

THE SABBATH RECORDER.

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

VOLUME 58. No. 20.

MAY 19, 1902.

WHOLE No. 2986.

WE LOWER LIGHTS.

ANNIE L. HOLBERTON.

If we can write a hopeful word
A lonely life to brighten,
Some message that our heart has stirred,
Another's care to lighten;
If e'en our humble light may burn
In honor to God's kingdom,
For Jesus' sake we'll gladly learn
Submission to his wisdom.

Our watchword, be it "Love of right,"
Not from mere sense of duty
Should we be blameless in his sight,
In humble deeds find beauty;
But let us make the best of fate,
The most of every blessing,
Rejoice to work, in prayer to wait,
Through all his truth confessing.



The Future
of Sabbath
Reform?

THE fifth question for consideration suggested by the RECORDER is as follows: "What is the outlook for the future along those lines of faith and practice which have formed the strength of our existence for the last 300 years?"

When Patrick Henry said concerning a great national issue, "I know of no way of judging the future but by the past," he announced an important principle which must enter into the answer of all questions like the above. Except in great reactions—such as we expect in the future of Sabbath Reform—the future of history is determined in a great degree for many years before it comes to pass. Aside from these reactions, history is the steady unfolding of the past and present, and this unfolding goes forward by well-defined laws, according to which existing causes produce the coming results which make up history. The elements of faith and practice which have formed the strength of our existence for the last three hundred years are an unwavering faith in the Bible as the divine authority for Christian practice, and a conscientious obedience to its requirements. Since our denominational existence would not be but for the preservation of the Sabbath, and since the strong elements in our existence for three hundred years have been such faith in God, in his Word, and in his truth, so the outlook for the future must be determined by the continuance or non-continuance of such faith and such conscientious obedience. Whatever temporary checking of growth or temporary decline of interest in religious work may appear in our experience at this time is part of an universal tendency; and we believe it is less with Seventh-day Baptists than with the larger denominations who do not observe the Sabbath. The strength of our faith and the loyalty of our purpose serve not only as a support to Sabbath-keeping, but are a safeguard against

those hindrances which are so strongly marked, and from which all Protestant denominations are now suffering. The popular denominations, which have practically adopted the loose no-lawism which is so prevalent, suffer in much greater degree than we do, and have correspondingly less power to recuperate. We do not hesitate to prophesy that if our faith and obedience shall increase in strength and take on a higher degree of activity, as the difficulties and dangers of this opening century confront us, that our future, in spite of outward circumstances, will be more successful than the past.



How shall
Faith be
Cultivated.

No universal rules can be given for the cultivation of these attainments, and yet certain general principles will apply in all cases. One of the first steps in cultivating and strengthening faith is putting whatever faith we now possess into greater activity as the demands increase for extending truth and combating error. Faith is by no means a passive quality, sent down from heaven ready made, and distributed among men as a free gift. We mean that without activity, without that putting of faith to test which comes only through active effort, can the faith which God grants be strengthened and enlarged. It is therefore an essential element that we must believe more and more fully in the importance of our mission and in the certainty of the success of truth. Truth cannot fail. Those to whom truth is entrusted may fail in discharging their responsibilities, and as a result may lose their inheritance; but in some way God will raise up other hands to do the work which negligent hands and indifferent hearts allow to fail. In this fact there should be a double incentive to activity and firm ground for increased confidence in the faith we profess. Without giving prominence to outside hindrances, it is important that we turn our eyes sharply upon ourselves and willingly submit our faith to such tests as these trying years demand.



How Grow
in Obedience?

By a similar law, obedience is increased when we cultivate the spirit of gladness in our obedience. He can scarcely be called obedient who does a few things grudgingly, hoping to do just enough to escape condemnation. On the other hand, an essential element of true obedience is gladness, joy in doing, rejoicing when responsibilities and opportunities crowd upon us. This obedience, which is an essential feature of strength, will thus be

quickened and enlarged, and through the joy it brings the fear of opposing influences will be removed. Dangers are highest incentives to action when one feels that his ground for acting is secure and that the call to action comes from God. It will do good at this juncture to review the history of God's dealings with the world, that we may find double assurance that all truth is his, and that sooner or later all truth will prevail. We shall also find cause for gladness in our obedience when we contemplate the worth of truth to the world in error and the honor which awaits those who, in the face of difficulties, stand firm and remain loyal to truth. It therefore goes without saying—and there is abundant strength in the fact—that if we rise with the occasion, welcoming responsibilities, opportunities and duties with glad obedience, our future must be stronger and better than the past has been. It is significant that this centennial year of our Conference comes at a time when the tides of opposition and the stagnation which indifference brings to conscience are more destructive in their effect upon those around us than they have hitherto been. But we should find in these facts cause for renewed activity and more vigorous efforts, rather than for discouragement. But we must not be misled by a false sense of security.



Those Sunday
Blue Laws.

THE Congregationalist of Boston is safely conservative in the expression of opinion, and usually speaks with judicial clearness. In noting the steady trend of legislation in the state of Massachusetts in favor of a less strict observance of Sunday, it expresses some valuable conclusions in its issue of May 10th, which will be found on another page. The significance of what the Congregationalist says is much greater, because Massachusetts and Boston have represented the most rigid and the most intensely religious views and practices concerning Sunday that have ever attained in the history of the United States. Another important fact is shown in the statements by the Congregationalist, namely, that in a government like ours no law can be saved from such modifications as have come in the matter of Sunday legislation, when public opinion changes to a standard less rigid than the one under which the law was first formulated. Another fundamental consideration is involved in the fact that the modification of Sunday laws in Massachusetts has always resulted from the efforts of the friends of Sunday

to enforce existing laws. In most places throughout the United States for many years past, little or no effort has been made to enforce existing Sunday laws, and hence no effort has been made to secure their modification. No one who has traced the history of Sunday legislation and its enforcement can question the facts noted by the Congregationalist, neither can there be any doubt but that similar results will come in every state if persistent efforts are made to enforce the Sunday laws. In all this appears a great underlying principle which the friends of Sunday will be compelled to recognize, namely: that civil law is a weakness rather than a strength to any institution whose primary characteristics and essential basis are religious. One of two results must come in the immediate future of Sunday legislation in the United States. Sunday laws must be allowed to fall into disuse and decay by common consent, or they will be modified from time to time as the result of efforts to enforce them, and they will finally be repealed. If out of all this religious men shall be convinced that the whole question of the Sabbath is a matter of obedience to God, and hence should be left to religious consideration without the intervention of civil law, solid ground will be reached for genuine reform. Until that time comes, results like those which are chronicled by the Congregationalist will abound more and more. When that time comes, Sabbath-keeping being left to the Bible for settlement and to the example and teachings of Christ as the highest interpretation of the Sabbath law, there will be a return to the Sabbath of Christ, the seventh day of the week, according to those larger Christian conceptions which the teachings of the New Testament set forth.

The Jews and the Sabbath.

On another page will be found an article from the Chicago Tribune which presents a very good summary of the situation of the Jews touching the Sabbath question. The lines of division have been becoming more marked for several years, so far as the tendency to adopt Sunday instead of the Sabbath, by the Jews, is concerned. It would seem that at the late Conference of Rabbis at New Orleans the question was not ripe for decision, and we trust that the agitation which must follow will become valuable in clarifying the situation. Even should it finally result in a division between the Liberal and the Orthodox Jews, the cause of Sabbath-observance, as well as religious life in general, will be strengthened. It were better that these representatives of God's ancient people,—of whom there are a million or more in the United States,—should be divided into two parties on this question, rather than that the whole body should drift in an aimless way toward a disregard for the Sabbath. The development of this discussion among the Jews at this time when the whole Sabbath and Sunday question is so complicated and intense, is one of the significant signs of the time, and we are sure that our readers will follow with interest the developments which are certain to come. This discussion among the Jews is part of the epoch-making movements touching the whole Sabbath question. What changes impend may not be foretold; but a revival of Sabbath-keeping among the more religious and conscientious Jews is highly probable.

About Martinique. THE terrible catastrophe which has overwhelmed the Island of Martinique, French West Indies, has turned the eyes of the world toward that place. Under these circumstances, aside from what appears in our column of news this week concerning the catastrophe, we think our readers will be interested in the following general facts concerning the island and the French possessions in America:

The French colonies in America consist of Martinique and Guadeloupe, with their adjacent islands forming a part of the chain of small islands which stretches in a semicircle southeastwardly from Porto Rico almost to the coast of South America. On the mainland of South America, near the southern terminus of this semicircle of islands, is another colony of France, French Guiana, while further north, just off the southern coast of Newfoundland, is the remainder of French colonial America, the islands of St. Pierre and Miquelon.

Martinique has an area of 381 square miles, and a population of about 190,000, of which number about 5,000 are laborers, brought from India, and over 5,000 laborers from Africa; also about 500 Chinese immigrants. The remainder of the population is largely native negroes, the white population numbering in all about 10,000. A large share of the interior of the island has never been brought under cultivation, although it has been occupied by the French almost constantly since 1636, a period of 267 years, the only interruption in French control being the period from 1794 to 1802, when the island was held by the British. Slavery existed until 1848, when it was abolished in this as well as other French colonies. Notwithstanding the fact that a large part of its interior has never been brought under cultivation, the island is described as "one of the most densely populated spots on the globe." On the arable lands people are packed as closely as in such industrial centers as Lancashire, Flanders or Saxony.

The government of Martinique consists of a local legislative body, composed of natives, which has the power to pass laws applicable to the exercise of political rights, the regulation of contracts, matters relating to wills, legacies and successions, the institution of juries, criminal procedure, recruiting for naval and military forces, and the methods of electing local officers in the cities and towns. The governor and other officers are appointed by the French Government, which also makes the tariff laws of the island, as is the case with reference to its other colonies. This and the other American colonies of France have a much larger share of self-government than any other of her colonies, and are each represented by a senator and two deputies in the French legislative body, which corresponds to the Congress of the United States.

The commerce of the two French colonies, Martinique and Guadeloupe, with the United States has amounted to nearly \$2,000,000 per annum during a long term of years, a large proportion being exports from the United States to those islands. In the year 1900 our exports to the islands were \$1,867,168, and our imports from the islands, \$30,176. From them we import chiefly vanilla beans, while our exports to them are flour, cotton seed and mineral oils, coal, lard, meats, and lumber.

Prayer-Meeting Column.

TOPIC FOR MAY 30, 1902.

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Theme—Abounding Harvests.

Luke 10: 1-20.

1 Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come. 2 And he said unto them, The harvest indeed is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. 3 Go your ways; behold, I send you forth as lambs in the midst of wolves. 4 Carry no purse, no wallet, no shoes; and salute no man on the way. 5 And into whatsoever house ye shall enter, first say Peace be to this house. 6 And if a son of peace be there, your peace shall rest upon him; but if not it shall turn to you again. 7 And in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 9 and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. 10 But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, 11 Even the dust from your city, that cleaveth to our feet, we wipe off against you: nevertheless know this, that the kingdom of God is come nigh. 12 I say unto you, It shall be more tolerable in that day for Sodom, than for that city. 13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. 14 But it shall be more tolerable for Tyre and Sidon in the judgment, than for you. 15 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. 16 He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

17 And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name. 18 And he said unto them, I beheld Satan fallen as lightning from heaven. 19 Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. 20 Nevertheless in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

Matt. 9: 35-38.

35 And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. 36 But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. 37 Then saith he unto his disciples, The harvest is indeed plenteous, but the labourers are few. 38 Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

John 4: 35-38.

35 Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. 36 He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. 37 For herein is the saying true, One soweth and another reapeth. 38 I sent you to reap that whereon ye have not labored: others have labored, and ye are entered in to their labor.

Hearts and hands which are ready to work will never lack opportunity. This is true in the common affairs of life and equally true in the kingdom of Christ. Definite work and a definite place in which to work are never wanting to the true child of God. Christians often fail through lack of spiritual vision in discerning what work is at hand. Not infrequently they fail by desiring some work other than that which is nearest to them. God has no place for religious "tramps" in harvest time, and it is always harvest time with him. Much of the most effective work in Christ's kingdom is common-place, lying close to our feet, wherever we turn. Seed to be sown or

harvest to be gathered come into every day of each life. We need willingness to do, more than opportunity for doing. We need gladness in simple service rather than greatness in unusual undertakings. Christ's words to his disciples, when he looked upon the ripened harvest fields from the ridge where Jacob's well was, are always applicable to us. Read them again.

SOME UNIVERSAL PRINCIPLES IN HISTORY.

VIII.

TRADITION A DANGEROUS FORM OF SUBJECTIVE TESTING.

The Romanist with his traditions, which are held to be superior to the Scriptures, errs in another and equally dangerous way. With him tradition becomes a sort of historic, universal consciousness. This is certain to become greatly corrupted in its passage from century to century. The notions of the last century, however crude, become the traditions of the present. In this way each century is likely to add to the evil, and the changing standard induces endless conflicts as to what is right.

Therefore, we must conclude that the true historian will not be an extreme Rationalist, testing by his individual reason and private judgment alone. Neither will he allow himself, with the mystic, to make the shifting currents of consciousness the standard. Still less will he place tradition, however hoary and respected, above the Divine Word which has come to us through the centuries from the "Father of Light, in whom there is neither variableness nor shadow of turning."

Keeping these distinctions in mind, granting to each form its due weight but avoiding giving undue prominence to either, we may safely combine these as aids in testing history. As Rationalists we must bring all intellectual wisdom to bear in testing events. Judging as the Mystic does, we must give certain recognition to the universal consciousness of the race as well as certain weight to our consciousness of what is right. We must carefully test each tradition by the Word, aiming to discover wherein it agrees or disagrees with that divine standard. One thus judging must take his standpoint at that time in history when the tradition arose. We are far from urging that reason, or consciousness, or tradition are to be wholly excluded in testing history. We only warn against lifting them into supremacy or allowing them to decide what the Word of God only can decide.

RECAPITULATION.

In these papers on universal principles in history we have reached certain conclusions:

1. Revelation as embodied in the Bible is the ultimate test in church and denominational history. Whatever accords with it belongs to the divine element in history; whatever is anti-Scriptural is to be rejected.

2. The fundamental test by which all actions are to be judged is faith in God outworking in obedience to his law. That law is the final standard of action.

3. We have found that history and theology are mutually interactive and interdependent, and that both must be subject to the Bible and dependent upon the influx of the divine life for their purity and correct development.

4. The subjective method of testing history is insufficient and dangerous. Remember the warning against testing by rationalism, mysticism or traditionalism alone.

Our readers will not be well prepared to enter upon the consideration of our denominational history until that which has been suggested in the preceding articles upon the philosophy of history has been carefully and thoroughly considered. Indeed, much more might well be said, and would be added here if space permitted. Few people are aware how intricate the field of history is. No one can know until he has entered it somewhat fully how conflicting the elements are which appear on every hand. Neither can one realize until he is in the midst of the conflict how unsafe it is to proceed without such guides and clues as we have indicated. Nor can we realize the importance of the "historic argument" as a means of showing what is truth until we have applied Christ's words, "By their fruits ye shall know them," to theories and actions and to our own opinions as well.

The brevity of what we have written concerning the philosophy of history ought to suggest its intrinsic value. Should the investigator disregard the tests suggested, and follow any line of history without reference to them, he cannot fail to overlook much truth and fall into much error.

Theology theorizes concerning God and truth. History actualizes the conflict between God and Satan, truth and error. We bear a part both as influences and influenced in this conflict. Hence the importance of knowing how to guide our own actions, and how to judge of the actions and theories of other men, and other times, in the light of God's decisions, which are the verdicts of history. Our cause and our coming efforts will suffer, fail or succeed in proportion to the wisdom we gain through the study of the past, at this epoch-making centennial of our denominational life.

THE PRÉX PARTY ABROAD.

X.

"LONDON TO LIVERPOOL VIA EDINBURG."

PRÉX SENIOR.

It would be useless to ask us to stop here to tell about the downright mean little trick played upon scores of the "Celtics" by that ugly little English Channel. It was a great relief to get away from it, to say the least; and scores of us found relief before we got away.

After our company had sailed the wide ocean over, and had been rocked and tumbled by the Mediterranean before Algiers, Malta, Joppa and Alexandria, without being the least disturbed in the inner man, for them now to be subjected to such a contemptible humiliation as this muddy little English Channel brought upon them, is a matter entirely beneath the notice of any respectable voyager. And in view of all the circumstances, and out of respect for the feelings of the very respectable company who suffered the indignities, we propose to pass this scene by in silence. Suffice it say that we have no word of praise to utter and no sympathy whatever with anything done by French sailors or their miserable rolling old tub on the English Channel. We do not feel at this moment even a kindly spirit toward anything between France and England; but the capital of England is all right, and to London we ask you to look.

Your first impression may not be particularly flattering. Indeed you may have to wait two or three days before you get a fair glimpse of London. In such a case you will

do well if you see things a half a block distant; and it would be nothing strange if you failed to even see the sun for a day or two. But do not be discouraged; London is a reality, and it will prove to be all right in the end. Its dimensions and beauty will grow upon you as the days go by. It is sometimes better to become familiar with great scenes by degrees than to have them burst upon your vision in their full splendor. Years ago we heard a friend say that she had tried three times to read one of Dickens' novels, but had never been able to get through the London fog in the first few chapters; and so the beauties of that story were never appreciated by her. Possibly she was not persistent enough in her effort; and possibly Dickens overdid the fog business in an effort to shield his readers from too sudden a revelation of the glories of London. One thing is certain in London—and that is fog. There seems to be a conspiracy between fog and smoke, to blot out the sun and so hide the splendors of this great city. But such a thing is entirely out of the question in the long run, even by this most formidable combination. To be sure the struggle is a hard one; and the city takes on a fantastical and wierd appearance, with the throngs moving about as in a haze of misty moonlight, while the sun gets red in the face in his effort to give light to London. Nothing like victory came to him the first two days of our stay in the city. The nearest approach to a conquest came each day about one hour before he must sink to sleep beneath the western hills; but before he could again climb the eastern sky the fog always received strong reinforcements and victory seemed as remote as ever. The buildings drip with smoky water and the streets are soaked with fog as with rain, while umbrellas make a canopy over the heads of every crowd on 'bus tops as far as you can see,—say half the length of one building. London is unique in being the worst befogged city on earth; and none but our own American Pittsburg can beat it for smoke.

Another unique thing in London is the great box bill-boards on wheels, doing the work usually done by electric cars in other modern cities. But we had nearly forgotten that London is not a modern city. Its foundations were laid away back in the prehistoric days of old, and its story is older than that of the English race. One Christopher Wren, far back in the dim past, laid the foundations for much of this mighty city, and most of the substantial architecture of her palaces is charged to him to-day. His name and picture stare you in the face in every museum, and at every turn on the streets. His grasshopper still sits perched in air on the topmost pinnacle of the Royal Exchange, to keep London posted as to the direction of the wind. Christopher was once a little foundling babe, and a grasshopper led to his discovery in time to save his life. What a narrow escape London did have once! If that grasshopper had not hopped just as it did, who would have built Saint Paul's and Windsor, and Buckingham, and all the other great buildings? But we have digressed. The omnibuses of London are different from any other street cars in the world; we leave out that word "modern" this time, since it caused us to wander away from the subject before. There is many a street in London like that unfortunate word—a regular switch-off, to lose you in a maze of

streets. But the omnibuses are not misleading. They are regular encyclopædias of knowledge. Every available spot from axle to top rail is occupied by some glaring advertisement, and stuck on a stick above all is a sign of "space to let," with directions as to what office you must apply in case space is wanted.

Riding with the crowds that throng the tops of these buses, you seem moving with a regular kaleidoscope of everchanging "ads," such as "Pear's Soap," "Nestler Milk," and all the American "Pinkham's" and "Douglases" and "Winslow's" *ad infinitum*. It beats the newspaper "ad" clear out of sight. You can't fold the thing up and put it away, and you can't turn away from it, for it surrounds you on every hand. I wish they would send a string of these buses through France and Italy until French and Italians would put Pear's soap in some of their hotels for use of guests. Next to the box bill-boards on wheels come the footmen, or walking bill-boards. You see them every morning, fifty to a hundred of them, as far as you can see—when there is no fog—walking just so far apart, with great bill-boards saddle-bagged over the shoulders, all uniform in size, and in subject matter just the same. It was a novel sight, and we thought it might be a good hint as a solution of the "tramp" problem in America. After all said and done, these London omnibuses are wonderfully convenient. They stop at any instant to take you on and let you off, and carry you anywhere for two pence. The streets are crowded with them, and you never have to wait long for a ride. We really enjoyed the fantastic, unpicturesque, but everywhere present, London omnibus.

Everybody tells you about the House of Parliament, Marlborough House, and St. James' Palace, the fine parks of London and her pleasant boulevards and hustling business marts, and we need not repeat what everybody tells;—this is a maxim taught us in childhood. The London Tower told us its sad old tale of woe at every turn. Every room is vocal with its relics of feudal days, revealing secrets that have filled the world with awe. Murdered princes and beheaded queens and starving prisoners are in evidence all along the ages. There is a sadness in the very air, all about the spot where Lady Jane Grey and Mary Queen of Scots laid down their lives. The armor and swords of the bloody men of those days speak with no uncertain language concerning the spirit of their times. England has a great history, some of which must bring the blush of shame to her people of to-day, and of some of which she may justly be proud.

The pleasant trip through their fair country was full of interest to us. Nowhere in all our travels have we found farms so well kept, with hedge rows so trim and every available foot of land so well tilled as in England and Scotland. The fields seemed to wear a more velvety green than in any other land, and such droves of fine cattle and splendid flocks of sheep we seldom ever saw in any country. The finest little nook in all the land is by Shakespeare's home at Stratford-on-Avon. Our visit to Windsor Castle and Eton College near by was a rare treat, and at eventide we were permitted to drop off an hour or two at the famous old Warwick Castle, one of the best preserved of all those ruins of feudal days. The traveler catches many a

glimpse of these ancient ruins in a trip through England and Scotland. One night spent at Leeds, after a short stop at Birmingham, brought us through the country of Sir Walter Scott for a night and day in Edinburgh. The famous castle and monuments and the university were points of interest. It was also our pleasure to sleep in the home of Walter Scott's mother in Edinburgh. After a short stay in Glasgow and a visit to the great University of Glasgow we found ourselves roaming over the fields where Robert Burns plowed out the mouse and found the daisy. The day was filled full of dreaming in the land of "Bonnie Doon" and near the home of "Highland Mary." Night found us in Dumfries, where he spent his last years, and we stood in the room where he died, and where his "Jeane Armour" reared his children and made her home for thirty-eight years. After standing by the tomb wherein sleep the ashes of the poet and his wife and children, we bade adieu to the bonny fields of Scotland and arrived in Liverpool Thursday evening, April 24th, ready for the good ship Celtic, waiting there to take us home. She weighed anchor at 4.30 and set her keel toward the Atlantic on April 25th. Beautiful has been the homeward sail thus far and the weather perfect. The days drag slowly, even though she speeds well away on the homeward journey. Nearing the shores of our own dear native land we are anxious now for the glad moment to come when we can be with loved ones at home. One more night at sea and the journeyings of the "Prex Party Abroad" are ended.

MAY 2, 1902.

NEWS OF THE WEEK.

A sharp discussion on the observance of the Sabbath took place at the Conference of the Rabbis in New Orleans last week. The orthodox Jews are urging that the Sabbath be given up and that Sunday be accepted as a day of rest, as a matter of convenience, since Sabbath-keeping entails loss of business. The question is likely to become still more important as the discussion goes forward.

As the summer approaches it is gratifying to note that the city of Havana, Cuba, which was formerly so unhealthful and such a center of the cholera scourge, is now one of the healthiest cities in the world for its size. The sanitary management under American occupation has changed a pesthole into a desirable place of residence.

The General Presbyterian Assembly convened in New York City on Thursday, May 16. We hope to give a summary of its proceedings next week. It is to be an important session. The retiring Moderator, Dr. Minton, preached the opening sermon upon "The Enduring Mission of Presbyterianism." Dr. Henry VanDyke was elected Moderator out of a group of five candidates. Six hundred commissioners responded to the roll-call when the Assembly organized.

The absorbing subject for the week has been the terrible volcanic eruptions in the West Indies. The extent of these disasters is almost, if not quite, unparalleled in the history of the world. At this writing volcanic activity continues, and full details as to the loss of life and the destruction of property are not yet at hand. The first disaster, as we noted last week, came with the eruption of Mount Pelee, on the island of Martinique, May 8. St. Pierre, the leading city

in the French West Indies, was overwhelmed by this eruption with almost instantaneous destruction. It is now reported that the Governor of the island, Mr. Mouttet, believing that there was no great danger, had placed a force of soldiers and police around the city to prevent the people from leaving it because of their panic. At all events, the city was destroyed, very few people escaping. The number of deaths at St. Pierre and on the island will probably surpass 50,000. The eruption seems to have been accompanied by a cloud of poisonous gases, by which thousands were suffocated instantly. Many of the bodies appear as if covered with "burning sealing-wax." Another report says: "The services of doctors are not required, as there are no wounded persons." The streets of the city are two feet deep with ashes and cinders. Nearly all the woodwork of the city was destroyed by fire.

It is reported that on the neighboring island of St. Vincent several thousand people have been killed by an eruption from the volcano Soufriere, which followed that of Pelee. The extent of the devastation on that island, as in Martinique, is yet unknown. There is a great demand for relief, and the United States Government, and also private individuals, have been among the first to make a prompt and liberal response. On May 12 President Roosevelt sent a message to Congress recommending that an appropriation of \$500,000 be made toward the relief of the sufferers. Vessels of war loaded with provisions have been promptly despatched to the scene of the disaster. It is too early to give any full details of the extent of these terrible scenes. Up to this writing—May 16—each daily report has added to the horrors of the situation, and it will be many days yet before the facts are fully known. Eruptions continue in both Martinique and St. Vincent, and soundings made off the island of Martinique show that the ocean bed has sunk at least 3,400 feet. The Carib Indians, of whom about 2,000 were left on the island of St. Vincent, have been destroyed by the eruption. This is the last remnant of the Indians found on the island by Columbus 400 years ago. Volcanic eruptions are reported from Central America and Mexico, and Mount Vesuvius in Italy is unusually restless. All these disturbances seem to be associated with the eruptions beginning in the West Indies. The month of May, 1902, will go down in history as the record-breaking month in the matter of volcanic disturbances.

The discussions over the Philippine question in the House of Representatives, during the week, have been sharp, approaching to bitterness in some cases.

The Ocean Grove Camp Meeting Association, at Asbury Park, N. J., through an old-time agreement with the railroad, still refuses to allow trains to stop within one mile of the Asbury Park station on Sunday. It is said that "nine-tenths of the city desire the Sunday trains," but the Association compels the road to abide by its ancient contract.

Alfonso, the young King of Spain, having reached his majority, has taken the place of his mother, the Queen Regent, at the head of the nation.

The conflict between the coal-miners and the coal-mine operators, which has been ripening for some time, culminated in a strike, ordered by the United Mine-Workers, on the

15th of May. This means that 45,000 workmen, which may include engineers, firemen and pump-runners, have ceased from work until their demands are complied with. The mine operators announce their determination to remain firm. The struggle may be a long and severe one. It is said that the miners have been preparing for this for the last eighteen months. The demand made by them includes higher wages and shorter hours of work.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, May 11, 1902, at 2.15 P. M., President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, Stephen Babcock, D. E. Titsworth, L. E. Livermore, A. H. Lewis, F. J. Hubbard, W. M. Stillman, T. L. Gardiner, J. A. Hubbard, J. M. Titsworth, G. B. Shaw, W. C. Hubbard, C. C. Chipman, Corliss F. Randolph, O. S. Rogers, Esle F. Randolph, A. L. Titsworth, and Business Manager J. P. Mosher.

Visitors: L. G. Waite, H. H. Baker.

Prayer was offered by Pres. T. L. Gardiner, of Salem, W. Va.

Minutes of last meeting were read.

The Committee on Distribution of Literature reported that the questions arising from a recent ruling of the Post Office Department at Washington in regard to the rate of postage for mailing the "Sabbath of Christ" had been adjusted and the publication admitted at second-rate class of postage.

The Treasurer presented the usual financial statement.

Correspondence was received from Secretary O. U. Whitford, C. B. Hull, and J. T. Davis in reference to the employment of the latter in work on the Pacific Coast, and on motion the matter was taken from the table, and it was voted that in view of the correspondence and the pledges to the Society, we concur with the Missionary Society in this work according to the plan adopted at the January meeting of the Board.

Voted that the Treasurer be authorized to furnish the means when needed for one-half the traveling expenses of Bro. Davis to California.

Correspondence from Rev. A. P. Ashurst reported the distribution of 24,500 pages during the past month. Correspondence was received from C. H. Green in regard to printing tracts in certain foreign languages, and pursuant thereto it was voted that the Publishing Agent communicate with publishers and ascertain the best terms to be secured on such publications.

Minutes read and approved.

Board adjourned.

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

TRACT SOCIETY.

Receipts for April, 1902.

Mrs. Geo. Stillman, Coudersport, Pa.....	\$ 1 50
Mrs. D. E. Titsworth, Birth-day gift, in memory of Charles Potter.....	15 00
Sale of old motor.....	140 00
Woman's Executive Board.....	52 50
Seventh-day Baptist Memorial Fund, Tract Society Fund.....	13 03
" " " " D. C. Burdick, bequest.....	68 03
" " " " Geo. H. Babcock, ..	55 09
Churches:	
New York City.....	33 63
Nortonville, Kan.....	24 77
Milton, Wis.....	13 81
Boulder, Colo.....	2 85
Hammond, La.....	3 85
Albion, Wis. church.....	2 75
" " Sabbath school.....	8 17
Plainfield, N. J.....	31 48
First Alfred.....	23 21
Friendship, N. Y.....	9 00
First Genesee.....	10 00
Rotterdam, Holland.....	2 00
Total	\$ 510 67
Publishing House Receipts.....	733 71
Loans.....	1,000 00
Total	\$ 2,244 38

E. & O. E. F. J. HUBBARD, *Treasurer.*
PLAINFIELD, N. J., May 8, 1902.

THE SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.

Several inquiries having come to the officers regarding the Sabbath Evangelizing and Industrial Association, it seems wise to make a brief answer in these columns.

Mr. and Mrs. Booth have started on their way back to Africa in the employ of the Seventh-day Adventist Conference, with a view of working out from Natal as a center. As this would ultimately bring their work in proximity to ours, the Adventist brethren have kindly made the Sabbath Evangelizing and Industrial Association Board an offer to take over their work if they wish to sell, and they are negotiating the matter. When the negotiations are concluded, whether they result in a sale or otherwise, a full statement will be sent to all the stockholders. While the negotiations are in progress, any public statement is manifestly out of place, and any that have been made are wholly unauthorized. Meanwhile, those who have not yet paid for the fourth series of stock should not delay in forwarding their dues to the Treasurer, since the plans of the Association have been based on a receipt of all the dues; and, even if a sale is made, the money will be needed for the return passage of Mr. Bakker and to meet the notes of the Association.

DAVID E. TITSWORTH,
President of Sabbath Evangelizing and Industrial Association.

HONOR TO PRESIDENT GARDINER.

Monday morning, May 12, 1902, dawned bright and beautiful; it was a typical May morning. The atmosphere was fragrant with the odor of spring blossoms, and there was vigor and health in every breath. A telegram had reached Salem, West Virginia, announcing that President and Mrs. Gardiner would arrive on train 3. The students of the College were alive with excitement, making arrangements to welcome them. When the train arrived at 10:40 A. M., a large company of students and friends crowded the platform. As the President came down the steps of the car, the College yell was given with great energy. Before this had died away, "The West Virginia Hills" was sung with great enthusiasm, the company being led by Professor Kemper. Professor S. B. Bond, Acting President of the College, and Pastor E. A. Witter escorted President Gardiner to a large chair which was draped with the American flag. A procession of about one hundred students was then formed, led by the village band, and the chair which was provided with strong handles was lifted to the shoulders of four students, a relay of four others marching in front. The teachers of the College formed a body-guard about the President, while the citizens and friends filled up the procession in the rear. Thus they proceeded up the main street, which had been cleared of teams for that purpose. The band discoursed several pieces of music during the march, and many acclamations of joy were given to the President by his friends, welcoming his return as he was thus borne in state. The procession halted at the President's home, from the piazza of which he made a very interesting speech, recounting some of his experiences on his memorable trip through the Holy Land and Europe. An informal reception and hand-shaking followed, after which the company dispersed. At 8 o'clock in the evening a large company of

people and students gathered in the chapel. The President was escorted to the hall and stage by the class of 1902. After music by the College orchestra, Professor Kemper made an address of welcome in behalf of the students and faculty. Rev. E. A. Witter followed this by one in behalf of the church, and Professor S. B. Bond spoke in behalf of the Board of Trustees and the people of the town. To all this President Gardiner responded, giving some amusing reminiscences of his journey. When he came forward to speak, the audience rose and gave him the Chataqua salute. After the speech-making came a pleasant social hour. Every one connected with the College feels strengthened for their work because of the President's return. That many years of usefulness may be added to his life and his capacity for work, is the earnest desire of the friends of Salem College.

A PARTICIPANT.

THOSE SUNDAY BLUE LAWS.

In 1887 the Massachusetts Legislature revised the laws of the state in regard to the observance of the Lord's-day in order to make the laws correspond to public sentiment. Things which hitherto had been prohibited were permitted in the way of occupation and trade on the ground that the public necessity required it. But in 1895 it was found advisable to permit the sale of tobacco on Sunday. This also was put on the ground of necessity, for tobacco was held to be as necessary for some people as food is for others.

Now it is claimed that a further adjustment is necessary between the law and public opinion, and that the people require the sale of ice cream, soda water and confectionery on the Lord's-day. The petitioners appear to be those who wish to sell rather than those who want to buy, and they constitute a special class of traders—druggists and newsdealers. But the pretense of necessity has been dropped wholly. During the argument in the House in behalf of the bill it was never urged that it was necessary for the people that they be allowed to buy these articles, but there was plenty of ridicule of "the blue laws" and much emphasis upon the sentiment of the people in favor of the desired change. The vote on the bill was 112 in favor to 17 against.

These facts show the rapid deterioration of the public sentiment regarding public observance of Sunday during the last fifteen years. Now that the stage has been passed of insisting upon the necessity of the sale of any article, it would be no great change to admit the free opening of all stores on Sunday. Under the standard just set up there is no place where the line can be drawn. The only requisite for the total obliteration of the day of rest is the demand of a sufficient number of people that stores be opened.

Whatever theory of the Sunday be adopted by the statesmen arguing the case in the abstract, the plain truth for the people as a whole is that they regard the weekly day of rest as a divine institution, and that the only works to be permitted on that day are those of necessity and mercy. We have passed the point of insisting upon this standard. Are we not bound to return to it? The question to be answered practically by each person who helps to make public opinion is this: "As a matter of obedience to the God who established the day of rest and worship, and in the interest of such a day for all the people, am I not willing to forbear purchasing those things which are not a necessity for me?" If the impulse to Sunday-observance is put upon the person as something from within, which he renders gladly and lovingly, as due to a personal God, and is not forced by outside pressure which he would like to break just for the sake of asserting his individual power, then it is quite possible for the sentiment of the community to reach the point where it will say: "We are glad to recognize our duty and we will obey."—Congregationalist, May 10.

Missions.

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

IS THERE a decline or decay in the spirit and act of pure benevolence in the churches and in the people? There appears to be, for there is a falling off in contributions for the support of Christ's cause. There is a cause for everything. There are several causes for the decline of pure benevolence. Christian people are too worldly. They are setting their hearts on riches. Too many are lavishing their money on worldly pleasures which do not satisfy the soul, but sap spiritual life and power, real happiness and enjoyment. Such have no heart or interest to give for the advancement of Christ's kingdom. If the churches or missionary societies could have one-half of the money that Christian people and church members are lavishing on fashionable follies, worldly pleasures, questionable amusements, they would have much more means to carry on the work of Christ and salvation in a sin-cursed and lost world than they do have. We believe that one of the most potent causes of the decay of pure benevolence is the many clap-trap methods which the churches employ in getting money from the people to support the church, the cause of Christ and benevolent objects. There are bean suppers, turkey suppers, poverty suppers, church theatricals, tableaux, charades, personations, fish ponds, post offices, questionable amusements, etc., etc., to catch the nimble dime. These do not beget the spirit and act of pure benevolence. People pay for what they get. They go to enjoy themselves and pay for the enjoyment. These methods sap and dry up the spirit and act of benevolence. We most thoroughly believe in Christian people and church members taking the money right out of their pocket-books as God gives them the ability and give it direct for the support and advancement of Christ's kingdom in the world in all its departments of labor and benevolence. We believe in tithing, and practice it. There is no doubt in our mind that if the churches and Christian people would abandon these clap-trap methods, and give directly, tithe it, the spirit and act of pure benevolence would wonderfully rise and grow.

THERE are three great elements in the Christian religion: love, faith, works. Love is the basis of it. Love is the bottom and top of redemption. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Christ's love and sacrifice will do us no good unless we accept him as our Saviour and Redeemer. He that believeth on him shall be saved. Faith is the ground of salvation. But love and faith beget works. They are the mainspring of Christian service. Faith without works is dead. Works without love and faith as the motor power will not be acceptable to Christ; they will not advance salvation and righteousness in the world. The world wants and will have a concrete religion. A religion of deeds. There is too much religion of creeds, too much religion of words. The world is sighing and crying for sympathy, love, confidence, helpfulness. Too many put all their religion in some pet belief. They cannot nor do not feel, think and act beyond it. It is their turtle shell. They are narrow, not

broad, exclusive, not inclusive; repelling, not attracting. They have not the great breadth of Christly love, the faith that accords sincerity to others, and the works that are as broad as humanity. We have Christian words, teaching, in large measure. There are enough sermons preached in a year to save the whole world if they had saving power. There are enough sympathizing, loving words spoken in a year to dry up a sea of tears, but what the world needs most is a religion of doing, of loving, sympathetic and helpful deeds. What are you doing for Christ and the salvation of lost men? What are you doing to help men to be better? What are you doing to make others happy? What are you doing to help men in the hard and crushing experiences of life? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

THE CONVICTION OF RIGHTEOUSNESS.

Conviction of righteousness has somewhat of a new, strange sound. It has not the familiar ring of those other well-known words which we have heard from our childhood—conviction for sin.

Who ever preached or heard a sermon on conviction of righteousness? What church has ever made it an important doctrine? And yet it is equally Scriptural and fully as important as the other truth which is so often presented. The Master said, in that last talk with the disciples, that when he should be no longer visibly present the Spirit of Truth should take his place and should convict men of sin and of righteousness.

The first of these we know about very well. It has been one of the aims of preaching throughout the Protestant church to convict men of sin, to make them feel their real condition, to arouse a deep sense of sorrow for sin and a crying out for help. It is, of course, clear that no man can be saved from his sin until he is conscious of it and until he has come to loathe it.

But there is perhaps nothing so hardening as just a sense of sin and nothing more. Drive a man into his sin and leave him there, and you have only increased his trouble and hardened his heart. Many a man has given up in hopeless despair when he has felt nothing but his load of sin. Just here comes Christ's other great word—he shall convict you of righteousness. It is not enough to show a man what he is—he should also be made to see what he might be. Let him feel his sin, but let him also be smitten with a glorious vision of his possible life of righteousness. Open his eyes to see what life ought to be.

But where is he to get such a vision, and what gives a conviction of righteousness? Just the triumph and power of Christ's life—"it is because I am going to the Father." He has made it perfectly clear that it is possible to live in the midst of the difficult circumstances of this hard life and to go straight on to the goal with an unbroken sense of oneness with God. The world cannot defeat him. Misunderstanding cannot baffle him. The cross cannot break his power. The grave cannot hold him. He goes to the Father and becomes forever the world's great high priest by the power of his endless life. No man need stay in his sin, for here is the way out into new life of unlimited possibility.

What does his love mean? It means that

we are to live no more unto sin, but unto him who has loved us and given himself for us. We are to be righteous, as he is righteous. We are to be holy as he is holy. We are to be changed by beholding until the "image" shall begin to show in us. Well, surely any man who has that hope in him, who has been "convicted" by that outlook of life, will rise up a different man, and go to living with a new sense of manhood.

We are so little and petty and shrunken mainly because we have never been convicted by a vision of righteousness. We have lived our small lives because we have never caught glimpses of the great life. How the country boy lives contented with himself until some day he sees the easy grace and natural power of some trained and cultured youth! At once he becomes conscious of his own awkwardness and ignorance, and he resolves to go to work and "be somebody." So the narrow, selfish soul lives on in its shut-up and windowless life until some day he sees what Christ is and what he might be if joined with him. At once he becomes conscious of his defects—he is convicted of righteousness—and he goes out to realize himself. The moment we begin to love some great object and to know that we are loved in return, we begin to feel our weakness and imperfection, but then follows our sense of power, which our love gives us, to be more and to become all the loved one wants us to be. Here is the transforming power of Christianity. Christ's love makes us see our sin, but it makes us want to leave it for him.—The American Friend.

ALFRED UNIVERSITY.

The Rev. E. M. Deems, Ph. D., Presbyterian pastor at Hornellsville, N. Y., and son of the late Rev. Dr. Charles F. Deems of New York City, has just completed a course of five lectures before the Theological School, upon such subjects as The Origin of Man; The Origin, Nature, and Consequences of Sin; The Way of Salvation or Doctrine of the Atonement; and The Second Coming of Our Lord. In the first lecture Dr. Deems held that man came from the hand of God and bears his Maker's image, even though it may yet be proved that in body he is the product of long evolutionary processes. In the last lecture the related New Testament passages were grouped under three heads, The First Advent; The Coming in the Holy Spirit; and The Second Advent. The audience was specially interested in and edified by the last discourse. Dr. Deems is a wide and studious reader. He is conservative, but his conservatism is tempered by open-mindedness and the spirit of progress; and therefore, he is ready to welcome any newly discovered truth. We would again express our appreciation of the goodwill and friendship for Alfred manifested by these Hornellsville pastors, the Rev. Messrs. Wilber, Lang, and Deems, in these lectures and in other ways.

A. E. MAIN.

ALFRED, N. Y., May 13, 1902.

SHE HAD TO DIET.—A small colored girl went to a drugstore and said to the clerk, "Ma mammy wants some o' de handsomest dye ye got."

"The handsomest?" repeated the clerk. "Well, I don't know. What does she want it for?"

"She done got de misery in her stummick, and de doctor say she must die it; and she say if she hab got ter dye it she want it a handsome color."—Judge.

Woman's Work.

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

PLANT A TREE.

LUCY LARCOM.

He who plants a tree
Plants a hope.

Rootlets up through fibres blindly grope;
Leaves unfold into horizons free.

So man's life must climb
From the clods of time
Unto heaven sublime.

Canst thou prophesy, thou little tree,
What the glory of thy boughs shall be?

He who plants a tree
Plants a joy;

Plants a comfort that will never cloy.
Every day a fresh reality.

Beautiful and strong,
To whose shelter throng
Creatures blithe with song.

If thou couldst but know, thou happy tree,
Of the bliss that shall inhabit thee.

He who plants a tree
Plants peace.

Under its green curtains jargans cease,
Leaf and zephyr murmur soothingly;

Shadows soft with sleep
Down tired eyelids creep,
Balm of slumber deep.

Never hast thou dreamed, thou blessed tree,
Of the benediction thou shalt be.

He who plants a tree
He plants youth;

Vigor won for centuries in sooth;
Life of time, that hints eternity!

Boughs their strength uprear,
New shoots every year
On old growths appear.

Thou shalt teach the ages, sturdy tree,
Youth of soul is immortality.

He who plants a tree
He plants love;

Tents of coolness spreading out above
Wayfarers, he may not live to see

Gifts that grow are best;
Hands that bless are blest;
Plant; life does the rest!

Heaven and earth help him who plants a tree,
And his work its own reward shall be.

QUINCY, Mass., furnishes a strong object lesson in favor of temperance; or if you do not admit that, it is certainly a remarkable coincidence. There has not been a saloon in the city in twenty years, and in that time while the population has increased 120 per cent, pauperism has decreased 12 per cent, and the amount of money deposited in savings banks has increased fourfold. Saloons and savings banks do not thrive on the same soil at the same time.

During a strike in a New England city not long since, the strikers received a bit of sensible advice from an unexpected source. The Bartender's Union of the city sent to the strike leaders a letter, the substance of which we give: "As a proof of our sympathy, we ask you to keep away from the saloons during this trouble. The attainment of your ends cannot be accomplished by violence, and that is sure to follow intemperance." In contrast to this was the experience during a strike a few months ago in another part of the country, when the saloons were thrown open and there was free beer for every striker. The result? Just what you might expect. In the first instance law and order were observed, while in the latter, violence reigned, heads were broken, arrests followed and fines and imprisonment were the result. Surely the advice of the bartenders bears the stamp of good common-sense, and we wish there might be more of such wisdom.

CHARITY IN THE EARLY CHURCH.

[We think this article should be ascribed to Mrs. A. R. Crandall, but there was no name on it, and the letter that came with it from a friend has been mislaid. If we are not right, will someone please correct us?—Editor of Woman's Page.]

The fall of the Roman Empire may be attributed largely to the indiscriminate distri-

bution of alms. Every Roman citizen, whether needy or not, had a right to receive five bushels of wheat monthly, to which were occasionally added gifts of oil, salt, meat and clothing. At one time during Cæsar's reign there were three hundred and twenty thousand recipients. This was not done in the spirit of charity, but in the interests of despotism and as a bribe to promote submission and avert revolution. This system led directly to a condition of indigence, dissoluteness, and debauchery which might threaten the safety of a nation well grounded in the principles of Christianity. Later records tell us that Rome founded hospitals for slaves and soldiers, and probably for gladiators, and schools for both boys and girls. Other instances of truly benevolent enterprises are not wanting to prove that the ancient world was not utterly loveless.

The teachings of Moses and the institutions of his time are a permanent testimony of the power of religion over heathenism, but the spirit of true beneficence had its birth with the advent of Christ, who, with love and "sympathy wide and deep as human needs," was in his life an abiding example, felt and followed through the ensuing ages. From healing the sick, the blind, and the deaf, feeding the hungry and giving life to the dead, from bringing back the fallen to a life of purity, to his agony in Gethsemane, his life was one continual sacrifice of self to humanity. The effect of his infinite love was immediate as well as far-reaching. His disciples, imbued with the spirit of their Master, took up his good works, and the circle of ministering women which surrounded him was a prototype of the important place which has been occupied by women in charity and in the Christian church down to the present time.

It must be admitted that charity was perverted into selfish purposes, for in the Middle Ages alms-giving was believed to be a means of salvation; "the giver sought in this way to atone for his sins and secure heaven;" but as selfishness and love cannot breathe the same atmosphere, the love of man for man came to be the mainspring of benevolent acts.

The extravagance of the Roman nobility brought penury to the people. In the middle of the 4th Century the almost incredible sums of \$2,000,000 and even of \$4,000,000 were spent on a single feast, and officials were constantly devising means of raising money to meet these demands. The responsibility of relieving the pervading misery rested entirely upon the church, and called for broader and more extensive methods of alleviating the distress of the thousands who clamored for help. "New sources of supply had to be opened up. One of these was found in legacies. The ancient laws which permitted bequests to certain gods and temples were transferred to the church, just as formerly it was a custom to leave bequests to friends, to eminent men, and above all to the emperor, so now it became a custom to leave something to the church. In old Rome it was almost regarded as high treason to forget the emperor in a will. The same feeling now existed in reference to the church."

In this we have a precedent for the modern forms of benevolence which come to us in bequests to the church and to benevolent institutions, and in endowments for educational purposes.

Later the forms of charity became more numerous. Many private individuals devoted themselves and their wealth to the poor and needy. Captives of war were ransomed, and prisoners were relieved of unnecessary suffering. The number of women who in the centuries which followed gave their lives to charitable purposes is notable.

"About 370 A. D., Bassilius founded the famous hospital of Cæsarea. It assumed the form and almost the dimensions of a town. A church stood in the center and around it were houses arranged in the form of streets for the poor and sick, for the different officials and servants, and also for workshops."

The study of early Christian charity may be not only an inspiration to Christians of the present day, but there is much in it to imitate with regard to methods and unity of organization. Christ's admonition, "The poor ye have always with you," echoes through the ages, reminding us to give not alone of material substance, but of love and sympathy to his needy ones, trusting in the assurance, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

THAT charity alone endures which flows from a sense of duty and a hope in God. This is the charity that treads in secret those paths of misery from which all but the lowest of human wretches have fled; this is that charity which no labor can weary, no ingratitude detach, no horror disgust; that toils, that pardons, that suffers; that is seen by no man and honored by no man, but like the great laws of Nature, does the work of God in silence, and looks to a future and better world for its reward.—Sydney Smith.

A WRITER in the New York Tribune gives the following excellent advice to girls: "An essential element of good manners is self-control. Not to say the thing that leaps to the lips first, to choke down a bright speech that is at the expense of a companion, to stifle the first desire to say 'no' when a plan is eagerly proposed, to put aside a book when one's company is needed, to enter pleasantly a game that does not particularly attract, to suppress an inclination to criticize—these are only a suggestion of the almost numberless ways in which the control of self increases one's ability to please. It goes a great deal deeper, too, girls, and it is a good beginning to practice it in the lighter side of life. Write out this sentence in plain text on a card, pin it on your dressing bureau and take a bit of its meaning every day: 'He that ruleth himself is greater than he that taketh a city.'"

CLIPPINGS FROM "GOOD CHEER."

If the world looks dark it may be for the reason that your own lamp needs trimming.

SUCCESS is a part of, not a reward for, industry.

A FLOOD of tears cannot alter yesterday but smiles may joyously change the current of to-day.

THE cheerful heart makes its own blue sky.

IT is not beauty that makes a happy home, nor fine furniture, nor plenty of good food. It takes a sweet-natured and a comfort-distilling tongue every time to imbue four walls and a lot of upholstery with a soul.

PETER H. VELTHUYSEN.

E. K. CARTWRIGHT.

'Twas a life of sweet surrender
That our brother gave to God;
While our hearts with grief are tender
Let us walk the path he trod.

To his Master he devoted
All the talents of his life,
And his sacrifice was noted;
God has used him in the strife.

Joyfully for service ready,
Whether it be great or small;
With a faith and purpose steady,
He obeyed his Saviour's call.

Glad he bore Christ's word of healing
Wheresoe'er his lot might be,
Whether to our hearts appealing,
Or to those beyond the sea.

One's own life give for another!
None than this hath greater love.
Was not this the gift our brother
Offered e'er he went above?

He who goeth forth with weeping,
Bearing with him precious seed,
Shall rejoice in time of weeping,
Is the promise which we read.

May each ready heart beholding
See his purpose through it all,
Feel his tender love enfolding,
Lest one little one should fall!

May our faith behold the glory
Which this martyr soul has won,
And our lives take up the story
That in his was just begun!

That at last it may be finished,
And we, too, be called above,
There with number undiminished
Still to serve in joy and love.

ALFRED, N. Y., May 1, 1902.

MEMORIAL SERVICE FOR PETER H. VELTHUYSEN.

The memorial service for Peter H. Velthuysen was held by the First Alfred church, of which he was a member, Sabbath morning, May 3, 1902. The room was crowded, extra seats being brought in. A special anthem was prepared for the occasion, and Miss Middaugh sang as an appropriate close of an impressive service, "Thy Will be Done." Pastor Randolph read 2 Tim. 4: 6-8; Rev. 7: 9-17; 14: 12-13. Dr. Main led in prayer, tenderly remembering those in sorrow. The pastor said:

"We are gathered to-day to pay the tribute of love and honor to the memory of our brother Velthuysen. It is fitting that a part should be borne in this service by Miss Susie Burdick, who has already given several years of her life to service upon the foreign field, and who expects to return to that service again. It is fitting that we have a message also from Dr. Main, the Dean of the Theological School in which our brother was a student, and for many years the Corresponding Secretary of the Missionary Society, under whose direction our brother went out to his work."

Miss Susie M. Burdick said:

"This morning we recall Peter Velthuysen's own words spoken on the occasion of his consecration to the African mission: 'If I should lose my life in the work in Africa, do not think it was a mistake for me to go. Christ gave his life for others and he said, "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it;" and we wonder now that he has lost his life in Africa, if we can claim the comfort of that promise. Will he find his life? Has he found his life?"

"How can we know that he lost his life for Christ's sake? I have wished again and again that I could recall his words at the Friday evening meeting before he went. I know they were the words of a true soldier who, so far as was possible, had taken into careful consideration the coming campaign, and counting all the cost, deliberately determined to undertake it. He gave his life for Christ's

sake, and he gave it joyfully. The change that came to him was one evidence. We have known him as an earnest Christian brother, who went in and out among us doing good, and when it was decided that he should go to Africa many of us were surprised to find how dear he had become to us through his loving, humble, devoted ministries both here and in the outlying districts. But when this call came to him there also came to him a new dignity, a new and closer fellowship with Christ and a deeper love. His heart seemed to be enlarged toward all, and it was touching to see his tenderness, particularly toward his schoolmates, and his deeper interest in their spiritual welfare.

"As we look back it may seem to many that there were mistakes in his being sent out as he was, and the question arises whether it is right, where possibly error of judgment has entered in to say that it was God's will for him to thus lose his life. We must remember how much easier it is to see errors of judgment in looking back at an event than in looking ahead, and we should realize, too, that we must take risks for Christ's sake. We do that in every other line of life; why not for Christ? Every Christian, in, undertaking such a mission, must ask himself three questions: Is there need of this work? Can I meet the need? Is it God's will for me to do this work? And having answered these questions, the rest is to be left in God's hand. We know that our brother met and answered these questions, and he went leaving the issue in God's hand. We honor his memory and we honor Christ by not dwelling upon the possible mistakes. He certainly gave his life for Christ's sake.

"And has the promise been fulfilled to him? Those who knew him have no doubt that he met the conditions of everlasting life, and we rest in the assurance that he has entered into life eternal. Shall he not find his life too in our lives? Shall not the lives of us who have known him become more earnest, devoted, loving and useful because we have known him; the spirit which controlled him enter more fully into our lives? Think for a moment how much better, infinitely better, to lose one's life as our brother has done for Christ's sake, than to seek our own safety, our own pleasure and ends, only to lose all at last."

Dr. A. E. Main said in outline:

"The event toward which our minds and hearts are turned to-day is strangely sad and mysterious; but it need not rob us of hope, if we believe in God, and are sure that infinite power, wisdom and goodness are over all things.

"In connection with our Civil War, a war of mingled patriotism and passions, half a million men were killed or mortally wounded, and a million more or less disabled; but we have not yet ceased to glory over the achievements of that awful conflict. A soldier of the cross has fallen in battle for the freedom of souls; but shall the war stop?"

"A husband and father was drafted into the army, but a young man offered to go in his stead. Over the grave of the noble fellow the grateful man had written, He died for me. As the men and women, boys and girls, of Ayan Maim shall speak the name of Peter Velthuysen and visit his grave, let them learn to say: He died for me; and be lifted to higher ideals of the Christ and the religion he so devotedly loved.

"Our own faith ought to stand the test and come forth all the stronger. Men go to foreign lands and unhealthy climates in the interests of politics and commerce, at the risk or cost of many lives. Our brother went for the kingdom of God and to promote heavenly riches; we lament his death, but shall we cry, Let us do no more? Business men, who, as a rule, are wise and successful, not infrequently invest to their great loss, but the fair-minded are disposed to say, Such experiences must now and then be expected in business careers. Large sums of money are spent on costly churches and elegant homes, and not many condemn this. Of our small contributions for gospel work in heathen lands shall the cry be, Oh, what waste of money! And when consecrated men and women, with thought and prayer, and sometimes with tears, make investments for educational, moral, and religious ends, and the movement seems to be a failure, shall there be the cold and cruel judgment: How stupendous a blunder! They ought to have known better?"

"As Colonel Ellsworth and his Zouaves were marching through Alexandria, Va., he saw a Southern flag flying from a hotel, and commanded that it be hauled down. The command being disobeyed, the brave but rash young officer started to pull it down himself, and was met and shot by the owner of the hotel. We called Colonel Ellsworth a fallen hero. Peter Velthuysen went forth under the gospel banner and cried, Down with the flags of ignorance, superstition and immorality! He was loyal and brave, but I think rashly unmindful of some limiting conditions. Nevertheless he was a hero in heaven's sight, for even rashness hallowed by such consecration must have a place in the advancing kingdom of our Lord."

Pastor Randolph said:

"It was thirty-one weeks ago to-day that we met in this church to set apart Peter Velthuysen to his important and perilous work on the west African coast. That was a memorable service in the history of our church. The Scripture reading describing Jesus as sending the seventy out before him into the cities and places whither he himself should come; the earnest prayers, for God's guidance and blessing; the heart-felt messages of God-speed from representatives of the University, the Sabbath-school, the Y. P. S. C. E., worldwide missions, and the church; the attentive stillness of the large congregation; the baptism of love and tenderness; the manifest presence of the Holy Spirit—all these went to make it an occasion whose memory shall be cherished forever. To-day we are gathered again—so soon—to pay the tribute of love and honor to the memory of our brave comrade, dead upon the field, buried in an African grave.

"Many hearts were stunned by the news when it came. Many troubled questionings have arisen. We need to remember the words of Brother Velthuysen which seem so prophetic now: 'If I should lose my life in the work in Africa, do not think that it was a mistake for me to go. Christ gave his life for others, and he said, "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."' These words have already been referred to, but they may well be quoted again, for they are the key-note of our service to-day.

"I have no feeling of censure at this time

toward anyone concerned. We need to learn lessons of wisdom and prudence—and we are learning them; but let us think rather to-day of this offering, which has been voluntarily, joyfully, unreservedly placed upon God's altar and which has been sealed and sanctified by God himself. Let us not forget the self-sacrificing service of our Boards. Let us not forget that this is our first missionary to die upon the field as the result of the perils of his work. Let us not forget that the movement to send someone at once to the Gold Coast was a movement of the people themselves; that the decision to go at once was Brother Velthuysen's own. Let us not forget that the one who encouraged him most in going would gladly have gone himself. Their cry for help was still ringing in his ears. Had the way been clear for him to do so, I feel sure that Dr. Daland would have offered himself for the work on the Gold Coast.

"How do they feel about it who love him best and who would seem to have lost most? Peter's own joy has already been spoken of. The three years midnight mission work in Amsterdam were full of stirring, happy memories to him. He was eager to be in some such service again. He wanted to be at the forefront of the battle. There came to him a new dignity, a new fellowship with Christ, as he prepared for his hazardous journey. His father expressed his joy and gratification that his son was counted worthy to be sent on such a mission, and that he was willing to give himself to the work. Freely his parents gave him. There is sorrow deep and heavy in that Holland home; but in the language of Gerard Velthuysen: 'The sure knowledge of Peter's entrance into the rest of God's people did much more than any other reason of consolation could to comfort us. We all are deeply afflicted, but the Lord sustains us.' A letter from a friend who was probably nearer than any other, breathes the same spirit as that which took our brother to Africa. You must go somewhere else than here to find faltering and complaining. How heavily the African people have lost! How Ebenezer Ammokoo rejoiced in his white brother and companion! He wrote of the evangelistic trip in the Akumfi district: 'Truly the sermons preached by Mr. Velthuysen were excellent in all their exposition!' Now in their deep sorrow and loneliness, he writes: 'However, you are not to discourage yourselves by the present disastrous incident. The bud may have bitter taste, but sweet will be the flower. Blessed are the dead who die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.'

"Peter H. Velthuysen was born in Holland June 18, 1874, the youngest of three children born to Gerard and Cluyt Velthuysen. He came to Alfred in February, 1892, to enter school. His home was here almost continuously afterward, except for the three years spent in Holland. It was not too much for the Sun to say that everyone in Alfred was a friend of Peter Velthuysen. He was the leader of the evangelistic band which held meetings in the school-houses about. May someone else be raised up in the place which he filled so enthusiastically and efficiently. His thought in coming here was to fit himself to be his father's successor. But he was eager to be in the thick of the fight; and, although a good student, it was hard to hold himself to the

long course of preparation necessary. He felt that he was not doing enough. Plans were frequently springing in his fertile mind which had to be given up because they would interfere with his education. He had more ambition than strength, and his friends often felt called upon to restrain his impetuous ardor, while recognizing his thorough consecration. Some months before the last General Conference he wrote to Dr. Daland, expressing a desire to go as missionary to the Gold Coast, if he was thought fit, but wishing the matter to be kept secret for the present. A consultation was arranged for between them and Secretary Whitford at the Conference. It was not till then that his pastor and teachers knew of his desire. We who knew him best felt the gravest apprehensions, and even then urged strongly that he be held back for ten months longer in order to prepare himself for his perilous mission. But the money had already been raised by popular subscription at Conference. The need was great. The question was left for decision to Brother Velthuysen himself. He decided to go.

"On Sept. 28 the consecration service was held. On Oct. 1 he sailed. He visited his home people, and embarked for the Gold Coast with their prayers and God-speed ringing in his ears. Sickness on the way reduced his weight from 147 to 111 pounds. He remained at Salt Pond to recuperate until the first week in January. Even here he was not content to be idle, but held street meetings. He spent a little time at Ayan Maim, and on January 20 went on an evangelistic trip to other villages. He was stricken down again, brought back to Salt Pond, and on Feb. 20 laid aside his work.

"From an intimate friend of his I have obtained the following items of interest: 'A few years ago—on his birthday—Peter consecrated himself fully to God; and his great desire was to be active in God's service, teaching and helping others to be better and happier. When he heard that Jacob Bakker had offered himself to go to Africa, he said that he had thought of offering himself for that work. When he heard of the great need in Western Africa—where he afterward went, took up the work and died—he said, "Don't we wish we could go?" In one of his letters after he had left Alfred he wrote that it was hard for him to go, and then he said something about being brave. I have often thought of what he said, that if he should lose his life in Africa, we were not to consider it a mistake that he went there. He was ready, willing and anxious to do for others, and finally gave his life for them. What more could he do? Christ said, "Greater love hath no man than this, that a man lay down his life for his friends." At one time he gave of his money that another might have suitable clothing to attend church; making a sacrifice himself. At another time I told him of an article I had read about a mission building to be erected in California, and he handed me fifty cents that he had just earned, to be sent for this purpose. He believed not alone in thinking, talking and preparing for work, but in active service also; and he was restless when not at work. He enjoyed reading and studying portions of Scripture, and exchanging thoughts concerning them with others. He liked to take a passage—sometimes a promise—and dwell upon it. One of these was, "All things, whatsoever ye shall ask in

prayer, believing, ye shall receive." He enjoyed seasons of prayer, often with one or only a few. He greatly desired the gift of the Holy Spirit, and the peace that passeth all understanding. Extremely sensitive himself, he was very considerate of the feelings of others. Having been told at one time that he had been harsh in speaking to the people when leading a meeting, he walked some miles to see about it. He had not intended to be harsh. It troubled him, and he wanted to make it right. He only wished to speak plainly and earnestly. He passed through dangers and hardships while working in the midnight mission in Holland.'

"We love to decorate the graves of our friends, but the nation has set apart, in addition to this tribute of friendship, a day when we shall all go and honor the memory of the soldiers who gave their lives for their country. "With shouts and cheers they marched away on glory's shining track; But ah, how long, how long they stay, how few of them come back."

"In a few days we shall carry our flowers to the cemetery, and our most noted men shall pay their eloquent tributes. These men were heroes, and our country owes them a great debt.

"Over yonder is the grave of a young soldier who was the first of his regiment to fall. It was a needless sacrifice, they say. His friends tried to hold him back. It was better to wait, and not uselessly imperil his life; but on he went into the storm of bullets, swinging his cap, shouting for the Stars and Stripes, and his last motion was a wave of his hand for the old flag. To this day they tell the story, the grey-haired veterans as they gather round his grave with moistened eyes. It was not in vain. Hundreds of boys are still thrilled by the tale. They love their country better because he lived—and died.

"To-day we gather in spirit round the grave of our first Christian Endeavor martyr. Impetuous he was, I grant. I would have held him back, if I could. But with steadfast, unfaltering eyes, he went into the malaria, the fever—and death. Far up the slope, under the blood-stained banner of the cross we saw him go, and our hearts stirred within us as that brave, cheery, ringing voice came back to us, bidding us come on. He has fallen upon the field, but not in vain. Who can estimate the influence of such a life and such a death? He fell like a hero. Through years to come his story shall be told. Many a black man, standing by that new-made grave, shall have a new vision of the death of Christ for the world. Hundreds of young people in this land shall feel their hearts lifted up with a new self-surrender. Thank God that he lived, that we knew him and called him brother. Let the First Alfred church give praise to God that she is honored by having his name upon her roll.

"O, Gerard and Cluyt Velthuysen, blessed are ye in having given to God such a son. Though bowed down with your sense of deep loss, may ye be brought into companionship infinitely close and dear with him who trod the winepress alone. We send our message to you across the sea; and we lift you up before God on our arms of prayer. May your souls be so inflamed with that same passion of love for Christ and the lost whom he came to save, that the loss may be swallowed up in infinite gain. Not long will it be before ye shall go to meet that Saviour. Surely the doors shall swing wide, and heaven shall ring with welcome as ye enter in through the gates into the city."

Young People's Work.

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

DAUGHTER, ARISE.

SUSIE M. LANGWORTHY.

Delivered at the Semi-Annual Conference of the churches of the Western Association, held at Little Genesee, N. Y., April 18-20, 1902, and requested for publication.

Since those words, uttered by the tender voice of the Saviour; bade the maiden rise from death into life, how has Christianity influenced the life of woman?

By an act performed for love of Jesus, Mary received the approving words, "She hath done what she could." Love has been the motive power of lives filled with a noble and unselfish labor; labor which has helped to make the world better, to bring harmony and peace out of chaos and unrest. Many a quiet life has been lived unheard of by the world, but bringing the joy of the knowledge of Christ to many a weary soul.

It is through that inner life in communion with God that the womanly face of the homemaker is ever bright and sunny, in spite of clouds and threatening storm. Home is kept happy by trust in the All-Wise Father.

In the world women have banded themselves together for the accomplishment of the most good possible.

"From out Time's dim old pages
Comes a story or a song
Of how a beautiful princess,
In years and years ago,
Hearing the cry of the starving,
Came down the palace stair,
And ministered to the people
Who were grieving and begging there.

"Jewels flashed from her tresses
And gleamed from her hands snow-white,
That gave the bread to the hungry
And saved them from their plight;
And ever and ever after
They worshiped in song and prayer,
As an angel of light, the princess,
Who fed them from the stair;

"Worshiped the King's fair daughter,
Whose tears fell like the rain,
As she strove in her tender mercy
To ease them of their pain.
Then ends the sweet old legend;
She lived till years had passed,
Always loving and serving,
And died a saint at last.

"To-day in the undimmed present
A newer tale is told,
Of work that is done for the Master,
Sweet as the service of old;
Of many a sad heart's cheering,
And many a thankful prayer
Of many the King's true Daughter
Has saved from dark despair.

"We may not name her princess,
But we meet her oft and again
Still giving her loving service
To the needy 'In His Name.'
Her home sometimes a palace,
Or a cottage it may be,
And she dwells in every country
And the islands of the sea.

"She is grandmother, maid or matron,
The King's Daughter of to-day,
And she ministers to the hungry
In the merciful, sweet old way;
While the rarest of all her jewels,
If any she possess,
Is a silver cross, the symbol
That her mission is to bless."

The organization of King's Daughters is to-day a very large one, and its mission is one of comfort. Working in whatever field is open to it, its members are ever ready to "lend a hand" to the sorrowful, the needy or the oppressed. The prayer of daily consecration is: "Lord, take me to-day and use me as thou wilt. Whatever work thou hast for me to do, give it unto my hand. If there are those thou would'st have me to help in any way, send them to me. Take my time and use it as thou wilt. Let me be a vessel close to thy hand and employed only for thee and ministry to others."

"In His Name" is the keynote of all service, and makes it acceptable in the sight of him who said, "Freely ye have received, freely give."

Another organization of more recent date, but, perhaps, more widely known, is the Young Women's Christian Association. One form of work done by the city associations is looking after the girls who have no homes; to surround them with helpful influences and make their paths more safe. The Association homes are very attractive. Classes of various kinds are open to the girls, and they are prepared for lives of usefulness.

The aim of college associations is to promote a Christian spirit within the college, and the performance of Christian labors within and without. Girls are led to spend less thought on self and selfish interests, and to take a greater interest in their fellow-students.

The first few weeks of college life are always the most trying. The Association girls seek in a loving way to make the newcomers feel at home, and by kindly attentions to take away the keen edge of that yearning for the dear home faces and familiar surroundings. Students can offer to students what they most need for the spiritual life. The Association can meet the social need in giving what the literary societies or the fraternities can not give. It offers an anchor to the girls.

"Girls do not always realize the need of the Christian life until they are thrown back upon their own characters." The association is a safeguard against letting the social or mental life crowd out the spiritual. Its members come to feel that "serving Christ is not only a duty, but a life of joy—the sweetest thing in earth and heaven."

An interesting article recently noted gave an account of the religious life at the various women's colleges. It spoke of the training in modern evangelism with which many women emerge from those four college years. "When a girl has had a weekly mission—study class of twenty other girls as clever as herself—she has an idea of the way to manage a Bible-school-class or a young woman's mission circle. When one woman's college sends out over two thousand dollars a year for support of home and foreign missions, some girl knows a good deal about teaching people systematic giving. And when a cabinet consists of seventeen different departments of work, the chairman has learned a sense of proportion and an understanding of human nature which is ready to be utilized in a different sphere."

There has never been a time in the history of the world when woman had the opportunities for effective Christian service that she has to-day. Women as well as men are giving their lives to the Student Volunteer Movement, and are holding up the watchword, "The evangelization of the world in this generation." Untold good is being done by such societies as the Women's Christian Temperance Union, and in the cities by the Settlement Workers.

The advancement of woman in the professional world is a well-known fact. Her influence is not lessened, but rather increased thereby. As physician and teacher, she is offering herself to the work of foreign missions. As lawyer, lecturer, and in many other professions her field of usefulness is constantly widening.

May we not believe that woman will live up to the multiplied responsibilities which are coming to her, and be worthy of the much-coveted "Well done."

IS CARD-PLAYING FOR PRIZES TO BE COMMENDED?

Many questions are asked of the Editor when there is little doubt in the questioner's mind as to the proper answer. But some hope that the Editor will give another answer than that of the dictionary, while some hope that he will emphasize the dictionary definition. A question of this sort comes from Northern New York, in this way:

In common with the army of readers of the Sunday School Times, I am deeply grateful to you for the patient interest you manifest in your ever-welcome replies to the questions propounded in Notes on Open Letters. A question in a recent issue, "Does the Bible forbid dancing?" especially interested me, as the question is often asked, and your answer is, to my mind, conclusive. Now, may I come with another "vexed" question, namely, "Is card-playing for prizes, as practiced in progressive whist and euchre parties, to be commended among professing Christians?" I refer especially to the game as played at whist clubs and social functions, where gambling, as it is generally understood, would not be tolerated. Your views upon this special feature—playing for prizes—and card-playing in general, will be greatly appreciated.

Why should the question be limited to "professing Christians?" There is no different standard of morals for "professing Christians" from that which is proper among those who are "non-professors." The civil law makes no prohibition of gambling, or cheating, or stealing, by professing Christians that does not apply to non-professors. Why should the ordinary law of morals have two standards? As to the matter asked about,—What is the difference between "card-playing for prizes" and ordinary "gambling"? According to the common definition in good dictionaries, "gambling" is "to risk money, or other possessions, on an event, chance, or contingency." It those playing cards in the instances cited by the inquirer have contributed to the value of the prizes offered, they are risking money on the result of their play, and are gambling. But if the prizes are offered by a host or hostess, those playing can not be said to be gambling. So much for an attempt at strict definition. Whether the person is a "professing Christian" or is an admitted atheist, the moral aspect of the performance is the same.

But it may be asked further, What is the evil tendency, or influence of playing cards, or throwing dice, or any other method of chance, when the prizes are of small value, and it is in a social or parlor circle? As to that, it may be answered that there are two different methods of success in life. One is skill and patient endeavor; and the other is chance, or luck, or "fortune's wheel." Whether one depends on the former, or on the latter, affects his character and line of endeavor in every sphere of being. In consequence of this, there are wise parents and teachers who train children under their care to believe, and to practice in the line of their belief, that their hope of success depends on their skill and on their own patient endeavor. They see to it that in the home games of childhood, and in all their performances as they grow older, this distinction is observed. There are others who try chance, or luck, in little things and larger. The difference is obvious. The tendency of any reliance on luck, or chance, in the affairs of life, is to be more and more interested in it, and to wish to give more and more time to it. Persons do tire in, or of, any form of skill, but persons do not tire nearly so soon in, or of, a game of chance. This is to be noticed in those who practice in the one line or in the other. The best course is always to be preferred by well-doers, whether "professing Christians" or persons who want nothing more than to be decently moral.—S. S. Times.

Children's Page.

MY RACCOON.

REV. CHARLES R. NUGENT.

He was my first pet. He was just like a little bear. His body was clumsier and "bunchier" than a cat's, though no larger. On all his four feet he had queer little paws, very much like hands, and on these he half walked, half shuffled along. He had a sharp nose, sharper than a collie dog's, and this, with certain dark and light streaks of fur on each side of it, gave his face a curious three-cornered sort of expression. More than that, he had a wise, shrewd look, even when he was planning mischief, and planning mischief was the occupation of most of his working hours. His color was dingy brownish gray, and his most characteristic feature was his tail, which looked like a string of dark-colored furrings.

I loved him with my whole heart. Whether the rest of the family shared the sentiment I will not say, but surely there was seldom one stagnant day in our household after he got acquainted with it.

This was his history. My cousin and another man were out hunting on my uncle's farm, and saw an old raccoon and five young ones walking out on the limb of a large tree. They disappeared in a hole in the tree, and then one of the men stayed on the ground while the other went to my uncle to get permission to cut the tree down, for it was a large oak. Consent being given, several men and boys, and the farm dogs, went down all ready for sport. When the tree finally fell we all made a wild rush into the foliage.

The mother coon, being large and heavy, was pinned in somehow within the trunk of the fallen tree and could not get out. I am sorry to say they killed her with an ax. One poor little coon died from the fall. The dogs killed another, and three little baby coons were made prisoners. Such comical little fellows as they were! We boys held them by the nape of the neck, as a cat carries her kittens, for they had keen sharp teeth that they knew well how to use.

They acted almost like monkeys. Each poor little motherless coon clapped his little paws right over his eyes and held them there. Gradually, when we didn't seem to notice, each little animal would peek through his fingers at us, and at last they would carefully take off one paw, but at the least notice on our part back would go the paws over both eyes.

One of the baby coons was given to me. I made him a home in a box, but I forgot to fasten down the lid that first night, and he got out after we had all gone to bed. Next morning he was nowhere to be found, and there was great dismay. I guess I shed a few boyish tears, for he had been so cunning.

I remember well as I sat by the open fire reading, some noise made me look up, and there was the little raccoon clinging to the chimney jamb, the fire nearly singeing his fur. It seems he had been unable to get out of any door or window, and so had gone up the chimney flue, as the fire had been carefully "covered" for the night. As the chimney curved in at the top, he could not climb clear out, and finally, in the morning, the fresh smoke drove the little fellow down.

As he grew older he developed many interesting traits. Like all wild animals, he was

very fond of sweet things. His favorite lunch was a thick piece of bread soaked in molasses.

He learned to pick pockets with great dexterity. His face would assume a rapt, far-away look, while he thrust his cunning little paws deep into the recess, and if there was anything eatable in there, *it had to come*.

Some boys who may read this have doubtless seen what are called crawfish, a kind of small inland lobster, found along country brooks and creeks. Our raccoon was very fond of them, and could catch them better than a boy. He would wade along the edge of the water, dextrously feeling under the stones, and woe betide the poor crawfish who happened to be at home when Master Raccoon called. Once the crawfish was captured, the coon would bite off the pincher-claws to save himself any further trouble, and then, beginning at the tail, would devour his victim alive, with great relish.

He was oddly suspicious of any round object in his food. He would roll peas in his fingers till they were crushed. Once I gave him some of that kind of candy which at first tastes innocently enough, but afterwards grows furiously hot in the mouth. When the candy began to burn him he took it out of his mouth and gravely rolled it; having put it into his mouth again, and finding it still burned him, he rolled it once more, and at last, in apparent desperation, swallowed the candy, chewing as fast and hard as he could, although it must have burned all the way down.

His behavior with the kittens was peculiar. He would hold one in his arms about as clumsily as an old bachelor holds a baby, and would bite the kitten's ear till he provoked the old cat to charge at him. He seemed to do this on purpose to tease her. He had many a romp with a little white lapdog, but as the coon grew older and rougher the dog was half afraid of him, and then he would chase the dog all over the house to make him play.

He was very fond of me, and when he was tied up, and happened to see me, he would give a peculiar call, like a loud, almost shrill *purrr*. He would steal in among a lot of children and gently bite their bare feet, as a joke.

But he had one failing which finally worked his ruin. He loved chickens not wisely, but too well. His first victim was a little downy one, and that was passed over. One day we killed a chicken for dinner. The headman left the fowl lying on the ground a few minutes, and it was promptly appropriated by the raccoon. He vanished under the house with his booty, and after an hour or two emerged with stuffed sides, and more than his usual look of satisfaction.

Next time my little brother was set to watch the dying chicken, and presently appeared carrying both the headless chicken and the coon, the latter holding on tightly, and the weight of both being almost more than the little boy could manage.

We made him a long light chain of links of wire, and he used to go about the premises dragging a yard or two of chain after him, and turning up in the most unexpected places, like an uncanny spectre.

Finally, a family council declared, after due deliberation, that the coon must "go."

After a few honest tears of regret I saw him sold. His ultimate fate was, I fear, too distressing to be minutely searched into.

I am afraid that by and by he passed into the hands of some steamboat men—"deckhands," they were called—and was at last pitted against some cross dogs and came to a dreadful end.

I wish now that I had taken him deep into the still, dark woods he loved so well, and, with a few farewell caresses, turned him loose.—The Independent.

THE UPRISING OF AFRICA.

"Commercial Africa in 1901" is the title of a monograph which will be published by the Treasury Bureau of Statistics in its forthcoming issue of the Monthly Summary. It presents an elaborate study of the present commercial conditions in Africa, the growing demands of that great continent, and the market offered for American goods in its various sections.

Africa occupies fourth place in the list of the grand divisions of the world in its consuming power in relation to international commerce, the imports of the grand divisions being, at the latest available date, in round figures: Europe \$8,300,000,000; North America, \$1,300,000,000; Asia \$900,000,000; Africa, \$430,000,000; South America, \$375,000,000; and Oceania, \$325,000,000. Of this total of \$11,630,000,000, the United States supplies 5 per cent in the case of Africa, 10 per cent of the imports of South America, 10 per cent of those of Asia and Oceania, 14 per cent of those of Europe, and 40 per cent of the imports of North American countries exclusive of the United States.

Within the memory of this generation the name of Africa was the synonym for mystery both as to history and condition. Physically the African continent is in many respects unique. Five thousand miles in extreme length, and over 4,000 miles in breadth, its area is greater than that of any other continent except Asia, the latest estimate being 11,874,600 square miles, and its population variously estimated at from 125,000,000 to 175,000,000. Its coast formation is peculiar in the absence of deep indentations, bays, or harbors, and the small number of waterways which offer entrance to its interior. The fact that the greater part of the interior is an elevated tableland extending on all sides to within a short distance of the coast renders access to the interior by the few largest streams difficult. At the points where the rivers pass from the elevated plateau of the interior to the lowlands of the coast the falls or rapids which there exist prevent navigation, and as a result travel to the interior by water developed more slowly in Africa than in any other continent. When these conditions were clearly established, however, modern ingenuity and energy soon found means of transporting steamers in small pieces upon the backs of men through the forests, around the falls and rapids for scores and even hundreds of miles, and, putting them together, set afloat the steamers which penetrate thousands of miles into the interior and develop facts never before known, and which could not have been developed by land exploration in the tropical climates and jungles for many generations.

Africa has, within the past few years, become the "hinterland" of Europe. Seven European nations now control territories in Africa, two of them having areas equal in each case to about the entire land area of the

United States, while a few small territories remain as independent states. Beginning at the northeast, Egypt and Tripoli are nominally at least tributaries of Turkey, though the Egyptian Government, which was given large latitude by that of Turkey, has of late years formed such relation with Great Britain that, in financial matters at least, her guidance is recognized; next west, Algeria, France; then Morocco on the extreme northwest, an independent government and an absolute despotism; next on the south, Spain's territory, Rio de Oro; then the Senegal territories, belonging to the French, and connecting through the Sahara Desert with her Algeria; then a group of small divisions controlled by England, along the Gulf of Guinea; then Liberia, the black Republic; Totoland, controlled by the Germans; Dahomy, a French protectorate; the Niger territory, one-third the size of the United States, controlled by England; Kamerun, controlled by Germany; French Kongo; then the Kongo Free State, under the auspices of the King of Belgium, and occupying the very heart of equatorial Africa; then Portuguese Angola; next, German Southwest Africa; and finally, in the march down the Atlantic side, Cape Colony-British. Following up the eastern side comes the British colony of Natal; next Portuguese Africa, and west of this the great territory known as "Rhodesia;" then German Africa, which extends almost to the equator; north of these British East Africa, fronting on the Indian Ocean, and merging northwardly with the Egyptian Sudan, which was recovered from the Mahdi by the joint operation of British and Egyptian troops, and the British flag placed side by side with that of Egypt; next north, upon the coast, Italian territory and a small tract opposite the entrance to the Red Sea controlled by England; and a few hundred miles west of the entrance to the Red Sea, the independent kingdom of Abyssinia.

Commercially the development of Africa keeps pace with its development in transportation, mining, and agricultural conditions. Wherever steam offers a method of prompt and inexpensive transportation, or wherever the presence of valuable minerals attract mankind in large numbers commerce quickly develops. The business of ports adjacent to the great diamond and gold mines of South Africa has increased rapidly in the last few years. The imports of Cape Colony, through which passes a large proportion of the merchandise for the mining regions in that part of Africa, have grown from \$55,000,000 in 1894 to \$100,000,000 in 1900. Those of Natal, through which also passes a considerable quantity of goods in transit for the interior, have likewise increased considerably, and into Portuguese East Africa, whose ports lie considerably nearer to the gold and diamond mines than to those of the Cape, the imports have shown a marked increase, the importation of goods in transit for the gold fields in 1897 at Portuguese ports alone having been about \$15,000,000 in value.

The total foreign commerce of Africa is estimated at \$700,000,000, of which about \$430,000,000 represents imports and \$270,000 exports. Of the exports, especially those from the south, a large share is gold and diamonds; in the tropical regions, ivory, rubber, palm nuts and gums; in the north,

the exports are chiefly products of agriculture, cotton, coffee, cacao, spices, dates, etc.

Of the total recorded imports into Africa in the latest available year, aggregating \$429,461,000, \$157,575,000 went into British territory; \$92,004,000 into French territory; \$77,787,000 into Turkish territory; \$20,795,000 Portuguese; \$8,336,000 German; and \$4,722,000 into the Kongo Free State. Of this importation of \$429,461,000, about 5 per cent was furnished by the United States, our total exports to all Africa being in the fiscal year 1900, \$19,469,849, and in 1901, \$25,542,618.

Railroad development in Africa has been rapid in the past few years and seems but a beginning of a great system which must contribute to the rapid development, civilization and enlightenment of the Dark continent. Railroads already extend north from Cape Colony about 1,500 miles and south from Cairo about 1,200 miles, thus making 2,700 miles of the "Cape to Cairo" railroad complete, while the intermediate distance is about 3,000 miles.

EDUCATION SOCIETY.

QUARTERLY MEETING OF EXECUTIVE BOARD.

The Regular Quarterly Meeting of the Executive Board of the Seventh-day Baptist Education Society was held at the College Office, Alfred, N. Y., on May 11, 1902, at 1.30 P. M.

There were present the following members: E. M. Tomlinson, President; A. B. Kenyon, Treasurer; T. M. Davis, Recording Secretary; J. B. Clarke, Boothe C. Davis, E. E. Hamilton, E. P. Saunders and W. C. Whitford.

The meeting was called to order by the President, and prayer was offered by Rev. J. B. Clarke.

Communications were presented from Rev. Stephen Burdick and from Rev. W. L. Burdick, Corresponding Secretary, explaining their inability to be present on account of previous engagements.

The committee appointed to investigate and report concerning the old endowment funds of the Education Society reported progress.

The following report was presented and adopted:

Your Committee appointed to consider the recommendations of the committee to raise funds for the Theological Seminary would recommend:

1. That this Society join with the committee having in charge the work of the Student Evangelists, and send out a quartet with the understanding that this Society is to pay half of the expenses.
2. That the quartet go to Shiloh, Marlboro, Plainfield, New Market, possibly to Berlin, and conclude the campaign in Rhode Island.
3. That the Rev. George B. Shaw and the Rev. E. B. Saunders be invited to co-operate with the quartet in New Jersey.
4. That Dr. Main, Dean of the Seminary, be with the quartet two Sabbath-days in Rhode Island.

WILLIAM C. WHITFORD, }
J. B. CLARKE, } Com.

It was voted that the President and Treasurer be a committee to communicate with the pastors of the various churches, requesting them to urge the prompt payment of pledges to the Theological Seminary, and to solicit pledges for another year.

The Treasurer presented his Quarterly Report, which was adopted.

It was voted that our Treasurer pay to the Treasurer of Alfred University:

(a) \$150.00 for the maintenance of the Theological Seminary.

(b) \$350.00 for the General Fund of Alfred University.

A bill of \$53.05 from the American Sabbath Tract Society for printing and supplies for the Committee on Permanent Endowment of the Theological Seminary was ordered paid.

Pres. Davis stated that he had just received a letter telling him of the serious illness of Pres. Whitford, of Milton College.

It was voted that the members of the Board, having learned of the illness of Pres. Whitford, desire to express their deep regret, and to extend to him their sincere sympathy, with the earnest wish that he may be speedily restored to health.

After the reading and approval of the minutes, the meeting adjourned.

T. M. DAVIS, Sec.

Treasurer's Report.

3d Quarter, 47th Year. Feb. 23 to May 11, 1902.

REVENUE AND EXPENDITURE ACCOUNT.

DR.	
Balance on hand Feb. 23, 1902.....	\$ 774 18
Interest on Bonds and Mortgages.....	\$387 94
Bills Receivable.....	24 36
New Theological Endowment Notes.....	423 14
For Maintenance of Theological Seminary:	
First S. D. B. Church, Alfred, N. Y.....	44 50
New York City:	
For Miss Phebe Stillman.....	5 00
Mr. and Mrs. H. G. Whipple.....	3 00— 8 00
Pawcatuck S. D. B. Church, Westerly, R. I.:	
For W. A. Langworthy.....	13 00
John Hiscox.....	3 00
Mr. and Mrs. C. F. Saunders.....	1 50
Ira B. Crandall.....	25 00— 41 50
Piscataway S. D. B. Church, New Market, N. J.....	26 00
Plainfield S. D. B. Church, Plainfield, N. J.....	54 15
Mr. and Mrs. B. R. Crandall, Hammond, La.....	1 00
Miss Mary A. Stillman, Webster, Mass.....	1 00
C. Latham Stillman, Westerly, R. I.....	1 00
Mrs. Abby K. Witter.....	1 00— 178 15
Total.....	\$ 1,375 47

CR.	
Alfred University, per W. H. Crandall, Treasurer:	
Account of Theological Seminary.....	\$300 00
General Fund.....	400 00— 700 00
American Sabbath Tract Society:	
Account of Printing Minutes.....	83 28
Salary of Treasurer, 2nd Quarter.....	25 00
Balance.....	567 19
Total.....	\$ 1,375 47

PRINCIPAL ACCOUNT.	
DR.	
Payment on Bond and Mortgage.....	\$ 200 00
Theological Endowment Fund:	
First S. D. B. Church, Alfred, New York:	
From Wm. C. Whitford on Life Membership.....	\$ 12 50
Pawcatuck S. D. B. Church, Westerly, R. I.:	
From Mary L. Wilber Ennis on Life Membership.....	12 50
Benjamin P. Langworthy, 2d, Hopkinton, R. I.....	25 00
H. I. Coon, Walworth, Wis.....	25 00
Dr. and Mrs. Thomas W. Rogers, New London, Conn.....	100 00
for Life Membership of themselves and	
Dr. David R. Stillman, Plainfield, N. J.,	
Dr. Martha R. Stillman,	
Mr. and Mrs. Wm. L. Clarke, Westerly, R. I.....	200 00
Making Life Members of Mrs. Clarke and	
Mrs. Ella B. Bassett, Independence, N. Y.,	
Mrs. Esther M. Bassett,	
Miss Jessie A. Clarke, Ashaway, R. I.,	
Miss Mary A. Stillman, Webster, Mass.....	100 00
Mr. and Mrs. William C. Hubbard, Plainfield, N. J.....	100 00
Mrs. Charles Potter, Plainfield, N. J.....	15 00
Rev. A. E. Main, Alfred, N. Y.....	15 00
On Life Membership of Dr. Daniel C. Main.....	590 00
Total.....	\$ 790 00

CR.	
Overdraft Feb. 23, 1902.....	\$ 14 36
Invested in Debenture Bond.....	300 00
Stock of Alfred Mutual Loan Association.....	96 00
Balance.....	479 64
Total.....	\$ 790 00

LIFE MEMBERS.	
Added since last report, Feb. 23, 1902.	
Mrs. Ella B. Bassett, Independence, N. Y.	
Mrs. Esther M. Bassett, "	
Miss Jessie A. Clarke, Ashaway, R. I.	
Mrs. William L. Clarke, Westerly, R. I.	
H. I. Coon, Walworth, Wis.	
Mr. and Mrs. William C. Hubbard, Plainfield, N. J.	
Benjamin P. Langworthy, 2d, Hopkinton, R. I.	
Mrs. Charles Potter, Plainfield, N. J.	
Dr. and Mrs. Thomas W. Rogers, New London, Conn.	
Mrs. David R. Stillman, Plainfield, N. J.	
Dr. Martha R. Stillman, "	
Miss Mary A. Stillman, Webster, Mass.	
Miss Dorothy Potter Hubbard, Plainfield, N. J.	
Mrs. Henry N. Jordan, Alfred, N. Y.	

Respectfully submitted,

A. B. KENYON, Treasurer.

ALFRED, N. Y., May 11, 1902.

EXAMPLE is more powerful than precept; whereof you reprove another be unblamable yourself.—George Washington.

Popular Science.

A Discouraging Discovery.

There seems to be no end to the invention of engines for throwing missiles great distances, nor for reaching an end to the number of murders designed to be committed by the missile on its arrival at its destination.

By far would we prefer the mode of warfare carried on by Sampson with the Philistines, or that adopted by the Scotch people before the invention of explosives, when, it is said, the battle was fought with "patche-forks, sathes, and sakes, spades, packs, or anything that would either kill or hurt." "Then they could run away and live to fight another day."

In the second week in January, 1898, we called attention in the RECORDER to the making of a "monster gun" at the Government works at Watervleit, near Troy, N. Y.

This monster gun is now very near completion, and next month is to be sent to the proving ground, near Sandy Hook, N. Y., there to be tested, and if found faithful, then be mounted on a disappearing carriage, and placed in Fort Hamilton, to be held in readiness for a charge consisting of a thousand pounds of powder, and a shell weighing a ton and a half, having within in it an immense lot of smashing material, and that shell to be sent twenty-one miles out to sea, to meet and smash any national war-vessel that might venture near to disturb the peace and quietness of New York.

We thought at the time mentioned that this gun, which was to weigh when completed one hundred and fifty tons, would certainly reach an extent for which powder could be used for murdering people, and we have not changed our mind. If our memory serves, we recommended at the time that the gun be taken to the prairies in the West and there used for vanquishing hail-storms on their approach; little did we think then that a more terrible engine of death and destruction could be invented, or could take the place of gas-force produced by gun-powder; but we fear we are doomed to disappointment.

We now learn that a Mr. K. Birkeland, a Norwegian, has been demonstrating before a number of experts the wonderful powers of his electro-magnetic cannon, which has proved so satisfactory that a syndicate of artillery manufacturers propose to commence its manufacture for carrying on the murderous wars now going forward.

It is claimed, "theoretically," (and when electricity is brought in to play a part, the "theory" is generally more than realized,) that Mr. Birkeland's cannon can throw a projectile weighing two tons ninety miles or more. Why do not they say a hundred or more? as there can be no limit to lightning, and ten miles or more are of no account. Another ton of smashing material sent along with the shell would cost but a trifle more, as there is plenty lightning everywhere to be had for the asking.

The principle upon which Mr. Birkeland throws or sends his enormous projectiles is a secret, or at least is not made known to the public, but as far as can be seen, and judging from sight, his cannon is only used for giving direction and elevation, as it appears to be only a tube, thickly wound with copper wire, like a motor.

The distance to which a projectile can be

thrown seems to be determined by the length of the tube, or more properly, the cannon. We judge from the description that Mr. B.'s invention consists in somehow arranging a storage battery in one end of his projectile that when set in action will continue its force until exhausted.

We were hoping that when our monster gun got on the proving grounds, and the 1,000 pounds of powder and ton and a half of projectile on board, and all hands well secured behind and beneath the ground, then when the electric spark went through the powder the monster would be blown into a thousand fragments, consequently sparing a precious life for every pound of powder and every fragment of the gun, thus teaching Congress that human life should be protected, not destroyed.

As to the new invention, we know of no words in which to express our horror or a hope for deliverance.

God's Scientific Arrangements.

And he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it.

The Lord blessed the Sabbath-day and hallowed it. In it thou shalt not do any work. My Sabbaths ye shall keep for it is a sign between me and you that ye may know that I am the Lord that doth sanctify you.

Blessed is the man that keepeth my Sabbath, also the sons of the stranger that join themselves to the Lord, every one that keepeth the Sabbath from polluting it.

God says, Remember the Sabbath-day.

Blessed is the man that doeth this, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil, from doing thy pleasure on my holy day, and shalt honor him not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father. The Lord hath spoken it.

"Sweet is the day of sacred rest."

But the *seventh* day is the Sabbath.

WHAT THEY GIVE US TO EAT.

In the recent raid by the health officials of Great Britain against the sale of alum baking powders, which has resulted in freeing that country from these unhealthful mixtures, the officers were surprised to find a large number of powders which were made from alum and called Egg powders. The dealers in these powders were likewise convicted and fined.

The Retailers' Journal, of Chicago, calls attention to what it styles an attempted deception in the so-called Egg baking powders sold in this country. It says: "The manufacturers of this powder are trying to blind both the retailers and consumers by putting in a small per cent of albumen. This does not make the baking powder any more useful, but makes a better showing (the large amount of extra foam) in their experimental tests for the benefit of the dealer. We believe its use in baking does not give as satisfactory results, as the stale egg imparts an unpleasant odor and toughens the dough."

THE only correct actions are those which require no explanation and no apology.—Berthold Auerbach.

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.

SALEM, W. Va.—We send to you and the many friends of our Beloved Zion a spring-time greeting. We are not left swimming in the mud at this time as we were one year ago. The roads are dry and in good repair, and the face of Nature is full of promise.

New oil wells are being put down all about us, and agents for the great coal combines are buying the "coal right" of the farmers at \$15.00 per acre. In our immediate vicinity the building interests are phenomenal; some seventy buildings, ranging from the \$15,000 structure to the three or four room cottage, are now in process of construction. This means the presence of an army of workmen. No able bodied person need be idle here at this time.

There are 106 regular students in Salem College aside from some who take music only.

The church work seems to be moving on in a healthful manner. As evidence of this, we see increasing attendance at the prayer-meetings and Sabbath appointments. On Sabbath evening, May 9th, by request, the pastor preached; at the close of the services the ordinance of baptism was administered to two candidates. The house was beautifully decorated with flower. The new, large baptistery presented the appearance of a small, peaceful lake, and the service was much enjoyed by the large audience present. At the communion season the following day five were received into church membership.

One of the helpful services recently begun is a "men's meeting," purely a prayer-meeting, for twenty minutes before the Sabbath morning service. By request of the pastor, the men of all ages are invited to meet in the basement of the church to pray for the preaching service, the Sabbath-school, the Endeavor services, and for any who may be discouraged. If any such cases are known they are to be reported to this meeting, and as far as possible all such persons are encouraged to be present at this morning meeting. It is a fitting prelude to the services of the day, and in the words of another, "this little sacrifice of time fits for fuller enjoyment of the day and richer blessings from its services." The pastor is not only cheered, but is made stronger through the influence of these meetings. May the Lord build up and prosper his Zion on all sides, is our prayer.

E. A. WITTER.

MAY 12.

PLAINFIELD, N. J.—President Gardiner, of Salem College, spent Sabbath, May 10, at Plainfield, occupying the pulpit and giving a delightful outline of his experiences and impressions on his late visit to the Holy Land.

COR.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY,

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

SEAL A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

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

Sold by Druggists, 75c.

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.	Peter Delivered from Prison.....	Acts 12: 1-9
May 17.	The Early Christian Missionaries.....	Acts 13: 1-12
May 24.	Paul at Antioch in Pisidia.....	Acts 13: 43-52
May 31.	Paul at Lystra.....	Acts 14: 8-19
June 7.	The Council at Jerusalem.....	Acts 15: 22-33
June 14.	Paul Crosses to Europe.....	Acts 16: 6-15
June 21.	Temperance Lesson.....	Rom. 13: 8-14
June 28.	Review.....	

LESSON IX.—PAUL AT LYSTRA.

For Sabbath-day, May 31, 1902.

LESSON TEXT.—Acts 14: 8-19.

Golden Text.—Thou therefore endure hardness as a good soldier of Jesus Christ.—2 Tim. 2: 3.

INTRODUCTION.

At Iconium Paul and Barnabas met with great success in their labours and tarried for a long time. Here as elsewhere they spoke to the Jews first; but did not confine their preaching to them. From this city they were obliged to escape on account of danger of personal violence. Although the missionaries had many friends in the city a plan was made by their enemies, the Jews, and certain of the Gentiles to attack them. Becoming aware of this plan they went on to Lystra and began their work anew.

As there is no mention of a synagogue at Lystra, we may conclude that there were few if any Jews in this city. Each time that the apostles fled it was not to go wherever it happened, to get away from danger; but to find some other large city that was a center of influence for the surrounding region. Lystra, like Antioch of Pisidia, was a Roman colony, and the chief city of that region of Galatia, in which it was situated.

It seems more than probable that Timothy was a resident of Galatia, and that he was converted during this first visit of Paul.

TIME.—Sometime after last week's lesson, very likely three or four months.

PLACE.—Lystra, eighteen miles southwest from Iconium in that portion of southern Galatia commonly called Lycaonia.

PERSONS.—Paul and Barnabas; the lame man; the multitude of the city.

OUTLINE:

1. The Lame Man Healed. v. 8-10
2. The Lystrians Undertake to Worship the Missionaries. v. 11-13.
3. Paul's Address. v. 14-18.

NOTES.

8. *Who never had walked.* Our author makes the lack of this man very vivid by a triple statement of his infirmity. The reality of the miracle is assured by the certainty of his complete inability to help himself.

9. *The same heard Paul speak.* He may have heard Paul speak upon several occasions before the miracle occurred. It seems probable that Paul was preaching in the street or open market place. *He had faith to be healed.* Perhaps Paul had been speaking of some of the miracles that Jesus had wrought. At any rate this lame man believed that Jesus Christ was able to make him whole.

10. *Said with a loud voice.* Very likely for the sake of the bystanders that they might note that the miracle came through his word. Compare our Lord's speaking with a loud voice at the tomb of Lazarus. *Stand upright on thy feet.* Thus showing his full restoration to strength. That the name of Christ is not mentioned in connection with this command may be accounted for on the supposition that what Paul had just been saying made the source of power evident, or our author may have omitted a part of what Paul said. *And he leaped and walked.* The miracle was complete and immediate.

11. *In the speech of Lycaonia.* Paul had been preaching to the people in Greek—a language which no doubt they understood and used; but now in a moment of excitement they naturally return to their native tongue. Their use of this provincial dialect explains why Paul and Barnabas seemed to know nothing of the thought of the people till they brought the oxen and garlands. *The gods are come down to us.* This was a very natural conclusion in view of the most wonderful miracle, especi-

ally as they believed that Jupiter and Mercury had already once visited a neighbouring region in Asia Minor.

12. *Barnabas, Jupiter.* It seems very likely that Barnabas was larger and more robust than Paul. *Mercurius.* That is Mercury, the messenger of the gods. [Instead of "Jupiter" and "Mercury," some translators prefer to preserve the Greek names of the deities: "Zeus" and "Hermes."]

13. *The priest of Jupiter.* Probably the chief priest or the one officiating. There were doubtless many priests. *Which was before their city.* It seems that the temple was outside the city walls. We may regard this phrase therefore as a sort of surname for the god they worshipped, "Jupiter before the city." *Oxen and garlands.* The garlands were to decorate the offerings; or possibly they were ordinarily placed upon the statue of the god, and so now to be put upon Paul and Barnabas. *Unto the gates.* This phrase is a little indefinite because we do not know whether the gates of the temple are intended, or of the city, or of the lodgings of the missionaries; probably the gates of the city, as implying a broad public place where the people might join in the sacrifice.

14. *Which when the apostles, Barnabas and Paul heard of.* It is noteworthy that Barnabas and Paul are called "apostles." Some think that the word is here used as equivalent to "missionaries," but it seems more likely that our author means to rank them with the Twelve. How they heard in what honor they were held is not known. Very likely they inquired why the priests were bringing the oxen and garlands. *They rent their clothes.* Thus manifesting great grief and horror.

15. *We also are men of like passions with you.* The word "also" serves to group them with the people of Lystra. Ye are men and so are we; we have similar feelings and impulses. The word "passions" does not refer to anger, but to feelings and consciousness. *Preach.* Proclaim as glad tidings. *These vanities.* That is, the heathen gods (such as Jupiter, Mercury) and their worship. They not only rejected with abhorrence worship offered to them as gods, but took this occasion to discountenance all forms of idolatrous service. *The living God, which made heaven, etc.* And so far above all comparison with Jupiter and Mercury, who were nonentities anyway.

16. *Suffered all nations to walk in their own ways.* Compare Rom. 1: 23. The nations of the world rejected God, and he left them to themselves until now in the fullness of time a Saviour has been revealed and his messengers are sent to preach to all.

17. *Nevertheless he left himself not without witness.* In this period while the plan of salvation was being worked out, God had not completely abandoned the nations of the world; but through his beneficent acts as seen in nature had clearly testified that he was the one All-powerful God, and that he cared for men.

18. *Scarce restrained they the people.* Even by these convincing words accompanied by their significant rendering of garments, they had difficulty in convincing the people that they were not gods and so objects of their worship.

19. *Jews from Antioch and Iconium.* They were not only unwilling that the missionaries should preach in their cities salvation through the faith in Jesus, but also put themselves to considerable pains to prevent the proclamation of this good news to the heathen in the city to which the apostles had escaped. *Persuaded the people.* At first thought it is a cause for wonder that the people of Lystra were ready to change so completely their attitude toward one who had done so notable a miracle. But compare the change of mind of the people of Malta. Acts 28: 6. They may have been provoked because the apostles did not accept their worship, and so easily persuaded by these Jews that the strangers were possessed of evil spirits. *Having stoned Paul.* This was a Jewish mode of inflicting the death penalty. We may suppose that this attempt upon Paul's life was without any legal condemnation. *Supposing that he had been dead.* They meant to kill him, and supposed that they had accomplished their evil purpose. At Jerusalem they had scruples against killing any one inside the city; but not so here.

20. *He rose up, etc.* We are not to suppose that he was really dead and restored to life; but rather that he was preserved from death through the providence of God, and restored to bodily vigor. *To Derbe.* The location of this city is not so certainly known as that of the other cities mentioned in this part of Acts. It was probably about twenty-five miles east or southeast from Lystra.

They returned again to Lystra, etc. They were willing to brave any dangers for the sake of the churches they had founded.

22. *Confirming the souls of the disciples.* So recently converted from heathenism they doubtless stood in need of much instruction and exhortation. *Through much tribulation.* It is very likely that the early converts suffered much persecution.

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.

HEVENER.—Amanda J. Hevener, wife of John J. Hevener, of Roanoke, W. Va., died of consumption, May 1, 1902, aged 64 years, 5 months and 14 days.

She was one of the faithful members in church and society. Before the organization of the Roanoke church in 1872, she belonged to the Lost Greek church. She is the third one of the original constituent members to be called to the heavenly reward. Her good faith and works yet speak to many friends left for further service here.

M. G. S.

TOLBERT.—Edwin Leonne, infant son of Rev. R. B. and Louise Pullan Tolbert, of West Hallock, Ill., born March 9, died April 21, 1902.

Burial at Milton, Wis. "Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven."

L. A. P.

MARBLE.—Alice Lillian, wife of William Marble, died at their home in Cortland, N. Y., May 1, 1902, after a lingering illness, aged 40 years.

Funeral services were held at the home of Mrs. Clarinda Coon, mother of the deceased, at Lincklaen Centre, N. Y., May 5, by the pastor of the Lincklaen Seventh-day Baptist church, of which deceased was a member. Psa. 17: 15. "I shall be satisfied when I wake with thy likeness."

W. D. W.

STILLMAN.—Mrs. Ada Burdick Stillman was born in Allegany county, New York, May 16, 1847, and died at her home in Gentry, Ark., April 2, 1902.

Sister Stillman was one of the constituent members of the Gentry Seventh-day Baptist church, and was faithful in her efforts to help those in need. Forgetful at times of her own personal weariness, she would spend the hours of both day and night watching at the bedside of a sick neighbor or doing the work in their kitchen, as need required. Truly it could be said of her, "She was one who went about doing good." The bereaved husband and children have the sympathy of the entire community.

J. H. H.

HARRY.—Mrs. Susanna Tobey Harry was born in Maryland, and died on the 12th of April, 1902, at her home near Humboldt, Ill., in the 83d year of her age.

She made a profession of faith in Christ when eighteen years of age. In 1839 she was married to Jacob Harry. Eleven children were born to them, nine of whom grew to adult age. She lived to see all her children hopefully converted. She was a woman who led a quiet and prayerful life. Four of her brothers and one of her sons are preachers of the gospel. She died in the hope of eternal life.

M. H.

Special Notices.

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

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

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

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

I. L. COTTRELL, Pastor.

29 Ransom St.

THE Semi-Annual meeting of the Berlin, Coloma, and Marquette churches will be held with the Coloma church, beginning Sixth-day evening, June 6, 1902. Rev. Geo. Lewis, of Dodge Center, is invited to preach.

Mrs. E. G. HILL, Sec.

BERLIN Wis., MAY 2, 1902.

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

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

Sketches of Sabbath-schools.

All writers of sketches of the Sabbath-schools of the North-Western Association who have not as yet forwarded their manuscripts to the undersigned will please send them after this date direct to Rev. Ira Lee Cottrell, 29 Ransom Street, Hornellsvills, N. Y.

H. D. CLARKE.

APRIL 23, 1902.

THE WESTERN ASSOCIATION will convene with the church at Nile, N. Y., June 5-8, 1902. Teams will meet Erie trains 3, 29 and 1 at Friendship on Thursday, June 5. Delegates not coming on these trains should notify F. E. Stillman, Nile, N. Y., either by letter or by telephoning to him from C. S. Lane's jewelry store, Friendship.

PROGRAM.

FIFTH-DAY—MORNING.

- 10.00. Devotional Service, Stephen Burdick.
- 10.30. Welcome from Pastor W. D. Burdick, of the Nile church.
Response by Moderator.
- 11.00. Report of Executive Committee and Treasurer.
- 11.15. Praise Service.
- 11.30. Introductory Sermon, J. G. Mahoney.

AFTERNOON.

- 2.00. Business.
 1. Letters from Churches through the Corresponding Secretary.
 2. Reports of Delegates to Sister Associations.
 3. Communications from Corresponding Bodies through their Delegates.
 4. Appointment of Standing Committees.
- 2.45. Devotional Service, H. N. Jordan.
- 3.00. Sabbath-school Hour, led by I. L. Cottrell.
- 4.00. Discussion of Student Evangelistic Work, led by E. F. Loofboro.

EVENING.

- 7.45. Evangelistic Service—Sermon by A. C. Davis, Delegate from Central Association.

SIXTH-DAY—MORNING.

- 9.15. Bible Training Class, W. L. Burdick.
- 10.00. Business.
- 10.20. Devotional Service, G. P. Kenyon.
- 10.30. Address—The Educational Value of Denominational History, J. L. Gamble.
- 11.00. Praise Service.
- 11.10. Symposium on Methods of Fighting the Saloon. Business, D. W. Hulett.
Social and Economic, C. B. Clarke.
Legal, P. P. Lyon.
Pulpit and Platform, G. P. Kenyon.

AFTERNOON.

- 2.00. Devotional Service, W. C. Whitford.
- 2.10. Laymen's Hour, Eugene Hyde.
- 3.00. Praise Service.
- 3.10. Missionary Hour (including addresses by D. H. Davis and others), conducted by O. U. Whitford.

EVENING.

- 7.45. Evangelistic Service—Sermon by G. W. Hills, Delegate from the North-Western Association.

SABBATH—MORNING.

- 9.45. Bible Training Class, G. W. Hills.
- 10.30. Morning Service—Sermon by A. E. Main, Delegate from Eastern Association.
- 11.30. Sabbath-school, led by G. W. Burdick, Superintendent of Nile Sabbath-school.

AFTERNOON.

- 2.15. Praise Service.
- 2.30. Advice from Veterans to their Younger Brothers in the Service, led by Stephen Burdick.
- 3.00. Praise Service.
- 3.15. Sermon by A. J. C. Bond, followed by C. E. Consecration Meeting, led by A. L. Davis.
- 3.00. Junior Endeavor Hour, Mrs. Angeline Abbey.

EVENING.

Evangelistic Service—Sermon by D. B. Coon.

FIRST-DAY—MORNING.

- 9.15. Bible Training Class, W. L. Greene.
- 10.00. Woman's Hour, conducted by Miss Agnes Rogers.
- 11.00. Education Hour, conducted by A. E. Main.

AFTERNOON.

- 2.00. Business.
- 2.30. Young People's Hour, conducted by H. E. Davis.
- 3.30. Tract Society Hour, conducted by A. H. Lewis.

EVENING.

Evangelistic Service—Sermon by F. E. Peterson. Adjournment.

L. C. RANDOLPH, Moderator.

H. N. JORDAN, Recording Secretary.

THE Ministerial Conference and Quarterly Meeting of the Seventh-day Baptist churches of Southern Wisconsin and Chicago will meet with the church at Rock River, Wis., May 23, 1902, at 2 o'clock P. M. The general question for discussion is, The Relation of the Churches to Our Denominational Life and Work.

PROGRAM.

SIXTH-DAY—EVENING.

- 8.00. Our Need of Revival in Doctrine and Practice—Sermon by Mrs. M. G. Townsend.

SABBATH—MORNING.

- 10.30. Sabbath-keeping and a Christian Life—Sermon by Rev. George J. Crandall.

EVENING.

- 8.00. The Extension of the Kingdom of Christ—Sermon by Rev. L. A. Platts.

FIRST-DAY—MORNING.

- 10.30. Spiritual Training for Denominational Work—Sermon by Rev. S. L. Maxson.

AFTERNOON.

- 3.00. C. E. Meeting.

GEORGE J. CRANDALL, Sec.

THE Sixty-sixth Annual Session of the Seventh-day Baptist Eastern Association, to be held with the Pawcatuck Seventh-day Baptist church, at Westerly, R. I., May 22, 1902.

PROGRAM.

FIFTH DAY—MORNING.

- 10.30. Devotional Service, Rev. O. D. Sherman.
- 10.45. Address of Welcome, Rev. S. H. Davis.
- 11.00. Introductory Sermon, Rev. L. E. Livermore.
- 11.45. Announcement of Standing Committees.

AFTERNOON.

- 2.00. Devotional Service, Rev. Andrew J. Potter.
- 2.15. Communications from Sister Associations, Reports of Delegates, Executive Committee and Treasurer.
- 3.15. Sermon, Delegate from South-Eastern Association.
- 3.45. Business.

EVENING.

- 7.30. Praise Service, Rev. C. A. Burdick.
- 8.00. Sermon, Rev. Geo. W. Hills, Delegate from North-Western Association.

SIXTH DAY—MORNING.

- 10.00. Business.
- 10.15. Devotional Service, Rev. Alexander McLearn.
- 10.30. Sabbath-school Hour, Rev. George B. Shaw.
- 11.00. Education Society Hour, Rev. A. E. Main.

AFTERNOON.

- 2.00. Devotional Service, Rev. Martin Sindall.
- 2.15. Missionary Society Hour, President William L. Clarke.
Address, Rev. W. C. Whitford, Delegate from Western Association.

EVENING.

- 7.30. Praise Service, John H. Tanner, Jr.
- 7.45. Prayer and Conference Meeting, Rev. E. B. Saunders.

SABBATH-DAY—MORNING.

- 10.30. Sermon, Rev. William C. Deland, Delegate from Central Association.
Joint Collection for Missionary and Tract Societies.

AFTERNOON.

- 2.30. Sabbath-school, Milton A. Crandall, Superintendent of Westerly Sabbath-school.
- 3.30. Y. P. S. C. E., Theodore Downs, President of Y. P. S. C. E. of Westerly.

EVENING.

- 7.00. Young People's Hour, Edwin G. Carpenter.
- 8.00. Sabbath Evangelizing and Industrial Association, Prof. Henry M. Maxson.

FIRST-DAY—MORNING.

- 9.30. Business.
- 9.45. Devotional Service, Rev. Leon D. Burdick.
- 10.00. Woman's Hour, Mrs. Anna Randolph, Associational Secretary.
- 10.45. Sermon, Rev. A. E. Main, Representative from the Education Society.
Joint Collection for Missionary and Tract Societies.

AFTERNOON.

- 2.00. Devotional Service, Rev. L. F. Randolph.
- 2.15. Tract Society Hour, Rev. A. H. Lewis.
Collection for Woman's Board.
- 3.30. Business.

EVENING.

- 7.30. Praise Service, Albert B. Crandall, (Ashaway.)
- 8.00. Sermon, Rev. George B. Shaw.

THE CENTRAL ASSOCIATION will convene with the West Edmeston, N. Y., Seventh-day Baptist church May 29, 1902. We will gladly entertain all who can come. Kindly send names to A. C. Davis, Pastor.

PROGRAM.

FIFTH-DAY—MORNING.

- 10.00. Call to order.
Devotional Service, Rev. L. R. Swinney.
Welcome, Dr. A. C. Davis.
Response, Rev. T. J. VanHorn.
Report of Program Committee.
- 11.00. Introductory Sermon, Rev. S. S. Powell.

AFTERNOON.

- 2.00. Praise Service, L. P. Curtis.
- 2.15. Communications from Churches and Corresponding Bodies.
Appointment of Standing Committees.
Annual Reports of Officers and Committees.
Reports of Delegates.
- 3.30. Address, Ava Bond.

EVENING.

- 7.30. Song Service, Albert Whitford.
- 8.00. Address, Prof. W. C. Whitford.

SIXTH-DAY—MORNING.

- 9.30. Scripture Reading, Rev. L. M. Cottrell.
- 9.45. Reports of Standing Committees.
- 10.30. Address, Rev. J. T. Davis.
- 11.00. Tract Hour, Rev. A. H. Lewis.

AFTERNOON.

- 2.00. Prayer Service, Rev. M. Harry.
- 2.15. Education Hour, Rev. A. E. Main.
- 3.15. Question Box, "Sabbath Reform," Rev. O. U. Whitford.

EVENING.

- 7.30. Devotional Service, Dr. S. C. Maxson.
- 7.45. Prayer and Conference Meeting, led by Rev. W. C. Daland.

SABBATH-DAY—MORNING.

- 10.30. Sabbath Services.
- 11.00. Sermon, Rev. A. H. Lewis.
Joint Collection for Missionary and Tract Societies.

AFTERNOON.

- 2.00. Junior Hour, Mrs. F. H. Babcock.
- 3.00. Sabbath-school, S. C. Stillman.

EVENING.

- 7.30. Young People's Hour, Lawyer Davis.
- 8.30. Consecration C. E. Meeting, Wayland Wilcox.

FIRST-DAY—MORNING.

- 9.30. Devotional Service, Rev. B. F. Johnson.
- 9.45. Unfinished Business.
- 10.00. Sabbath-school Hour, Rev. L. R. Swinney.
- 11.00. Sermon, Rev. A. E. Main.
Collection for Education Society.

AFTERNOON.

- 2.00. Praise Service, Charles J. York.
- 2.15. Missionary Hour, Rev. O. U. Whitford.
- 3.15. Woman's Hour, Miss Cora Williams.

EVENING.

- 7.30. Opening Service, Rev. T. J. VanHorn.
- 7.45. Sermon and Conference Meeting, Rev. G. W. Hills.

A. T. STILLMAN, Moderator.

L. ADELAIDE CLARK, Rec. Sec.

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TABLE OF CONTENTS.

EDITORIAL.—The Future of Sabbath Reform; How Shall Faith be Cultivated; How Grow in Obedience; Those Sunday Blue Laws; The Jews and the Sabbath; About Martini-que. 305-306
PRAYER-MEETING TOPIC — May 30, 1902. Theme—Abounding Harvests. 306
Some Universal Principles in History. 307
The Prex Party Abroad. 307
News of the Week. 308
Tract Society, Executive Board Meeting. 309
Tract Society, Receipts. 309
The Sabbath Evangelizing and Industrial Association. 309
Those Sunday Blue Laws. 309
Honor to President Gardner. 309
MISSIONS.—Paragraphs: The Conviction of Righteousness. 310
Alfred University. 310
WOMAN'S WORK.—Plant a Tree, Poetry; Paragraph; Charity in the Early Church; Clippings from "Good Cheer." 311
Peter H. Velthuysen, Poetry. 312
Memorial Service for Peter H. Velthuysen. 312
YOUNG PEOPLE'S WORK.—Daughter, Arise. 314
Is Card-playing for Prizes to be Commended? 314
CHILDREN'S PAGE.—My Raccoon. 315
The Uprising of Africa. 315
Education Society, Quarterly Meeting. 316
POPULAR SCIENCE.—A Discouraging Discovery. 317
OUR READING ROOM. 317
SABBATH-SCHOOL LESSON.— May 31, 1902.— Paul at Lystra. 318
DEATHS. 318
SPECIAL NOTICES. 319

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Table with 2 columns: Description, Amount. Proposed Centennial Fund. \$100,000 00. Amount needed, June 1, 1900. \$98,698 00. Amount needed, June 1, 1901. \$97,822 00. Alfred A. Titworth, New Brunswick, N. J. Mrs. John B. Coffin, Rochester, N. Y. Mrs. Frank W. Jenness, Corning, N. Y. Susie B. Stark, Higginsville, N. Y. Amount needed to complete fund. \$ 97,388 00

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The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Ashaway, R. I.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Ashaway, R. I., August 20-25, 1902.

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Milton, Wis.

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