies. Remains of a midget race have also been found in Switzerland and the Pyrenees. The skeletons which have been found are so small that they can be placed in an ordinary museum drawer. None of them is longer than fifty-five inches, and many are smaller.—*Ex.*

## 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.—Present Decisions and Future Results.**

**Matt. 25: 1-13.**

1. Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. 2. And five of them were foolish, and five were wise. 3. For the foolish, when they took their lamps, took no oil with them: 4 but the wise took oil in their vessels with their lamps. 5. Now while the bridegroom tarried, they all slumbered and slept. 6. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. 7. Then all those virgins arose, and trimmed their lamps. 8. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. 9. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. 10. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. 11. Afterward come also the other virgins, saying, Lord, Lord, open to us. 12. But he answered and said, Verily I say unto you, I know you not. 13. Watch therefore, for ye know not the day nor the hour.

**Matt. 13: 33-39.**

33. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

34. All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them: 35 that it might be fulfilled which was spoken through the prophet, saying,

I will open my mouth in parables;

I will utter things hidden from the foundation of the world.

36. Then he left the multitudes, and went into the house; and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. 37. And he answered and said, He that soweth the good seed is the Son of man; 38 and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; 39 and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels.

These are both instructive and important parables. They reveal the truth that the future, in a very definite degree, is the direct product of the present. They recall the truth that to-day is a part of yesterday, and that to-morrow will be the result of all the yesterdays. One group of the young women spoken of in the first parable were obedient and watchful, in spite of weariness; that obedience and watchfulness determined their future acceptance and reward. The other group, neglecting present duty through weariness or indifference, reaped disappointment and rejection. Each group determined the future by their attitude toward the present. We are always doing this. The future cannot be different from that which we are prepared for. Christians are likely to be deceived as to the future by hoping and expecting that it will bring something far better than they have ever enjoyed or attained. If present obedience and attainments are in accord with the Divine will, there will be constant growth, and the future will be better than the present; but this difference will be in extent rather than in kind. No one need hope to attain anything which he has not prepared himself for, and, under God's blessing, has prepared for himself, through willing obedience. Life is always not only a choice between folly and wisdom at the immediate time, but between folly and wisdom for all time, resulting from the folly or wisdom of the present time.

**ALL that is human must retrograde if it do not advance.—Gibbon.**

## NEWS OF THE WEEK.

Interest is deepening touching the high price of meats and the connection which the Beef Trust has with that price. Action has been taken by the Aldermen of New York City denouncing the Trust and calling upon the Federal Government to institute measures against it. Representative McDermott, of New Jersey, on the 24th of April, introduced a bill in the House abolishing all tariff duties upon meat and poultry imported from foreign countries. An effort to secure immediate action in the Committee of Ways and Means was thwarted by adjournment. The matter is likely to develop a strong political color, and may become a campaign issue between the two great parties. Meanwhile great discomfort, if not suffering, is brought about by the exorbitant prices of meats, and many people in the cities have determined not to purchase meats until prices are lower. Concerted action is being made in that direction. The removal of the tariff upon meats would, undoubtedly, be a death blow to the Beef Trust.

Later—On the 25th of April it was announced that Attorney General Knox had ordered an injunction suit for the destruction of the Beef Trust. He has been compelled to this step by the fact that the extortions practised by the Trust have reached a point where retail dealers are not able to sell because people will not pay the price asked. Mr. Knox has "directed the District Attorney at Chicago to prepare a bill for an injunction against the corporations and persons who are parties to the combination mentioned, to be filed in the United States Circuit Court for the Northern District of Illinois."

A New Bedford whaling ship—the Kathleen—was sunk in mid-Atlantic, one thousand miles from the eastern coast of South America, a few weeks since, by an infuriated whale which had been harpooned. Of the crew of forty persons who escaped by the boats, a part were rescued by a passing steamer, while one boat, after terrible experiences by way of thirst and hunger, reached the coast of South America at Pernambuco. This is said to be the second case of the kind on record.

Frank R. Stockton, a noted author, died suddenly from paralysis resulting from hemorrhage of the brain, at Washington, D. C., on the 20th of April. Since the appearance of Mr. Stockton's "Rudder Grange" in 1871, he has been a prolific writer of books, and a very popular one. He was a newspaper man for some years before the appearance of his first book. He was in the sixty-eighth year of his age. His last book is entitled "A Bicycle in Cathay". It appeared in 1901.

An immense combination of Trans-Atlantic steamship interests has been made under the name of the International Navigation Company. Five Trans-Atlantic steamship companies have been merged into one, under the direction of J. P. Morgan. It is claimed that this consolidation will result in better Trans-Atlantic service, in less variation of rates, and in a more nearly just distribution of traffic.

On what seems to be reliable information, it is announced that the discovery of Dr. Koch concerning the tubercle bacillus has diminished the death-rate from consumption 37 per cent since 1866.

Investigation on the part of philanthropic

women reveals the fact that "children in the mills of the South are being physically ruined in a manner hideous to see." Ten per cent of those who enter the cotton mills before the age of twelve years develop tuberculosis within five years. Children are put at work in these mills in some instances by the time they are six years old, and kept at work twelve hours in a day. Such facts demand the interference of the Government in some very definite way.

It is reported that Queen Wilhelmina, of Holland, is convalescing from her attack of typhoid fever, but she is not out of danger at this writing.

A serious strike, including riots, has occurred during the week, at Paterson, N. J. It includes 4,000 dyers of silk, who ask for an increase of wages, claiming this to be necessary because of the high price of foods, especially meats. The Grand Jury which was in session has taken up the matter of the riots.

An intensely hot wave swept over the West, beginning about the 20th of April. For a time it was feared that the hot south wind would do serious damage to the crops, especially in Kansas. On the 22d of April there was an equally remarkable change to cold weather. This resulted in two and a half feet of snow at Deadwood, South Dakota. The snow storm covered Nebraska and in North Dakota snow plows were necessary to keep railroad traffic open. The hot wave swept eastward, with very high temperature even on the Atlantic coast. The 23d of April is said to have been the hottest day on record at that time in the year.

On the 20th of April, Mayor Ryan, of Elizabeth, N. J., granted "to amateur ball-players" the privilege of playing ball on Sunday. The Mayor declared "that he saw no harm in the sport provided there was no disorderly conduct and no selling of intoxicating beverages on the grounds." Three thousand persons witnessed the game on that Sunday; and for Sunday, April 27, it was announced that the Bucknell College Team would play the Star Athletic Club of Elizabeth. This is an official recognition of games on Sunday, which has been sought for some time.

## THE PREX PARTY ABROAD.

PREX SENIOR.

## VIII. GLIMPSES OF ITALY.

The voyage from Alexandria to Naples was pleasant and restful. As the "Celtic" drew near the shores of Sicily, every one was on the alert to catch the first glimpse of land. The strong head-wind of the day had so retarded our progress that the evening shades began to gather before the peak of old Etna was passed. The interest in this famous volcano, rearing its head 11,000 feet into the clouds, had scarcely begun to lag when every eye began to peer into the beautiful moonlight of our Mediterranean sky, to catch the earliest possible sight of the world-renowned rocks of Classic story, Scilla and Charybdis. The great ship zig-zagged her way between these rocks with such ease and gracefulness as to make us feel that this pass was not so critical after all, as the ancient mariners seemed to think.

The next morning found us anchored in the restful and picturesque bay of Naples. Three days were spent in this beautiful city, sleep-

ing as it does in the midst of such a paradise as is seldom found on earth. The clean, beautiful streets in the new city, and the fine bazars filled with every product of art; and all thronged with clean, bright, beautiful and well-dressed people, gave the place a magic charm such as no one could resist. We fell in love with Naples on the spot. The sweet graces and kindly manners of her people, the melodious voiced Italian dialect, the happy faces and signs of luxury, captured our hearts; and we had to revise completely our notions of Italy, received hitherto from the emigrant classes that go to America.

Our trip to the summit of Vesuvius, where we could look into the raging, burning depths of the crater, and from which height we could see the sites of the ancient cities overwhelmed by her ashes and lava, and count the scores of villages stretching away on the great plain of Naples, with the snow-capped Apennine mountains in the dim distance, gave us a day never to be forgotten.

The next day we wandered among the ruins of Pompei. We were favored with an excellent guide who could use fairly good English; and he opened to us the secret places of this dead city, which revealed the dreadful corruption of the people who once inhabited its palaces. Several of these palaces have to be kept locked to the general public, owing to the character of the ancient paintings which adorned their walls. What a sad story these deserted streets and ruined homes of 2,000 years ago are telling to the people of the twentieth century! The deep-worn marks of chariot wheels in the stone streets, the stepping stones of street crossings deeply worn by ten thousand feet long since gone to dust, their dining halls, their shops, their parlors decorated with pictures and portraits, all become eloquent in the story they tell of life and character in ancient Pompei. In the museum we looked upon the real forms, and beheld the death agonies upon the real faces of many of the unfortunate victims of that dreadful storm of ashes from Vesuvius.

From Naples the Celtic starts once more for the Atlantic and on to Liverpool. In view of the fact that this trip would mean eight days on shipboard, with no new sight-seeing, we decided to let her sail without us, and accordingly took tickets across the Continent to Paris and London. The trip includes Rome, Florence, Venice, Milan, Lucern and St. Gattard Tunnel, Basle, Paris, London, Liverpool; with a side trip in Scotland.

No city in all our travels has grown upon us, day by day, as has Rome. It takes a day or two to get one's breath, and fully comprehend the situation, after he finds himself in the city of all the Cæsars; surrounded by the ruins of the Forum, Coliseum, Stadium, Circus of Maximus, and all the wonderful monuments of old classic days. After five days in Rome we had to leave her, feeling that the half has never been told. To stand where the eloquence of Cicero and Antony had moved the thousands of ancient Rome; to see the ruins of these temples, and the very altar upon which the dead Cæsar was laid, after the cruel blow from Cassius' dagger had done its fearful work; to stand in the arena that drunk the blood of gladiators and martyrs, and to walk among the catacombs which had been the refuge of persecuted Christians, was enough to stir the blood and fill the soul of

the stolidest of men. To hear the most incredible yarn spun off by the yard, by guides, and Priests and Monks, about saints of old whose tombs were shown in the crypt of St. Peter, St. Paul, and St. John, was enough to disgust anyone with the whole miserable monkery business.

It was amusing to see what an awful bump St. Peter must have had, when he left the print of his face in that solid rock in the Marmertine prison; and one has to think twice to realize how heavy he must have been to make such deep and plain tracks in solid granite, as those shown us in the chapel of "Quo Vadis"! What a tussel those old fellows must have had before they got hold of the body of Paul to bury under St. Peter's church, and his head to bury outside the city walls under St. Paul's church! These are but inklings of the unbelievable nonsense, told in the most solemn manner, by the guides of Rome. In the ancient Pantheon, which is best preserved of all the old ruins, we found the tombs of renowned artists and great kings. As we drew near to the sarcophagus of King Humbert, who was assassinated two years ago, while distributing prizes to his people, we were startled to hear the guide say: "Umberto, King of Italia, assassinated by an Anarchist from Paterson, in the United States of America." Then we remembered how Clark was compelled to parley till 3 o'clock in the morning at Constantinople before he could obtain the Sultan's consent for us to land, so fearful was he that some Anarchist might be among the Celtic's people, who would blow up his palace; and we confess to a tinge of shame that our own fair America is coming to be regarded as a hot bed of Anarchists.

But we must bid farewell to Rome, with all its ancient relics, and its modern beauties. Several kinds of ruins here attract the attention of the traveler; but none seem more conspicuous than the ruins of Popery, which meet us on every hand. The Pope himself, a self-incarcerated prisoner in the Vatican, with private apartments marked by black window shades, utterly refuses to ride in the streets of Rome in the golden carriage of former days, which has not been used since Victor Emanuel robbed him of his temporal power.

After two or three days in Florence, the home of world-renowned masters, whose paintings adorn her magnificent galleries, and which is the market place of the world for master pieces in marble and alabaster, we find ourselves amid the strange sights of Venice. It was evening when we first beheld the magic wonders of this city in the sea. Under the electric lights, it seems like a fairy land, with all the defects and marks of decay so softened as to make the picture perfect. Gondolas gliding noiselessly about the streets of glass, every light is reflected in the water, thus doubling the number; while the murmurings of the sea, mingled with murmurings of distant music, and the chatting of throngs of people, all add such charm to the scenes as to hold one enraptured. A great city without a wheel or a horse to clatter on any street! A city full of people, and not a street car or a cab! No dust, no noise; just a fairy land, where the people "play" at living. It would be nice if the moonlight or electric light could last always; for daylight spoils it. The blackened signs of decay become painfully visible in sunlight. But then, Venice is not so very different from other folks in this respect, and

we can forgive her, if she too loses some of her glory under a strong, clear light.

The real thing of interest at Milan is the marvelous cathedral. Every school boy has its picture in his geography. The view from its tower was grand beyond all description. The beautiful valley of Lombardy, the fine city, set like a bunch of pearls in its midst; and the towering snow-capped Alps in the distance made a most inspiring scene. But the scene in the basement of this cathedral was not so inspiring. The priest led us into a subterranean chapel, dedicated to St. Charles Barromeo, whose remains were there deposited. The chapel sides and ceilings were covered with gold and silver. The great casket case was made of precious metal; and a few turns by the showman slid the front side away, revealing a casket of pure rock crystal and gold. By manipulating an electric "bull's eye," he enabled the company to look upon the black, skinny, grinning mummy face of this old saint, with thousands upon thousands of dollars' worth of jewels, diamonds and precious stones piled upon his moldering form and hung about the casket. The stories he told were off the same piece with those yarns spun out by the guides at Rome, about some other "saints;" and there was one observer at least thoroughly disgusted. This is a fair sample of the way some poor, deluded souls attempt to please God. Instead of using their money to endow some good school or hospital to bless mankind, they pile \$4,000,000 worth of jewels upon the rotting ashes of some poor, misguided dead man's corpse, who took a short cut to glory by suicide—starvation route by fanatical fasting—and then they spend all their God-given power in worshipping by holy water, and mumbled prayers, before this shrine while life lasts. It is *too bad*. We wish we had not seen such folly. Why can't they let the ashes of St. Charles rest in peace, instead of opening his grave to the eyes of curiosity-seekers every hour—for back sheesh!

We are ready to leave Milan by noon, and as our train flies along the beautiful plain of Lombardy, with the snow-field of the Alps cutting the sky away to the northward, and we draw near to the borders of Switzerland, we lay down our pen, for the glimpses of Italy are at an end.

Beautiful, sunny, vine-clad, garden-terraced Italy! May the good work of Victor Emanuel and Humbert go on, until Italy becomes as free from superstition and ignorance as is our own native land.

NEARING ST. GOTTARD TUNNEL, April 8, 1902.

#### THE PHENOMENON OF SAM JONES.

CALVIN DILL WILSON.

It is the beginning of the twentieth century, and America is a civilized country. Though these are statements that we are not prepared to question, there are certain signs of the times that may well cause one to rub his eyes and wonder whether he is awake or no. And among the portents that puzzle us is the present condition of oratory and the public taste as to that art, and the striking phenomenon that the platform speaker who draws larger crowds than any other man in America, at least in many portions of it, is one who continually hurls at his hearer's epithets that no one would dare utter in a drawing-room. This certainly is a singular fact. He has been engaged in serving up pro-

miscuous insults of this nature to his audiences for more than twenty years, and his popularity is unabated. A preacher was mobbed in the streets of Zanesville, Ohio, in August, 1901, for language much less objectionable than that of Jones, yet Jones could speak in the same town without a riot. Another preacher who tried to follow Jones's style of attack upon the manners and customs of "dudes" came to a sudden end of his tarrying in the town where he delivered his fusillades; yet Jones escapes. This is a still more singular fact. Jones grows in his language worse and worse, coarser and coarser, from year to year, yet his vogue increases. He speaks not only to "lewd fellows of the baser sort," but in nearly all the communities which he visits he has in his audiences a large number of those commonly considered to be of the better classes. This is an inexplicable fact.

When we consider that orators generally have aimed at elevation and refinement of language, when we remember that the platform has held Beecher, Phillips, King, Emerson, and that American audiences have been trained to hear such men, it seems paradoxical that multitudes delight to listen to language antipodal to that of these masters. Many of the best lecturers of the day, best from the accepted point of view of matter, style and delivery, find it very difficult to draw audiences of respectable size; yet, the announcement that Jones will speak in any place, however remote and inaccessible, guarantees him a crowd. At the beginning of his notoriety the press quoted and commented upon his language, his application of "hog," "dog," and similar terms to his hearers, and curiosity concerning him was aroused; but now he goes his way with little press comment, and the public, apart from his hearers, is scarcely aware that his epithets have grown more and more vulgar, until "hog" has become one of his milder terms.

Those who have not heard him may not be aware of the brutal coarseness of the address of the man who to-day draws larger crowds to hear him than any man on the platform. We may well inquire, What has happened to the American people? Have all other orators misunderstood them? Is Jones right when he says: "I am getting down to where you live; I am shooting in the hole where you are"? On the face of it, would it not be thought incredible that thousands of men and women all over America would sit still and allow a speaker to call them "lousy devils," "skunks," "dogs," "hogs," and to compare himself to an opossum and the audience to a skunk with which he must not quarrel, or he "will not be fit to go home to his family"? Yet Jones speaks at nearly all the "Chautauquas," which are supposed to be planned for the elevation of the communities in which they exist. The allusions, sprinkled through his addresses, to sexual matters, to coarse and vulgar subjects, are beyond all belief. Is it "to this complexion" our orators "must come at last" to find audiences?

(Concluded in next issue.)

THERE is no sense in always telegraphing to heaven for God to send a cargo of blessing, unless we are at the wharf to unload the vessel when it comes.—F. B. Meyer.

We cannot vote right into wrong or wrong into right.—J. A. Froude.

## Missions.

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

FROM G. VELTHUYSEN, SR.

*Dear Brother:*—During the last quarter my labors had the ordinary course, except the extraordinary service—a memorial service—because of the death of our dear and deep lamented Peter.

Till the end of March we followed, or kept on, our church meetings for Studying Prophecies on Sixth-day evening. This service is now postponed until Sabbath shall begin again at 6 o'clock. Prayer-meetings we have had very regularly every Sabbath morning, at 9 o'clock. Public service, preaching, at 10 o'clock, and Sabbath-school at 3 o'clock, with one single exception, because we could not find any other occasion to read together the diary of Bro. Jacob Bakker's travels to Africa, that his father had the kindness to send us. The meetings all were faithfully sustained by all the members, if not hindered by illness or any other good reason. Strangers we did not see, except two friends, who come always. We rejoice in the blessings the Lord gives us in this way. Our monthly paper does its ordinary work; 2,000 copies are given out (minus 25) in all directions in this country, to your States, to the prisoners of war at St. Helena, Portugal, etc., (Boers), and to Dutch people in South America, too.

A lively correspondence with some persons concerning Biblical baptism and the Sabbath has employed a part of my time, and, of course, the people get also some tracts and pamphlets touching these questions.

Sunday last we rejoiced in the acceptance of a brother by baptism. He is a carpenter, 36 years of age, living at Hague—a most respectable Christian for many years past.

I gave a lecture at Alkmaar; subject: "True Christian Liberty and Obedience to the Love of God Are One." I was asked by some people there to show our reasons for Sabbath-keeping, because in the pulpits there Sabbathism was attacked with force.

At Twolle I was invited to assist on the anniversary of a Temperance Society, which I did. I did the same at Amsterdam; also at Brock, in Waterland, and at Scharwoude and at Hellevoetslius.

Later I visited, for Gospel's sake, Deventer, Utrecht, Gravenhage, Weesp and Groningen. When the season will permit traveling from the isle of Terschelling, a brother and a sister wish to come here in order to be baptized. Till now she could not, because of their child, which they cannot leave at home. This is all I can tell you about my labors.

Dear Brother, we thank you and all the dear friends for your love and sympathy. Yes, our hearts were pierced by the news of our Peter's death. The day before this sad news came we got a postal card telling he was very well. We were so rich and so glad that he could be conscious of his Saviour's love and care.

Four weeks went on in great anxiety after the first tidings of his very severe illness. Then came repeatedly good news of recovery; and lo! so unawares the blow fell. His mother's sorrow and grief found room in a very heavy outburst, so heavy that I cannot describe it. But the sure knowledge of Peter's entrance into the rest of God's people did much more than any other reason of con-

solation could to comfort us. We all are deeply afflicted, but the Lord sustains us.

Sabbath evening, March 21, we had a memorial service in our chapel, that was well filled up with many of our acquaintances. The service was, indeed, an impressive one; and we trust that even Peter's death will be the means of a blessing for the spiritual life of others.

Perhaps I can find opportunity to write something more to you after some days. But now I feel not able to say more. Thank you all for your love and for your prayers. Keep praying for us, and may God bless you all.

HAARLEM, April 4, 1902.

### LETTER FROM J. W. CROFOOT.

WEST GATE, Shanghai, China, March 21, 1902.

Rev. O. U. Whitford, Secretary, Westerly, R. I.

*Dear Friend:*—The weather is usually considered a good subject with which to begin a conversation, and it may do for the beginning of a letter, since our weather has been quite remarkable this winter. We have had no rain of any account since last September, and our cisterns have long been dry, so that for some months now we have been having city water drawn in hand carts for drinking purposes, and canal water brought in buckets for washing purposes. The long drought has had, and is having, more serious results for other people than for us however. Some people are even prophesying a famine from a failure of the crop next fall, but it is too early to know about that yet. Very much sickness is caused by the fact that the water used by the Chinese is so much worse than usual, though one to see the filth thrown into it at all times would not think that possible. Scarlet fever, measles, mumps and diphtheria are all more or less common in addition to small-pox, which is always about in the winter. Plague, too, has come in a ship to Woosung, but did not reach Shanghai, though Hongkong has it every year, and Canton is having cholera so early.

On account of the prevailing ill health the schools for foreign children have been closed, or at least the Shanghai Public School and a large private school kept by an American lady; I do not know about the French and German schools. We, in the Mission, however, have cause to be thankful in that we have all kept reasonably well, except that I was incapacitated for nearly three weeks with the mumps, which fortunately came to me during the Chinese New Year vacation, though nine of our school-boys had the disease the previous month.

During the vacation Dr. Palmberg was very busy getting ready to go to Liu-oo, and Mrs. Davis was very busy indeed helping her, so that, though the schools were closed about three weeks in February, Mrs. Davis had no chance to get the rest which she needed. The doctor came to Shanghai on her bicycle last Friday, returning Sunday, and gave an enthusiastic report of affairs at Liu-oo, but she will doubtless write to you of them.

The removal of the medical work gives more room for the school than it needs, but I shall not enlarge the school much this year, but rather wait till I have a better knowledge of Chinese as it is used in text books, which as you know is quite another thing from the spoken language. After I become more familiar with the books, the dispensary building can be filled with boys, I suppose, unless by that time we need it for a dwelling, as we

see little prospect of one being built at present.

There continues to be an increasing demand for Western education, but it seems to be becoming more and more a demand for Western education with Christianity left out. The Governor of this Province has established a school or college at Soochow, the provincial capitol, the pupils of which are required on entrance to sign an agreement to the effect that they will not become Christians while students there. You doubtless know of the dismissal of the whole of the foreign Faculty of the Imperial University at Peking, by the new Chancellor, Chang Pei Hsi. Dr. W. A. P. Martin, the ex-President, was here last week on his way to America. As the University is in a way the head of the Chinese educational system, the Chancellor stands somewhat in the position of a National Commissioner of Education, and what he does will be likely to have much influence. In a long memorial recently presented to the throne (the same Empress Dowager) on the subject of the re-organization of the University, he intimates that one of the mistakes of the past has been the employment of "priests," *i. e.*, missionaries, as instructors, giving as reasons that they have been absent some time from their native countries and are not up to the times, etc. He also says, "If in our schools there is to be learned Western political science, and other sciences, it is necessary to prepare for use the translation of such lesson books for the class-room. But in this matter there is sometimes lack of accord with Chinese customs while questions of religion are involved. It is necessary to expunge and revise, finding a happy medium between what is added to and what is taken away, and thus attain the highest good." That seems to express the official attitude—"expunge and revise," where "questions of religion are involved."

All mission schools are full, however, as a rule, and the name of the foreigner is great in the land, as is shown by an experience I had recently. My then teacher, Mr. Yang (Willow) asked me for my foreign visiting card, saying that his brother had had some clothing and money stolen in a neighboring district, and the magistrate was to write to him about it, and he wished to have him send the letter in my care, so he wanted the card. I thought the request a queer one, but as I did not see what harm could come of it I let him have the card. A few days later two men came from the magistrate of that district with a letter for me. At first I did not discover the significance of the fact that my name was on the left hand side of the paper instead of the right, and I could make nothing whatever of it, but with the help of another teacher I found it was a copy of a letter received by the magistrate and signed by my name, and stating that Mr. Yang was a member of our church, and I would like to have his case put through. The men also said the case had been settled, and they wished to know if I was satisfied. Mr. Yang had forged my name and inclosed my card as proof of the authenticity of the letter. I wrote a letter to the magistrate saying, simply, that Mr. Yang's affairs do not concern me, and that I did not write any former letter, and gave it to the two men who came from that district with the letter from me. That afternoon, when Mr. Yang came, I dismissed him, and

two days later Mrs. Yang came here, saying that the officials had been to their home seeking her husband, alleging that they had a letter from me accusing him, and asking for his punishment. She also said that as they could not find him they were about to punish her and the children, and wouldn't I have pity on the woman and children and write a letter to the magistrate saying that I didn't want Mr. Yang punished, or at least saying that he did not steal my card. I, however, had had sufficient experience, and refused her, though she wept and begged me for nearly two hours, telling me that both she and her husband had been members of \_\_\_\_\_ church since their childhood, and reminded me of the Saviour's teaching that we should forgive our brethren seventy times seven. I have since heard that the case has been entirely settled, but don't know how. When questioned afterward, Mr. Yang said that the man whose clothes were stolen was his "adopted" brother. He also made some quite imaginative statements about the letter in my possession. I have since heard that Mr. Yang once before gained a case as a lawyer by using another foreigner's card, and of course, gained "face" at the same time, but now his "face" is lost completely.

I fear that this letter is all on the dark side of this people, but this will help you to see how some of the stories of missionaries interfering with lawsuits have their origin. One missionary at least is wiser than he was.

During the past two weeks, since hearing the news from Alfred, the prayers of the church, both natives and foreigners, have been much for comfort for the ones who have lost, but we are glad, too, for him who has gained.

Sincerely yours,  
J. W. CROFOOT.

FROM G. H. F. RANDOLPH.

It appears that I have given no general report of work done since about the time our South-Western Association met, on the last of October. When the special evangelistic work which immediately followed the Associational gathering came to a close, it seemed best to take a little rest and change for a while. As change often amounts to rest, and as there seemed no reasonable chance of cessation from work, the rest was sought in a partial change from preaching to teaching. We had a very pleasant, and in some ways at least, profitable school. When Miss Fisher closed her school-work at Little Prairie and returned to Fouke, the school was given to her to finish out. Then rest was sought, mostly in out-door exercises, such as can be found on a little farm, and in gardening. The work of the school-room did not prove specially beneficial to my throat trouble; but in avoiding the winter exposure, and in change, it was favorable. In my open-air exercises, however, I got a great deal of new strength and help. It seems that with a little favor shown my throat in speaking, there is fair prospect of another unbroken summer and fall campaign. Hope so, at least, for the harvest is great and laborers are few. *The demands are imperative.*

However, during these three or four months referred to above, the regular work was not entirely abandoned. The usual monthly appointments for preaching, including three sermons at each appointment, were kept up

here at Fouke and at Texarkana. The congregations have usually been good-sized and attentive, showing a good degree of interest. The smallest attendance is where circumstances make it necessary to depend exclusively on our own people for a congregation. This simply states a fact which, under most favorable circumstances, must exist, owing to our small numbers in any one locality. Our people, on this field, as a rule, are very appreciative of all you are attempting to do for them.

Last month I visited the Little Prairie church again. They had been without any preaching since I left them last November. However, they kept up a Sabbath-school all this while, and seem determined to hold on to what they have received and to seek even better things in the Lord. After giving them three sermons and visiting most of the families in the neighborhood, the homeward journey was begun. On the way out to the railroad a meeting was held on Monday night at DeLuce. The weather was unfavorable, and also the time in the week, but a nice little company gathered and gave the very kindest attention one could ask. It was another precious link that binds us to the friends at this point. You will remember this is the place Bro. Hurley and Miss Fisher assisted me in a few extra meetings last autumn. It was a great disappointment not to be able to visit Gentry at the dedication of their new church house, as I had planned. But good reports come in from different sources, and I rejoice with them in their prosperity, and in the prospects that lie before them as a church.

On Wednesday of this week I expect to start for Wynne and Crowley's Ridge. Will spend a Sabbath at each place, and return home then for the near-by appointments. Will try to reach Little Prairie again next month, and, perhaps, some points in Texas.

We had an unusually severe winter for this section of country. However, the spring opened up extraordinarily early; and if I were to speak from a Rhode Island standpoint, perhaps would say, "June is here." We are eating radishes, lettuce and other vegetables planted and grown in open gardens. Corn is most all planted and growing nicely. Some stands more than six inches high, having been "worked out" once or twice. All "garden truck," including the most tender varieties of plants, is now appearing aboveground without a blush. Peaches and pears hang on the trees as large as the end of your finger. Strawberries and figs, more than half-grown, grace our patch to-day. Even cotton is being rapidly gotten in now. We are having fine weather and everything looks prosperous.

Fouke, Ark., April 14, 1902.

MISSIONARY BOARD MEETING.

The Board of Managers of the Seventh-day Baptist Missionary Society held a regular meeting in Westerly, R. I., Wednesday, April 16, 1902, at 9:30 o'clock A. M., President Wm. L. Clarke in the chair.

Members present: Wm. L. Clarke, O. U. Whitford, A. S. Babcock, Geo. B. Carpenter, S. H. Davis, Geo. H. Utter, B. P. Langworthy, 2d, L. F. Randolph, Ira B. Crandall, A. McLearn, C. H. Stanton, J. Irving Maxson, C. A. Burdick, Gideon T. Collins, N. M. Mills, O. D. Sherman.

Visitor, Harvey C. Burdick.

Prayer was offered by Geo. B. Carpenter. Minutes of last meeting were read and approved.

The reports of Treasurer, Corresponding Secretary and the Evangelistic Committee were read and ordered recorded. The usual orders for work during the past quarter were granted.

Correspondence was read from D. H. Davis and Dr. Palmborg, Shanghai, China; E. J. Ammokoo, Ayan Maim, Africa; W. C. Daland, L. A. Platts, Geo. Seeley and others.

The following resolution relating to the death of Bro. Peter Velthuysen, which occurred at Salt Pond, West Africa, Feb. 20, 1902, was adopted by a rising vote:

WHEREAS, The hand of God has touched us by taking to himself Brother Peter Velthuysen, at what seems to us the beginning of his life-work, thus bringing disappointment and sorrow to us as a Board, and to our denomination at large; therefore,

Resolved, That we accept this act of God as dictated by a wisdom greater than our own, and pray that he will bless this short life, so freely given to his service, by causing it to be fruitful in advancing his cause on the Gold Coast of Africa, and by inspiring us each to act our part as conscientiously and faithfully as has our noble brother.

Resolved, That we proffer Christian sympathy and regard to the parents and all those who were nearest and dearest to our young missionary brother, in this great sorrow which has come to them, praying that their abiding trust may be so firmly placed in God that he will not leave them comfortless, but in his own way will sustain and keep them, until the hour of a glad reunion with him who has gone before them.

It was voted that an appropriation be made to Bro. Joseph Ammokoo of \$160 for the year 1902, for salary as pastor at Ayan Maim, West Africa.

It was voted that a committee consisting of S. H. Davis, O. D. Sherman and Ira B. Crandall be appointed to consider what is best to be done concerning the Ayan Maim field, the committee to report at the July meeting.

In response to a letter from L. A. Platts, Corresponding Secretary, and for the Executive Committee of the General Conference, regarding the sending of Rev. F. J. Bakker, for missionary work, to Denmark and Germany, and suggesting that the Board send Bro. Bakker, the Treasurer of the General Conference being good for the expense, it was voted that the Corresponding Secretary be authorized to arrange for Bro. Bakker's visit to brethren in Denmark and Germany in accordance with the vote of the General Conference in session of 1901, and the expense thereof to be met by the General Conference, in accordance with the said vote.

Bro. Seeley reports that there are several brethren in Nova Scotia, Sabbath-keepers, who have invited him to visit them and to organize a church.

Much correspondence was presented relating to the California field, and in response to requests it was voted that we appropriate an amount sufficient to pay one-half the traveling expense of Rev. J. T. Davis to the California field.

The following appropriations for 1902 were made:

|                            |          |
|----------------------------|----------|
| Salemville.....            | \$100.00 |
| Second Verona, N. Y.....   | 75.00    |
| Second Westerly, R. I..... | 75.00    |

Wm. L. Clarke, O. U. Whitford and Geo. H. Utter were appointed Program Committee for the anniversary of the Missionary Society, 1902.

C. H. Stanton presented the report of Wm.

H. Crandall as Committee to look after the interests of the Society in the Woolworth estate, which report was received and the Committee discharged.

The Corresponding Secretary reports sermons and addresses during quarter, 10; communications, 457; blanks and reports sent out, 42; also, besides other work, has made one trip to New Jersey in the interests of the Society.

The Evangelical Committee reports 13 weeks' labor of Rev. J. G. Burdick at Alfred, N. Y., and Jackson Centre, Ohio. Sermons and addresses, 77; congregations from 40 to 600; prayer-meetings, 50; added by letter, 7; by baptism, 22; total 29; besides many backsliders reclaimed.

Mrs. M. G. Townsend labored 9 weeks with churches at Garwin, Iowa; Dodge Centre, Minn.; and Albion, Wis. Sermons and addresses, 63; average congregations, nearly one hundred; prayer-meetings, 44; added to churches by letter, 1; baptism, 5; total, 6.

Rev. Madison Harry labored 13 weeks at Watson, N. Y.; Pine Grove, Crystal Dale and Crystal Lake School houses. Sermons and addresses, 11; visits and calls, 30.

Rev. M. B. Kelly of Chicago has accepted a call to be an evangelist and Superintendent of Evangelistic work in the Northwest and West, and will begin his labors July 1, 1902. Adjourned.

WM. L. CLARKE, President.

A. S. BARCOCK, Rec. Sec'y.

TREASURER'S REPORT.

For the quarter ending March 31, 1902.

GEO. H. UTTER, Treasurer.

In account with THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. DR.

Table with 2 columns: Description and Amount. Includes Cash in treasury January 1, 1902, Cash received in January, February, March, Loans, and CR. Total \$4,700 19.

Table with 2 columns: Description and Amount. Lists various individuals and their contributions for the quarter ending Dec. 31, 1901.

Table with 2 columns: Description and Amount. Lists various churches and their contributions for the quarter ending Dec. 31, 1901.

Table with 2 columns: Description and Amount. Lists the Evangelistic Committee and their contributions for Dec. 1901 and Jan. 1902.

Table with 2 columns: Description and Amount. Lists Cash in treasury March 31, 1902, China Mission, Debt, and Available for current expenses.

E. & O. E.

GEO. H. UTTER, Treas.

Woman's Work.

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

LIFE'S SORROW.

Was there ever a heart that knew no care, But was always bright and glad? And sorrow never entered there, To make the light heart sad?

Were there ever eyes that were always bright, Through the vista of long years? That ever shone with joyous light, Were never dim with tears?

Were there ever lips that could smile always, And were never drawn and white? Whose laughter brightened weary days, Turned darkness into light?

Oh, tender heart, had you never known pain, Sweet lips had you smiled always, Dear eyes had tears ne'er flowed like rain, In April's showery days,

-Selected.

ONE of the important features of our church and missionary work is the raising of money to sustain our several interests. Some of our Ladies' Societies pledge themselves at the beginning of the year to give a certain amount to the Tract Board, the Missionary Board, the Home field, the Foreign field, and allow a margin for the calls that come in unexpectedly.

How do you raise money in your Society? By mite-boxes? By sociables? By entertainments? Probably most Societies have some form of entertainment by which to raise funds to meet their pledges.

A few days ago a woman who has spent much time and strength in getting up church entertainments said to your Editor, and you know she is ever ready to receive suggestions: "I think it would be a good plan to have on the Woman's Page, from time to time, suggestions for sociables, either an account of one that has been held in our church or something that we have heard about."

Don't wait until next week or next month to write, or until some one else has written, but as soon as you have read this let us hear from you. If you wait for a more convenient season, the request will have been forgotten,

and you will have missed an opportunity for service.

LETTER FROM MRS. DAVIS.

WEST GATE, Shanghai, China, March 4, 1902.

My Dear Sister:—Since Doctor Palmberg was with you in Nortonville, she has passed through varied experiences about which you will doubtless hear from her through the RECORDER. I was much interested in the account she gave us of her visit with my dear friend Mrs. Fryer, at whose pleasant home she stopped for a few days while in California.

We soon learned that the Doctor had her mind made up to go to Liu-oo. At first and all along I had hoped she might think it wiser to remain here until after Miss Burdick's return to the field, but I saw she would not feel happy to remain, if it was considered wise for her to go.

After their return we helped her pack all the dispensary goods, as well as her own goods. This was a great task. They called two large cargo boats for the furniture, and a house boat for herself and those who accompanied her.

The Chinese usually go to extremes in the matter of wedding expense, and often encumber themselves with a debt they are obliged to carry for years. This new bride and groom went with the Doctor to assist her in the dispensary work, or whatever she has for them to do. Then another of the older boys, whom I taught in the day-school in the native city, has gone to teach the school at Liu-oo, and I employ a younger one in the city school.



sisted her in getting settled, but the day she left my school girls were returning from their holiday, and the day schools were opening, so it was quite impracticable for me to leave. It is a week ago to-day she left, and this morning a letter came. The boat she was on made very slow progress, so when they reached Ga-ding, a city about half way, she fearing the two large boats with the goods, that left before she did, and on which were the two young men, would reach Liu-oo first and have trouble in unloading, she took to her bicycle and reached there just as the goods were arriving, which she considered very fortunate as there was much difficulty in getting the goods removed from the boat to the house. That night she went to sleep at Mrs. Ng's, and the next day her own boat came. This was Friday morning, but they succeeded in digging out some of the dirt and making themselves fairly comfortable over the Sabbath. They went out to Mrs. Ng's for service. I feel as though something had fallen out of our work in Shanghai, but hope the work will greatly prosper at Liu-oo. I only wish Doctor had another foreigner with her.

March 5. A mail coming from home to-day brings the sad news of Mr. Burdick's death. Poor Susie! Her heart will be desolate, indeed, without her father.

You probably have kept up somewhat with the condition of affairs in China. How are the people at home impressed with the accounts of our Legation ladies, Mrs. Conger, wife of our American Minister, and others, accepting invitations to receptions given by the Empress Dowager, and furthermore accepting the costly gifts of silk and jewels from her hands? At the second reception all the children from the Legations were given one hundred dollars apiece. Some one writing in our Shanghai paper about this says, Are the children of the Legation paupers and in need of charity? It is a degrading spectacle to watch this undisguised attempt to purchase the favor of foreigners. The Chinese will quickly come to the conclusion that principles of right and justice enter no more into the actions of Western men, but that it is solely a question of silver (ry-see) (money). How much further will our representatives in Peking allow this farce to proceed? The Legation ladies are bedecked with the Dowager's jewelery, and now their children buy their toys and sweetmeats with the same lady's silver dollars. The presents should never have been accepted. Such gifts in China are not given as in Western lands, but are all assessed at a regular market value, and a return is expected—in this case favor and a forgetting of the past, together with the closing of the eyes of justice, is probably a part of the desideratum."

If the Empress showed repentance for what she was the cause of in 1890 it would be quite a different thing. Everyone we hear speak of the above expresses the same opinions. All the old professors in the Peking University have been dismissed. They are said to want no more missionaries in their Government Schools. But we hope this tide which has set in so strongly against Christian influences in the schools will soon turn. If they really want Western learning, they will still find it necessary to seek the missionary's advice and help.

Yours in Christian love,  
SARA G. DAVIS.

APRIL.

MARY F. BUTTS.

Dear wilful April, petulant and sweet,  
A rainbow arching o'er thy rain-wet hair,  
Glad songs of little lovers in the air,  
Quick-springing grasses 'neath thy glancing feet!  
When the fierce winds of noisy March retreat,  
And wild flowers in the barren pastures dare  
To meet in little companies, and share  
With thee earth's happiness a moment fleet,  
We too, earth's children, happy in the sun,  
With grateful hearts thy fair procession greet;  
Along thy violet-bordered pathway run  
The old-time pleasures of thy reign to greet,  
While the same loving power that brings thee here  
Renews in us the gladness of the year.

—S. S. Times.

CHRISTIANITY IN CHINA.

The spirit of optimism with which veteran workers in China face the future is very striking. William Ashmore, the well-known Baptist, answering the question, "What is left after the cyclone?" points out that though nearly two hundred missionaries were killed, and converts to the number of 30,000 slaughtered, and a territory of over 400,000 miles—with a population of 150,000,000 people—is stirred to its depths, yet with a rapidity almost equal to that of the destruction, things are getting back to their normal position—and more. Old and new missionaries are coming back, and provincial governors are sending special invitations for their return. Indemnities due missionaries are being paid in advance of those due nations. Educational institutions, on a larger scale than formerly, are going up with aid from the wealthy Chinese. Missionaries are being treated with "distinguished consideration," and are being consulted on measures of reform. Christian literature is being sought for as never before, and the native church tested and tried by its period of martyrdom is showing renewed zeal. It has been said, on how good authority we do not say, that the only verse of poetry quoted by George Washington in all his many writings, was the couplet

"From seeming evil  
Still educing good."

Seldom has there been a more striking illustration of the fact that out of evil comes good than the situation in China as it exists now, if Mr. Ashmore is not too sanguine an observer.—*Boston Transcript.*

Oh, helpless body of hickory tree,  
What do I burn in burning thee?  
Summers of sun, winters of snow,  
Springs full of sap's resistless flow;  
All past years' joys of garnered fruits;  
All this year's purposed buds and shoots;  
Secrets of fields of upper air,  
Secrets which stars and planets share;  
Light of such smiles as broad skies fling;  
Sound of such tunes as wild birds sing;  
Voices which told where gay birds dwelt,  
Voices which told where lovers knelt;  
Oh, strong, white body of hickory tree,  
How dare I burn all these, in thee?

H. H.

TATTO!

Reflections and a Word of Eulogy by a Comrade.  
*Commander and Comrades:*—The announcement of the sudden and unexpected death of Comrade Lewis reminds us that we, as veterans, are on the down grade. We have had our day! Within a few short, hurried years, the last one of the Union Guard will have dropped out of the ranks. And the little eddy that we now make in the great ocean of life about us will fade into smoothness and silence in the briefest time after we have passed on! We sometimes sigh when we recall what we did and dared for the country in the years that are gone, and how soon the nation and all who know us will forget that we ever lived. But we should remem-

ber that it is the beneficent order of Nature, a sequence of unerring law, the law of the Inevitable. If the living should treasure all their losses and sorrows and mournings, they would soon be so weighted down that they would faint and die by the wayside. The load would become unbearable. It would crush us all to earth. It is a wise provision of the law of creation that we can forget.

We all had our times of stress and struggle, of weary nights and dreadful days; but I do not believe we remember our privations, sufferings and heart-sickening experiences half so vividly, bitter as they sometimes were, as we recall the livelier incidents, the rejoicings over victories won, of escapes artfully planned and successfully accomplished, of happy reunions and amusing incidents that occurred to each one of us. When we meet a comrade, with whom we marched, shoulder to shoulder, forty years ago, the chances are a hundred to one that we scarcely mention the harrowing scenes at "the bloody angle," the ghastly casualties, on the firing line and in the hospitals, or the more ghastly horrors of the prison pens! Instead of reminding each other of miseries the depth of which will never be known, except to God and their helpless victims, we tell of thrilling adventures that were happily bloodless, but full of strained situations, of ludicrous episodes and tricks of all kinds, played upon the enemies' pickets, on shiftless or shirking comrades, or on each other.

\* \* \* \* \*

Comrade Lewis is gone!

As a soldier he has been summoned by final taps and a last tattoo! We trust that it was but to be greeted by the grander music of an exultant reveille in another and happier sphere!

As we loved him living we revere his memory:

He leaves us, as an imperishable inheritance, the lesson of his life. Let us treasure that lesson, and make it an ever-present talisman to prompt us to nobler deeds and a better life!

\* \* \* \* \*

Unlike the comrade who has so lately left us, none of us has yet pierced the unfathomable mystery of life and death and eternity. We cannot say whether when final taps are sounded it will be the signal of a detail to other duties on another camp-ground, or merely notice to the world that we have been remanded into the silence and oblivion whence we came. Let us, therefore, live while we live, or in the words of the immortal Bryant:

"So live that when thy summons come to join  
The innumerable caravan that moves  
To the pale realms of shade where each shall take  
His chamber in the silent halls of death,  
Thou go not, like the quarry slaves at night,  
Scourged to his dungeon, but sustained and soothed  
By an unfaltering trust, approach thy grave  
Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams."

S. S. W.

PRAYER.

More things are wrought by prayer  
Than this world dreams of,  
Wherefore let thy voice  
Rise like a fountain for me night and day.  
For what are men better than sheep or goats,  
That nourish blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friend!  
For so the whole round world is in every way  
Bound by gold chains about the feet of God.

—Tennyson.

RELIGION is using everything for God.—  
*Henry Ward Beecher.*

## Young People's Work.

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

### Denominational Teaching in the Sabbath-School.

Amen to Mrs. Post's suggestion and Dr. Lewis's editorial in the RECORDER of April 14. The boy who said, "Mamma, why do we not have a catechism, or a teacher to teach us our reasons for keeping the Sabbath?" has a level head. He is a coming man. We discussed this question at several of the Associations last year, and we hope it will keep pressing forward as a living question until some concerted action is determined upon. There are difficulties in the way, of course. None of the lessons in the quarter are such as we would willingly spare, even the Review. We must determine which is most vitally important, and act accordingly. How would it do for our Sabbath School Board to prepare near the close of each quarter one lesson whose aim shall be to train the scholars in the distinctive truths which it is ours to hold and stand for? Then each Sabbath-school may decide for itself whether they shall substitute this lesson in place of one of the course lessons, or in place of the temperance lesson, or in place of the Review. The practice might vary in the same school. There are some quarters whose teachings might profitably be considered at the close under the head, What have we been taught here which bears specially upon our belief and work as a people? Keep the subject in your minds, discuss it in your Sabbath-school hour at the Associations, and work it out.

### The Student Evangelists' Tin Wedding.

In a few days will occur the Tenth Anniversary of the departure of the pioneer student evangelistic band from Morgan Park for their summer's work. Looking over the RECORDER issues which record experiences at New Canton and Barry, my blood leaps again with the fever of those grand battles. The coming General Conference will be the tenth anniversary of the Nortonville Conference, to which we came with hearts warmed and inspired from campaigns on the hard-fought field. It was not musical excellence, but the Spirit of the Living God, which brought tears to the listening audiences as the boys sang. David E. Titsworth called this the most important denominational movement of the decade; and it is still humbly believed by many that he was right. I do not know what arrangements have been made for the celebration of the student evangelists' tin wedding. A wedding it was, indeed, when young men from all over our denomination began to join hands in more aggressive work for God. Give the student movement forty minutes at the Conference. Have all the young quartets you can; but give the old-timers, the "aboriginals," one more chance. We have need for much improvement yet, both in method and spirit; but let us thank God and push forward. And God grant that the Conference program may be preceded by a summer of strong, soul-winning work.

### A Straight-Forward Word With You All.

After thinking it over, I have concluded to write what will follow below. It is a good plan to be frank. There is a three-fold reason for writing this article. I will explain it a little further on. First, I want

to quote from a letter which came to my desk a few weeks ago—a letter which I was very glad to get; but which caused me considerable bewilderment, from which I have not yet entirely recovered:

*Dear Brother Randolph:*—After hesitating for some time, I feel constrained to ask you this question; or, rather, it is one I have been asked. I cannot answer it, so pass it on to you. I have been asked to explain why you had all the papers presented on C. E. day at last Conference published in the RECORDER, excepting one? Why not that one? U. S. Griffin's paper was left out of the count, although Kansas people credited it as being good, and a large number of our prominent Eastern people spoke to me of its merits after its delivery.

You must not think Griffin is the prompter in this. He does not even know that I am writing to you. He would not permit it if he did. I think it is justice to you that you have an opportunity to explain this criticism, though I cannot. Some have quite pronounced feelings in the matter. So, as a friend, I give you this opportunity, taking the chances of myself being misunderstood and criticised in so doing. I would be thankful to you if you would do the same to me under like circumstances. This is done as your friend, not to criticise.

Most sincerely.

A good many thoughts ran through my mind on the reading of this letter. There was first a feeling of gratitude to the writer of the letter for being so frank a friend. There was coupled with this feeling a wonder why he had hesitated to send the letter. Then I tried hard to remember. Was it really a fact that the address had not been published, and if not, why not? I recollected coming to the side-door of the church that Sunday afternoon, and hearing the voice of the speaker, interrupted by an occasional roar of laughter, or signs of earnest approval. It certainly was a capital address, the kind Bert Griffin usually gives. Did I ask the speakers for copies of their productions? It seemed so, but I could not be certain, and no ransacking of memory would relieve my bewilderment. This is a humiliating confession, to be sure. "Such an absent-minded man has no business to be Editor of the Young People's Department," you will say, and I agree with you; but I want to make a better record before I resign. And yet there are extenuating circumstances. A certain man asked another one day at Conference: "Do you know where L. C. Randolph is?" "No," said the other man; "but if you will stand still two minutes, you will see him." I was busy. And absent-mindedness? Why, my father once brought a pail of fresh water to us in the cornfield with an inch of potato bugs and ashes in the bottom. He meant well; but he was thinking of something else. Forgive thy servant his transgression this once more, and hear me while I make three pleas. First, *We want that*

### ADDRESS.

In answer to my letter of appeal, Brother Griffin wrote the following characteristic reply: "I am sorry anyone has troubled you about this small matter, for there are enough large ones to trouble all of us. I appreciate your kindness, but think it so late we will let the matter go, and have something fresh some other time. I wish you great success in your work."

Written like a gentleman and a Christian! But yet—we do want that address. Young people, bombard him with letters and postal cards; I will pay the postage. Second,

### BE FRANK.

Blessings on the people who tell you what

you ought to know, or ought to be reminded of. I do not mean the people who, priding themselves on their bluntness, use a sledge-hammer to mend a watch. I mean the people who love you and love the cause well enough to make tactful suggestions—like the letter with which this article begins, for instance. *Such people are your best friends.* I have confessed my own sins, and now you ought to have a chance to think about yours. Why, why not go to the right one first? If some one had spent just five minutes with pen and ink three months ago, there would have been one grateful Y. P. Editor and about ten thousand gratified RECORDER readers. But then, I am glad it happened; for it has given me a text. I have learned some lessons myself by experience. Friends, we do too much talking *about* the sins of people. We waste time, strength, moral indignation; we even drive people away from God by whispering in the dark; when a half-hour of "speaking the truth in love" would greatly help the person concerned, and make us feel a great deal better. Why should we be shy of each other? Why should people fear to make suggestions to the meek and humble Y. P. Editor? Did they think he was hatching a dark plot to slight one of our great Western states, in spite of his promise ten years ago to "stand up for Kansas"? Did they really think he meant to snub the man whom he has loved and admired from the bottom of his heart since the first moment he knew him? Let us cling to the charitable hypothesis as long as we can. Let us trust one another, and believe that the other brother, at least, *means* to do right. Yes, no doubt, *you* meant to do right. I am simply showing you where you made your mistake, and I think more of you than I did when I began.

### We Are One.

And this page ought to be a reflection of the thought and work of the young people all over the denomination. It is easier to get hold of articles and papers which are near at hand. But if you come across something of interest, put in a plea for this page.

"If you have a pleasant thought, sing it."

Or, better still, write it, and send it to the address above. Keep pushing forward, and let us know about it. Make suggestions. Criticise (in a good-humored way). Let all quarters be drawn closely together—the great West, the rising South, the strong, conservative East, and the quiet *Hub*.

### A PLEA FOR CLEANLINESS.

Being in a strange city with little money often forces a person to do things to earn a living which he would otherwise disdain. It was under these conditions that I accepted and held the position of porter, or houseman, in a large hotel in a Western city for four months, not knowing what would be expected of me in the beginning.

On entering the service I was a constant user of tobacco, and an occasional user of liquor. When I left I had reformed in regard to both habits for the reason that I was disgusted with the habits and with the men who indulged in them to excess, and my pride and self-respect were too strong to allow me to indulge in such degrading habits.

When a person has to clean a place where a drunken man has emptied the contents of a rebellious stomach, he has a chance to reflect on the foolishness of spending money, time,

and energy in pursuit of something which makes him ridiculous, and at the same time tends to tear down his constitution and shorten his life.

With regard to the tobacco habit, it is perhaps agreeable to some to see a man smoke a cigar, "blowing rings of fragrant vapor into the air;" but smell his breath and be undeceived. A company of men, all smoking and visiting or playing cards, may look very cozy and has been celebrated in song and story, but to the person who never smokes the atmosphere is simply suffocating and the chances are that the conversation is as tainted as the air. A man with his mouth full of tobacco is repulsive to all but himself, and could he see himself as others see him he would disown himself. A mirror that shows him up to perfection is a cuspidor that has been in use for a few hours by men who use the filthy weed. Then stop and think of his pure sweetheart or angelic daughter kissing his mouth—a small edition of the cuspidor.

In conclusion, I will draw a picture. Here is a man, well-to-do, of about sixty-five or seventy, whose figure and grey hair and beard should belong only to one of nature's noblemen, instead, with bleared eyes and tobacco-stained face he staggers up to the hotel bar and says, "Gim me annuzzer drink."

If one would be a model for young and struggling youths—when he is old and not degrade himself like this—he should reform before the chains of habit are too strong to be broken.

EX-PORTER.

#### TRUST AND SELF-RELIANCE.

L. G. WAITE.

Reading your most excellent editorial in the RECORDER of April 14 on "Trusting God and Relying on Self," prompts me to suggest a slightly different viewpoint of the inquirer's question from that which you have taken.

Self-reliance in the usual sense implies a comparison between individual mortals. It is the faculty by which its possessor is assumed to form his judgments and base his actions upon conditions as they appear to him, not as others tell him they appear to them. These judgments and actions can only be formed rightly and brought into being in the sunlight of God's love, in the warmth of a perfect trust in him. He, only, is the one to whom should be referred all decisions for guidance and sanction, and, when he has given the word, to act upon them. They should be executed with the courage that only he can impart. The judgment of none other can be the final guide; so a truly self-reliant man relies perfectly on God for light and strength, and relies not on other men with their uncertain conceptions and understandings.

Those "whose weak lives appear cowardly" do not look fully to God for light and do not act upon the light he gives them, while they do respect, abjectly, the opinions of those about them. Truly, such lives have nothing of the strong manliness which trusts its own power only as it is God's agent; self-reliance is true only in the measure that God is within it.

Like the one who asked the question, I find your editorials very invigorating and helpful in all ways; so I send you the above to evince the interest that I feel in your work.

APRIL 20, 1902.

## Children's Page.

### A LITTLE HERO.

E. H. WALKER.

While but young-married people my father and mother decided to go to the Far West to make for themselves a home. At this time they had three small children, the eldest a lad of seven. This boy, Horace, was a bright, manly little fellow, and a real assistance to his parents.

There were enemies to be dreaded in the lonely place where the father reared the family cabin. Many a time the barking of wolves was heard in the cabin, and many a time some great grizzly came into the clearing, killed hogs and sheep, and when nothing else could be obtained, made sad havoc with fowls. Five years went by; the boy, Horace, had grown stout and strong, and was an especial comfort to his mother at such times as the father's absence. They were far from any great settlement, and sometimes the husband and father was obliged to travel many miles in order to obtain needful supplies.

And now tracks of a great grizzly were making excitement in the region. This bear had been seen and was spoken of as uncommonly large and ferocious. He did so much mischief, that at length the men of the small settlement determined to go out and kill, if possible, the dreadful enemy. Our father made one of the party, and before leaving home gave Horace charge as to being the family protector in his absence. The dear boy, full of a feeling of responsibility, promised to do and be all that was required.

The men expected to be gone two or three days, and thoroughly scour the country in search for the depredator. And what made excitement intense, the officials of the county town had offered to give a hundred dollars as a prize to the man who killed the fierce beast. "I guess I will be good," cried Horace, "for maybe papa will kill the bear and get all that money."

The cabin was built with a cellar under it, and in the autumn the father had banked around it earth and sod so as to more effectually keep out the cold.

A day or two previous to the bear hunt there had been so many tokens of a thaw, that the father had directed Horace in trying to make two or more gulleys to lead the waters away from the house, for the little embankment had received the snow and rain till it was a glittering mass of ice and snow, and there were fears that it would lead down into the cellar and fill it with water. Horace had worked with pick and spade till tired, and had then managed to drive the pick into the frozen bank, to leave the work for an hour. The cold had returned so quickly that the boy could not extricate his tool, and was bidden by his father to leave it until another partial thaw.

Just as evening was coming on, upon the second day of the bear hunt, a strange series of sounds disturbed the inmates of the cabin. Grunts and growls, scratching of paws against the logs and a heavy push against the door. What did it mean? From past experiences the mother knew that the visitor was a bear; and she sickened with fear as she realized her helpless condition. What could she do to protect the dear children and herself? Every heavy article was at once pushed against the door, but the windows—what could they do

to barricade them? These had been placed high for safety's sake, but bears could climb. "O dear Lord," cried our mother, "protect us! protect us! seest thou not our helpless condition? In thy mercy save us from this dread intruder upon our peace!"

Even as mother so earnestly prayed, tingling bits of glass fell upon the floor and the great paw of the bear was thrust through the broken window. The panes of glass of the window were small, and the foe could not enter until he broke them all away, and scarcely then; but to have him glaring in upon us was all too dreadful to bear. The beast so dreaded found a difficult task to keep his footing upon the glassy bank, but his plan seemed to be to break out the window, and if he did succeed in doing so, what would save us four from his cruel embraces? Mother uttered a groan of deep distress, the baby screamed with terror, and we little girls lay sobbing upon the rough floor, our faces downward that we might not see those great, hungry eyes looking at us. As for Horace, child as he was, he kept his arm around his mother and tried to encourage her with soothing words. "We might intimidate him with brands of fire," whispered mother. "If I dared to stir," she added. Horace was still a moment, and then softly but firmly cried, "I'll try it." Our mother clutched him tightly, in terror for his life. She would not allow so young a boy to try such an experiment. Horace pleaded with her, but she cried: "No, I cannot let you go near that terrible creature, indeed I cannot!"

While the little but dreadfully earnest argument was in its height, there came from the foe such howls, growls and shrieks combined that our hearts almost stood still. The great head had disappeared from the window, and after the rude and terrifying noises there came such struggling as fairly shook the cabin. "It sounds as if he was in some way hurt or was fast," said mother as soon as she could speak. "Oh, Horace, the pick, the pick, you left it under that window; can it be he is caught upon it and held from harming us!"

Horace crept along the floor until he could look through a chink between the logs, and saw, sure enough, that the grizzly was caught and in part held down to the ground. "Oh, mamma, mamma," he cried, "he is fast, he is fast! But, he will get loose! What can we do?"

Mamma now had got up some courage, but the screaming baby was on her arm and she was unable to act. "Horace, the gun your father left at home he left all ready for action; you know very well ordinarily how to use it. Could you use it now?" she demanded of the poor, little, though brave, boy.

"I—am—so—afraid, mamma, but I will try," and then, with an appealing look at his mother, the poor boy added, "Oh, I haven't any strength to hold the gun." Nevertheless the excited little fellow reached up to where the gun lay upon a shelf, took it down, thrust the barrel through the chink, and at the same time endeavored to make sure his aim. The report was loud in that little cabin, the bear gave forth a sound of growl and howl mingled and then fell back with a heavy thud. Horace from the broken window peered cautiously out to see the state of things.

"He is not dead, mamma," he cried, "but

bleeding from the pick wound, and so badly hurt that I can kill him with another shot;" and without waiting for an answer he again took up the gun, this time with more strength and courage. The second bullet finished the huge creature's life.

And now the younger children grew calm and were soon asleep, and Horace and his mother concluded to take turns in keeping vigil through the night. About 3 o'clock in the morning when the mother had dropped to sleep, Horace all at once heard voices near the cabin. Before he had time to wake his mother some one was at the door. The boy's heart gave a great bound of fright, and then to his relief his father's own voice sounded in his ears. "Let me in," cried the head of that lonely cabin. He didn't cry twice, I can assure you. As soon as boyish hands could unbar the door it was unbarred, and soon a brown curly head lay upon that father's bosom, and a little half-sobbing voice was telling all the story.

"We were near here, and as yet had not success, and so I came in to see about my dear ones, and it is well I did," cried the father. "You poor child! but let us go and see what you have killed."

By this time the mother was awakened, and the three went out together.

There lay the grizzly stark and stiff. After they had looked at the fallen victim for a few moments in silence, Horace exclaimed:

"Oh, papa, isn't he big?"

"Yes! Horace, I am sure that you have killed the bear we are in search of; he was said to be very large and very old, and had lost part of an ear. This is the bear! He slipped so much because his claws are worn from age, don't you see?" and the father pointed to one of the brute's feet.

"Can it be possible?" cried the mother.

"Yes, yes, our boy is a hero," and Horace felt himself encircled by his father's strong arms. Daylight came, and very soon the band of men who had gone out to shoot the bear came to view his carcass and to congratulate the boy, who was worn and bewildered, till he was glad to get away and lie down upon his little couch to rest.

Congratulations were not all. The prize was paid, and the money laid away toward Horace's educational fund. After the boy had had a quiet sleep, and the family were alone, the father gathered the flock around him, and returned thanks to the Lord for his protecting care and for the guiding of the weapon aright that killed the dread foe.—*Exchange.*

#### WORTH OF SOME LONDON PROPERTY.

Land at £2,613,600 an acre does not frequently come into the market, even in London, but a few years ago, when the freehold of 54 Cheapside was sold, the sum it realized was at the above rate per acre; that is to say, a piece of ground that could be covered by an ordinary penny postage stamp realized 6s. 11½ d., not at all a bad price for a paltry five-sixths of a square inch of estate to attain. Judging from the ground rents secured on 10 Cornhill, which five or six years ago realized £42,500, that is to say, at the rate of practically £55 a square foot, or £2,452,023 per acre, there are many other delectable spots in the city worth their area in beaten gold, but it is wonderful how prices fall away when the site has not got a frontage on a main thoroughfare. Twenty-two pounds for a piece of ground measuring twelve inches by twelve inches would doubtless be a price that would tempt even an Irish landlord to part with his property.—*Good Word.*

## 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.

PLAINFIELD, (N. Y.)—The pastorate of Rev. George Blye Shaw with the Plainfield church began with April. On the first Sabbath morning, Doctor A. H. Lewis, who has been occupying the pulpit as temporary pastor, and Mr. Shaw conducted, in a simple and informal way, a beautiful service, that properly may be called an installation of the new pastor.

Giving as his text the last part of Luke 22: 27, "I am among you as he that serveth," Mr. Shaw spoke briefly of our Saviour's life of service; of the Christian's life as one of service; then of his desire, as pastor, to serve the church and the Master. He asked the co-operation of the people, that we may labor together on this field, in the Master's service.

Doctor Lewis then spoke, welcoming the new pastor to the church and to service in leading the people in serving Christ. He bespoke for Mr. Shaw and his family a cordial welcome to our hearts and homes, and exhorted the people to co-operate in service with our new pastor on his new field of labor.

The Annual Church Meeting was held Sunday, April 6. Beginning at 3 P. M., we enjoyed a half hour socially. The regular business meeting followed a fifteen-minute devotional service, conducted by Doctor Lewis. An excellent report was received from the Trustees, also from the church Treasurer, showing the condition of the property and finances of the church.

The officers for the ensuing year were mostly re-elections except in the case of Church Clerk. The duties of this office have been well and faithfully performed by Dea. J. Dennison Spicer for the last thirty-five years, and all regret that he deemed it necessary to be relieved from these duties. In accepting Mr. Spicer's resignation, which was done reluctantly, the following report was adopted:

Your Committee to prepare a suitable recognition of the services of the retiring Clerk would present the following report:

In accepting the resignation of Dea. J. D. Spicer as our Church Clerk, we all do so with the deepest regret that circumstances make it seem advisable for him to be relieved of the duties of the office at this time, but we all feel that the reasons given, fully justify us in acceding to his request, and we do so in brotherly kindness and deep sympathy.

The length of service, thirty-five years, is remarkable for its continuous duration, and eminently praiseworthy for the fidelity, accuracy and pains-taking care with which the records of the official proceedings of the church have been kept for this long period, and we desire to place upon our records in this tribute our heartfelt appreciation of this long and faithful service to the church, and to the Master, and to give expression to our earnest desire and prayer that Bro. Spicer may be spared to us yet many years, and the church be honored by the wisdom of his counsel, clear judgment, and experience.

Respectfully submitted,

ARTHUR L. TITSWORTH,  
FRANK S. WELLS,  
WM. M. STILLMAN, } Com.

An easy library chair was presented to Mr. Spicer as an expression of appreciation of his untiring and faithful services.

About 5.30 the regular business meeting adjourned until 7.30. This interim was spent as a social and fellowship hour, including a reception to the new pastor and Mrs. Shaw, a light supper, the reading of communications from non-resident and absent mem-

bers, and concluded with a fifteen-minute devotional service, conducted by Mr. Shaw.

From 7.30 to 9.30, we listened to brief reports of the year's work, from the pastor, Church Clerk, Sabbath-school, Woman's Society for Christian Work, Christian Endeavor, Intermediate and Junior Endeavor Societies, also to verbal reports from those who represent our church on the official Boards of the following charity organizations in this city: Muhlenberg Hospital, Relief Association, Mc-All Association, Young Woman's Club, Primary and Junior S. S. Union, County S. S. Work, Woman's Christian Temperance Union, Charity Circle of Kings Daughters, Local Christian Endeavor Union, Association for the Relief of Disabled Firemen and their Widows, Children's Home, Young Men's Christian Association, Boys' Club, Organized Aid Association, Audubon Society of New Jersey, Union County Committee of Charities Organization Society of New Jersey, and Plainfield Public Library and Reading Room. From beginning to end, this meeting was well attended. A spirit of Christian good-fellowship pervaded every feature of the gathering, making the whole a profitable and enjoyable occasion.

A. F. R.

MARLBORO, N. J.—On the morning of March 31, people began to assemble at the parsonage in Marlboro. The men came with baskets, sacks and boxes containing corn, flour, meat, vegetables, groceries and canned fruit. The pastor from Shiloh was among the number, neither did he come empty-handed. There were just the things needed and no over-abundance of anything. The people of Marlboro possess a happy faculty in such matters. The women came with the bounties of Southern Jersey, tastefully prepared for a dinner, of which over sixty persons partook, and still the supply was not exhausted. The ladies brought a sewing-machine, with other appliances, and lent a helping hand to lighten the work of the pastor's wife. It was a very helpful occasion as well as a very pleasant social gathering. There were several useful articles and some money given. Such occasions help to lessen the pastor's burdens and anxieties; may their reflex influences bless the people.

PERIE R. BURDICK.

NORTH LOUP, NEB.—On Sabbath, March 22, it was our privilege to again visit the baptismal waters, and to administer the ordinance to one more earnest seeker for light and truth. Sabbath, March 29, the last Sabbath of a six months' supply to the North Loup church, it was our exalted privilege to receive eleven young people into the church by the right hand of fellowship. It was a very touching and interesting service. The hand of fellowship was not only given by the pastor, but by the entire church, while the choir sang "Blest be the tie that binds." Many tears of joy were caused to flow as these dear young people were turning their backs to the world and seeking admittance to the church and fellowship with God's people. Very appropriately the Lord's Supper was administered after receiving these young people into church relationship. It was a time long to be remembered, especially so as it was a farewell service to us. Thus closes a six months' pastoral supply with the North Loup church, a six months among the happiest of my life. My closing benediction to this dear church and people I give in the language of the apos-

tle: "Now the Lord of peace himself give you peace always and by all means. The Lord be with you all." F. O. BURDICK.

2413 CALDWELL ST., Omaha, April 15.

[The following Resolutions, which were adopted by the North Loup Seventh-day Baptist church, Sabbath, April 12, 1902, are naturally associated with the above.—ED.]

WHEREAS, Our esteemed brother, Dr. F. O. Burdick, after a residence of about eight years in this community, has deemed it best on account of pressing business relations to remove from us; therefore

Resolved, That we hereby express our high appreciation of his labors in our church, Sabbath-school and vicinity during the period of his residence with us, and especially for the last six months while acting both as preacher and pastor of the church; and we also cheerfully join in commending him as a conscientious and successful practicing physician.

Resolved, That in the departure of the doctor and his estimable wife, the church and society has sustained a great loss, and we hope and pray that our Heavenly Father will bless them with every essential good in their new home.

Resolved, That a copy of these resolutions be presented to Dr. and Mrs. Burdick, and that they be spread upon the records of the church.

MANSSELL DAVIS, Church Clerk.

#### THE BOERS AS SOLDIERS.

It may be admitted that the Boers' ambition to dominate the destinies of South Africa is a menace to its civilization, and neither could nor should be permitted to prevail against the progress of Anglo-Saxon supremacy, writes Colonel Charles W. Larned, of the United States Military Academy, in the *International Monthly* for April. There yet remains a stern, patriarchal majesty in the fight, underlying their uncouthness and dirt; a singleness of purpose and a simplicity of faith Judaic in their grandeur; a tenacity of despair which is a fine echo of the spirit that freed their mother country from the bloody grip of Philip. These grave, bearded, heavy-eyed, gothic men, in plain clothes and slouch hats, cross-belted with a couple of hundred death bolts and hugging a repeating rifle, are to my mind more dignified and impressive as an impersonation of war than all the cuirassiers, uhlands, hussars, grenadiers and field-m Marshals that ever bespangled a battle-field. These men hate war as did never the Puritans, and a siege of Drogheda would be unthinkable to them.

They sing psalms and pray and fight with devotion, and they have given to war a quality something different from its tradition. Fathers and grandfathers, sons and grandsons, have laid down and died together in homespun, and their blood has been just as red as though it stained a scarlet coat, a cuirass, or khaki. Their homes are desolate; their women and children in pens; their beloved Veldt invaded; their nationality obliterated; themselves a ragged handful; and yet they keep two hundred and fifty thousand modern Anglo-Saxon soldiers on the jump. The pity of it, that two brave peoples are fertilizing the "civilization" of a new empire with blood and hatred, disease and death!

#### THE WOOD-THRUSH AT EVE.

At the wood-edge, what time the sun sank low,  
We lingered speechless, being loath to leave  
The cool, the calm, the quiet touch of eve,  
And all the glamor of the afterglow.  
We watched the purple shadows lengthen slow,  
Saw the swift swallows through the clear air cleave,  
And the bats begin their wayward flight to weave,  
Then rose reluctantly, and turned to go.

But, ere we won beyond the warder trees,  
From out the dim, deep cove that hid the swale  
Welled of a sudden flute-like harmonies  
Flooding the twilight, scale on silvery scale,  
As though we heard, far o'er the sundering seas,  
The pain and passion of the nightingale.

—The Atlantic.

## Popular Science.

BY H. H. BAKER.

### New Mines of Platinum.

Platinum is supposed to be the rarest metal in the world, and, therefore, the most costly. The demand has always been larger than the supply, and for the last two hundred years any discovery of platinum of commercial importance has been considered of more value than gold. It has brought in market as high as \$170 a pound (Troy weight) of twelve ounces.

It is now stated that this metal has lately been discovered in two places near Princeton, in New Jersey, and also at a mine on Kennedy Mountain, N. J. Platinum is not found as an ore, but as an alloy with other metals. Specimens have been taken to a manufacturing firm in Newark, N. J., which has reported that platinum exists in paying quantities.

On account of the snow and severe weather the researches had to be postponed, but now as spring comes the opening of the mines will go forward, and in all probability we shall be informed of their extent and value.

This rare metal is found in very small particles with rhodium, osmium, irridium and palladium; with copper, iron and gold in small quantities in its native state. Its ductility is such that it can be easily rolled into sheets, or drawn into wire. It does not oxidize in the air at any temperature, and is not attacked by any of the simple acids. It cannot be melted by the strongest heat of a blast furnace, but it can be by a current of electricity, and by an oxyhydrogen blow-pipe. Its special use is for vessels in chemical analysis.

Platinum was first discovered by the Spaniards in fine grains of white metal, resembling silver (which they supposed it to be) mixed with the gold-dust they were gathering from their mines in Darien, South America. Finding that this new metal was distinct from silver, yet was admirable for the adulteration of gold, they kept it a profound secret for at least a hundred years, when Sheffer in 1772, Marggraf in 1757, and Bergmann 1777, established the individual qualities of this metal, and Achard, in 1784 made the first platinum crucible.

Mr. S. C. Hurter, a metallurgist, living in Canada, found last year that the Yukon gold brought to him contained a considerable quantity of platinum, which the miners had not discovered. He gave it as his opinion that thousands of dollars worth of platinum was being thrown away daily on the Yukon.

In December last the Canadian government sent an expert into the Klondike country to investigate and ascertain the facts as to the presence of this valuable metal in that region. His report will be looked forward to with interest.

Hitherto the main bulk of platinum has come from the Ural Mountains in Asia, and the production from that country has not been adequate to the demand, averaging yearly only about 12,000 pounds.

It is evident that quantities of platinum are widely distributed throughout the world, but up to this time there appears to have been no special search for it in this or any other country, except in the mountains of Asia, and yet platinum is as precious a metal as gold.

### 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."

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

THE Comforter has come, he lends an ear,  
We tell him of our sorrows, and with fear  
And trembling in his presence stand;  
He speaks, we hear his voice, still and small,  
He says, hear to me, I will tell you all,  
Keep faithful all of God's commands.

### SHIPPING FLOWERS TO EUROPE.

Twenty-two million dollars are spent annually in the city of New York for flowers. It is this enormous expenditure of money for a commodity which is purely a luxury that makes New York the greatest flower center of the world.

There is another evidence that the metropolis of the United States is the world's chief flower city. We have begun exporting flowers. The chief exports at present are the American Beauty roses, of which a large quantity is shipped to England to be sold in London. For those who are not familiar with all the ins and outs of the business of raising and selling flowers; it will be interesting to know how the American Beauties are packed which are sent to London. The grand old flowers receive as much care as a mother would give to her sick child.

The Beauties are put into long boxes. Their glorious heads are wrapped first in a covering of oil paper. This is to prevent their losing moisture. Then comes a coat of tissue paper, which acts something like a cushion to keep the dainty petals from being bruised, and last of all is the covering of tin foil.

The stem of each flower is thrust into a long, narrow bottle, so slender that it is practically a tube, and is about the size of a man's middle finger. At the top end of the bottle is a small rubber cap, which fits closely around the stem of the flower, so that when the bottle is filled with water none of it will escape through the rubber cap. Each stem has a bottle of its own to keep it refreshed during its ocean journey, and when the flowers lie in their box there is a cluster of long, slender bottles at the foot of the box and a cluster of heads wrapped in tin foil at the top of the box, and the roses are ready for their voyage.—*Leslie's Weekly*.

THE man who in this world can keep the whiteness of his soul is not likely to lose it in any other.—*Alexander Smith*.

### Deafness Cannot be Cured

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

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

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

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

## 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.   | <b>Peter Delivered from Prison</b> ..... | 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 VI.—PETER DELIVERED FROM PRISON.

For Sabbath-day, May 10, 1902.

LESSON TEXT.—Acts 12: 1-9.

Golden Text.—The angel of the Lord encampeth round about them that fear him and delivereth them.—Psa. 34: 7.

#### INTRODUCTION.

Our present lesson has to do with another persecution of the Christians. Before, it was the religious leaders of the Jews that were the persecutors; now the persecution is by the civil government, under the leadership of Herod Agrippa I., a grandson of Herod the Great. But this king persecuted the Christians, not because he feared disloyalty on their part, nor for anything that they had said or done. His motive was to please the Jews.

It is probable that this lesson has its chronological place before the last paragraph of chapter 11. The bringing of relief to the saints of Jerusalem was probably in the year 45 or 46, while the Passover mentioned in this lesson is that of the year 44. The last clause in verse 20 implies that there was not yet any severe famine in Palestine.

Herod Agrippa I. had at this time become ruler of as large a territory as his grandfather. His death from a loathsome disease is graphically pictured by Josephus.

TIME.—In the year 44, about Passover time.

PLACE.—Jerusalem.

PERSONS.—Herod Agrippa, Peter, James and others; the soldiers; the angel.

#### OUTLINE:

1. James Killed and Peter Imprisoned. v. 1-4.
2. The Church in Prayer. v. 5.
3. The Angel of the Lord Delivers Peter. v. 6-9.

#### NOTES.

1. *Now about that time.* An indefinite general reference to the time when the gospel was having free course, even as far as Antioch. *Herod the king.* The sons of Herod the Great had ruled over smaller territories than their father, and had less distinguished titles than king; this grandson had secured the title of king from the Emperor Caligula, and now, under Claudius, reigned with great splendor over the whole region of Palestine. *To vex certain of the church.* Better, to injure; for his purpose was not to irritate, but rather to harm. His object in this persecution was to obtain favor with the Jews; that is, that he might be popular with his subjects.

2. *James the brother of John.* This can be no other than the son of Zebedee, one of the Twelve. He is mentioned only here in the Book of Acts. *With the sword.* This form of death was considered by the Jews particularly ignominious. Compare the death of John the Baptist.

3. *He proceeded further to take Peter.* He was eager to ingratiate himself with the people and thought nothing of depriving others of life and liberty, if he might thereby further his end. (*Then were the days of unleavened bread.*) A period of eight days including the day before the Passover. This time is mentioned probably to show how it was a particularly opportune time for Herod to gain popularity. There were crowds of people in the city on purpose to celebrate the feast.

4. *And delivered him to four quarternions of soldiers.* By quarternion is meant a squad of four soldiers. It is not probable that all sixteen men remained on duty at once, but that these quarternions relieved one another in turn, having no other duty than to guard this one man. By this strong guard Herod meant to assure himself against any possibility of the prisoner's escape.

*After Easter.* This translation is completely without

justification. The word *πάσχα* should be translated "Passover" in this passage as so many times elsewhere. The English translators of 1611 found the Easter festival celebrated in their own time at about the season of the Jewish Passover. They perhaps thought that the Christians had always observed this feast from the time of our Lord's resurrection, and so presumed to express this opinion by the substitution of the heathen title of the Christian festival. The English word "Easter" is derived from the name of a goddess of spring in whose honor a festival was celebrated in April by our heathen Teutonic ancestors. The word "pasover" is used in the Scriptures in various ways as referring to the lamb, the sparing of the first born, the meal eaten, the night upon which it was eaten, the day following that night, the whole week following. In our text it is probably used in the wider sense, referring to the whole time of the feast. Herod doubtless thought that some would object to the execution of Peter during the week as marring the solemnity of the feast. *To bring him forth to the people.* That is, to be publicly condemned to death and probably also to be executed in the presence of the people.

5. *But prayer was made without ceasing,* etc. Instead of "without ceasing" it is better to read "earnestly," as in the American Revision. The prayers of the church are contrasted with the prison of Herod. The members of the church from their numbers very likely met in several different places at the same time.

6. *And when Herod would have brought him forth:* Much better "was about to bring him forth." That is, upon the very night before Peter was to be brought forth to be condemned. *Sleeping between two soldiers, bound with two chains.* It is probable that the two chains made him fast to the two soldiers between whom he slept. He would thus be more secure than if he had been chained to the floor; for any considerable movement of the chains must awaken the guards. *And the keepers before the door,* etc. The other two of the quarternion helped to make escape impossible for Peter.

7. *And, behold, the angel of the Lord came upon him.* Here was a power which Herod had not reckoned with. The deliverance of Peter is not to be understood except as miraculous. *And a light shined in the prison.* So that Peter might see to walk out. *And he smote Peter on the side.* To awaken him from the deep sleep into which he had fallen. *And his chains fell off from his hands.* The word translated "hand" is used often to include the whole forearm. The chains were doubtless fastened around the wrists.

8. *Gird thyself and bind on thy sandals.* Although his escape is to be immediate, he is given time to dress himself. The angel of the Lord has no fear that they will be discovered and prevented if they do not make great haste.

9. *And wist not that it was true,* etc. It is better to translate "knew" instead of wist, for the sake of modern English. The word "true" is used in the sense of "actual." In his bewilderment at his marvelous escape, Peter wonders whether what he sees and does are real, or only the features of a dream.

10. *When they were past the first and the second ward.* They passed without hindrance the guards beyond those especially detailed to keep Peter, and departed through the outer door of the prison. All these features of the escape were doubtless parts of the miracle. The angel left Peter when he was able to go on by himself without danger.

11. *When Peter was come to himself.* When he understood that his escape was real and no mere vision.

12. *Where many were gathered together praying.* They were doubtless praying for Peter's deliverance. But like many modern Christians they were a little surprised at the answer to their prayer.

13. *It is his angel.* Perhaps they thought that it was Peter's guardian angel having assumed his voice and appearance.

14. *Show these things unto James.* This James is evidently the brother of our Lord, who appears from Acts 15 to have been leader of the church at Jerusalem shortly after this time. *And went into another place.* Whether in the city or outside, nothing is implied. Doubtless he retired from the city for some time, although he was again in Jerusalem at the time of the council. Acts 15. Roman Catholic writers hold the theory that the place referred to is Rome; but there is practically nothing to justify their argument.

If you desire heaven you must win it; for heaven is a temper, not a place. . . . You must win it by that obedience to God's laws which nothing but the grace of Christ can enable you to render.—Archdeacon Farrar.

## MARRIAGES.

WINCHELL—ARMSTRONG.—At the home of the bride's father, Mr. F. J. Clarke, in Walworth, Wis., March 4, 1902, by Rev. S. L. Maxson, Mr. Harley Corson Winchell and Mrs. Mitta Clarke Armstrong, both of Chicago, Ill.

BOOTH—CRUMB.—At the home of the bride's mother, Mrs. A. D. Crumb, in Walworth, Wis., March 27, 1902, by Rev. S. L. Maxson, Mr. Elnoe J. Booth and Miss Mandane M. Crumb, both of Walworth.

CRANDALL—CLEAVES.—At Plainfield, N. J., April 16, 1902, by Rev. W. C. Snodgrass, Mr. George R. Crandall, of Dunellen, N. J., and Miss Sadie E. Cleaves, of Plainfield, N. J.

## 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.

BELTON.—William Belton was born in North Carolina November 23, 1819, and died at Wieth City, Ala., April 22, 1901.

Brother Belton was the son of Jesse and Elizabeth Pitts Belton. When about sixteen years of age, William Belton was baptized and joined a Baptist church in Laurens county, South Carolina, November 24, 1839. He was happily married to Mary Cooper, who preceded him to the Heavenly Home in 1893. To them were born four children, two sons and two daughters. James F., the father of the late Rev. J. N. Belton, of Attalla, Ala., was slain in battle during the Civil War; the other three children survive him. William Belton removed to Cullman county, Ala., in the fall of 1887. Although he had long believed that the seventh day of the week was the Sabbath, he did not begin to observe it until 1895. He was one of that little band which Rev. A. P. Ashurst organized into the Beulah Seventh-day Baptist church of Cullman county about 1898. After that church disbanded, the members joined at Attalla, and in the fellowship of this church Bro. Belton died. Earth is better for his life and heaven is richer in his death. C. H. G.

WOOD.—Robert J. Wood, the eldest son of Lewis N. Wood and Naomi Davis Wood, of Shiloh, N. J., died in Sumner, Washington, April 14, 1902.

He was in his 80th year, having been born in Roadstown, N. J., Feb. 26, 1821. His parents lived for a time in Brookfield, N. Y., later in Walworth, Wis., where his father, Dr. Lewis N. Wood, was a pioneer. He was buried at Sumner by the side of his wife, who died in 1895. He leaves a daughter, Mrs. Mary Langdon, with whom he spent his declining years.

DAVIS.—Rebecca Sabin, relict of the late John Greene Davis, and daughter of William and Olive Sabin, was born in Petersburg, N. Y., Nov. 30, 1809, and died in Big Foot, Ill., March 15, 1902.

One son, W. J. Davis, of Big Foot, Ill., and one sister, Mrs. Norman Palmer, of Kansas, survive to mourn her death. She came to Wisconsin in 1857. Having been a member of the Berlin Seventh-day Baptist church for several years, upon moving west she transferred her membership to the church of like faith at Walworth, of which she was a worthy member until called to the home above. Funeral services were held from the home at Big Foot, Monday, the 17th; interment at Walworth. S. L. M.

WITT.—Silas H. Witt was born in Oxford, Ala., and died in Greer county, Oklahoma, Feb. 19, 1902, aged 44 years.

He married Miss Lizzie Logan, of Gatesville, Texas. She survives him and is left with the care of eight little children, the eldest not exceeding 13 years of age. He made a public profession of faith in Christ in early life. Eight years ago last Sabbath (April 12th) he and his family began the observance of the Seventh-day. He was always proud of his new-found truth and to be known as a Seventh-day Baptist. He came from Texas into our neighborhood about one year ago, but he had a very severe run of typhoid fever during the past winter and became quite discouraged with his prospects here. When he had sufficiently recovered, so it was thought possible for him to be removed, his brother from Oklahoma came and took him and his family to his own home. But he only lived a day or so after they reached their destination. Brother Witt was a very quiet, conscientious Christian gentleman. He leaves a faithful Sabbath-keeping and very helpless family, who deserve sympathy and encouragement. G. H. F. R.

Literary Notes.

MISCELLANEOUS WRITINGS of the late Hon. Joseph P. Bradley, Associate Justice of the Supreme Court of the United States, with a sketch of his life, by his son, Charles Bradley, A. M., etc. 9 1/2 x 6 1/2 inches. pp. xii-435, with an excellent picture of the Justice. L. J. Hardham, 243-5 Market street, Newark, N. J. 1902.

Justice Bradley was born March 14, 1813, at Berne, N. Y. He died at Newark, N. J., January 22, 1892. Previous to his accession to the bench in 1870, he had practiced law in Newark for thirty years. His history after he ascended the bench gave him a national reputation as an able jurist, whose erudition and conscientiousness gave double weight to his opinions and decisions. Probably he became most widely known through his opinions and remarks touching the Legal Tender Case in 1870 and the Electoral Commission case in 1877. A lecture delivered before the Law Department of the University of Pennsylvania in 1884 upon "Law, Its Nature and Office as the Bond and Basis of Civil Society," was also one of the valuable productions of Mr. Bradley.

Aside from his work as a jurist, Justice Bradley wrote extensively upon other themes. Many of these productions appear in the volume which is before us. One group of papers treats of questions "Astronomical, Scientific and Mathematical." Another and still larger group are essays and letters upon subjects "Religious and Moral." Among these we find such themes as the following: "Christianity—Its Immortality," "The Moral Faculty," "The Lord's Prayer," two essays on "The English Translation of the Bible," the "Year and Day of Christ's Crucifixion," "Esoteric Thoughts on Religion and Religionism," "The Sabbath and Sunday," etc. On some points Justice Bradley seems to have taken theological and traditional conclusions of theologians without that original research which characterized his work as a jurist. Whatever minor errors he may have fallen into as the result of this, the general character of his miscellaneous writings gives them a high and permanent place in literature. While his essay upon the "Sabbath and Sunday" is open to criticism because he accepted some traditional conclusions which are not well founded, he says things concerning the early observance of Sunday which are of no little value. For example, speaking of its observance in the earlier Christian church he says: "Subject to the duty, or privilege, of meeting for worship, there is no evidence that the early Christians did not feel authorized to pursue their ordinary avocations and amusements on that day. Its dedication to public worship and festal enjoyment was not by commandment, but by choice and general consent. In later times its more stringent observance was inculcated by ecclesiastical authority or by civil laws enacted under ecclesiastical influence. . . . We are fond of condemning the Catholics and others for subverting the express commands of Christ and his Apostles by their traditions and ceremonies. Perhaps a little more candor would reveal a very large mote if not an actual beam in our own eyes."

This volume is a necessary adjunct to the library of every well-read lawyer, and almost equally as valuable as a book of reference in miscellaneous libraries, private and public.

A REVOLUTION IN THE SCIENCE OF COSMOLOGY, The Keystone to the Arch of Science, by George Campbell. 200 pages. Price, \$1.00, postpaid. Crane & Company, Publishers, Topeka, Kansas. 1902.

This book makes loud claims in favor of new discoveries which must demolish prevailing theories concerning Cosmology. The fundamental point in the book is that the universe, instead of being, in its primitive form, a nebulous form of matter heated to an incredibly high degree, and gradually cooling, and thus assuming form, was first of all a frozen conglomeration of atoms of space, passing from a dead and frozen condition to one of increasing heat and life. The tendency, therefore, is not from an intense heat to an intense cold, but the reverse. The sun was at one time a cold body, and by the law of the universe it has been transformed into an incandescent mass. The earth is destined to go the same way. In this view the author thinks he sees a corroboration of the Biblical Cosmology, according to which "the heavens shall pass away with a great noise, and the elements shall melt with fervid heat."

The book impresses us as claiming far more than it proves, and it does not seem to us to be of any value in support of what it calls "Biblical Cosmology." The Bible does not attempt to teach the Science of Cosmology in detail. When it states that "in the beginning God created the heavens and the earth," it lays a foundation for scientific study which is of far greater value than the revolutionary dreams of Mr. Campbell.

A SERIES which should have been named "The Enchantments of our Modern Aladdins," if considered solely from the point of view of romance, is begun in the May *Cosmopolitan*. But these sketches possess as well a business interest equally for clerk and capitalist, for manufacturer, farmer and merchant. The man who would understand the drift of our news in finance and business must read these lives, so full of incident, of chance, of hard labor and marvelous success. As it is, the series receives only the common-place name of "Captains of Industry." Each character is treated by a noted writer familiar with his subject.

Ian MacLaren's "Objection."

The managing editor of a leading religious weekly had an amusing experience with a cablegram not long ago. He had been corresponding with Dr. John Watson ("Ian MacLaren") of Liverpool about a story that the famous Scotch author was to write for them. After everything had, as the editor thought, been satisfactorily arranged, a cablegram from Liverpool suddenly arrived at the editor's desk. It read:

"An irrelevant objection.

WATSON."

Dumbfounded, the editor racked his brains to recall what he had now done to antagonize genial Dr. Watson. For the life of him he couldn't recall having objected to any suggestion the author had made. About to call for a copy of his latest letter to Liverpool, it suddenly dawned on him. His last letter to the historian of Drumtochty had asked what the title of the new story would be, with the request that it be cabled, if necessary. And by cable the title had come. Later Dr. Watson altered the title slightly to "No Revelant Objection." The story itself is one of singular beauty, and is up to the highest standard of that master hand. The paper for which it was written is *The Sunday School Times*, where it appears this month.

The Open-Air Post.

The Open-Air Number of *The Saturday Evening Post*, of Philadelphia, which appeared April 24, is one of the most notable special numbers of the year. In the opening article, The Serene Duck Hunter, ex-President Cleveland, writes about his favorite sport with genial humor and laugh-compelling frankness. William Marconi, the inventor of the most successful system of wireless telegraphy, tells, over his own signature, of the experiments which led up to the marvelous results that he has achieved. In *Tales of the Diamond*, President James A. Hart, of the Chicagos, recalls some good stories of famous ball players, games and enthusiasts. This is the first of two papers.

Every sportsman will read with pleasure Arthur E. McFarlane's spirited story entitled *The Old Feller's Fishin'*. Among the other strong features in this number is a new Letter from the Self-Made Merchant to His Son, the second part of Paul Latzke's intensely interesting paper on James J. Hill's School for Railroad Presidents, a new installment of *Conjuror's House*, and the regular biweekly Washington letter by a Congressman's Wife.

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 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, Rev. W. C. Daland.

SIXTH-DAY—MORNING.

- 9.30. Praise Service, G. C. Long.
- 10.00. Sermon or address, Prof. W. C. Whitford.
- 11.00. Tract Society Hour, led by representative of Tract Society.

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 Educational Society.
- 11.00. Sermon.

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.

THE Quarterly Meeting of the Hebron, Hebron Center, Shingle House and Portville churches will be held with the Hebron church, beginning Sixth-day Evening, May 9, 1902.

PROGRAM.

SIXTH-DAY—EVENING.

Prayer and conference meeting, conducted by Rev. G. P. Kenyon.

SABBATH-DAY—MORNING.

Preaching by Rev. W. L. Burdick.

AFTERNOON.

Preaching, Rev. G. P. Kenyon.

EVENING.

Preaching, by Rev. W. L. Burdick.

SUNDAY—MORNING.

Preaching, Rev. W. L. Burdick.

AFTERNOON.

Preaching, Rev. G. P. Kenyon.

EVENING.

Preaching, Rev. W. L. Burdick.

A cordial invitation to all.

REV. G. P. KENYON, }  
I. H. DINGMAN, } Com.

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.

