

THE SABBATH RECORDER.

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REMONSTRANCE.

ROBERT W. VAN KIRK.

O soul of mine, bestirred with faithless prayer,
About the content of the coming years,
Why wilt thou vex thyself with baseless fears,
And drain thine eyes of fruitless tears
That can but veil the ministry of care
Thy Father daily plans for thy welfare?

Why art thou ever pushing forth thy feet
Into those dreary regions where the tread
Of none is heard but of the living dead?
Why dwell where ghostly evils fill with dread
Thy trembling heart? Where spectral dangers meet
Thy craven fears and drive thee to retreat?

Insistent of its pregnant needs, the hour
That faces thee suffices to demand
The fullest service of thy waiting hand;
The urgent moments of the present stand
And beg thee to employ for them thy dower
Of richest thought and consecrated power.

Death of
President W.
C. Whitford.

ALTHOUGH our readers knew that the health of President Whitford had been failing for a number of months, they will be shocked to learn that death has come to him since our last issue. The loss is a heavy one to all of us individually, as it is also to us as a denomination; and especially so to Milton College and our educational interests. The RECORDER extends feelings of deepest sympathy to the bereaved family, and commends them to the comforting love of God the Father.

Preparation
for Coming
Duties.

ANOTHER question which the RECORDER propounds for consideration is here submitted: "Are we well prepared as pastors and people to meet present demands and strengthen our denominational life for the first half of the present century?"

Proper preparation for coming duties is a large factor of success. No important work is well accomplished without corresponding preparation. Ability to do any given thing is the result of fitness previously secured by full and accurate information, a wide knowledge of what ought to be done, and strength adequate to accomplish awaiting tasks. As we have said many times—but the fact is worth repeating—the future is so nearly a creation of the past that no preparation for the future can be complete without full and accurate knowledge of what has been. The past must be studied that the present may be understood and that the future may be forecast, which forecasting is an important item in doing what is likely to be demanded. The value of the "historic argument as a preparation for future work is too little appreciated. More than in any other way we secure a knowledge of God's judgment concerning theories, creeds and events by the results which appear in history. No one seeking fit-

ness for future duties can consider too often those words of Christ, "By their fruits ye shall know them." Hence the RECORDER insists so earnestly upon the study of our past history during this centennial year.

Duties of
Pastors.

THE student of church polity and of our history in the light of our polity, cannot fail to see that in swinging so far away from certain features of the Episcopal polity we have lost some valuable elements which ought to enter into an estimate of the pastor's office. While the pastor is not a ruler, he must be a leader, a guide and an overlooker. The overlooking element is doubly important in all matters pertaining to the past or the future. The pastor, more than any member of his flock, ought to be familiar with what has been that he may the better appreciate what ought to be, and may therefore instruct and guide his flock in the way God points. In certain articles upon history, the eighth and last of which appeared in our columns last week, we have attempted to set forth the fundamental principles which will control our denominational future for half of a century to come. The supreme test as to what has been right in the past, and what ought to be done in the future, is the Word of God. Whatever knowledge or experience we have had must be judged by that test, and whatever plans for the future we may make during this year, or at any subsequent time, must be judged by the same test. The interpretations which men have placed upon the Scriptures must also be tested by their results in history, and care must be taken lest incomplete interpretations which have failed to produce the best results in the past be continued to the detriment of our cause in the future. While the RECORDER does not assume to say how well informed our pastors are concerning denominational history and the history of Christianity, it does insist that each generation of pastors must study these questions if they would not fail to do their whole duty in the premises. Few things would add more to the essential preparation of our pastors for the work of the next half century than a large and well-sustained study of denominational history, and of the history of Christianity in general. This study should be undertaken, not so much for the collating of facts as to secure a thorough knowledge of the underlying principles which have entered into the past and must enter into the future. This phase of the question cannot be overestimated, and we beg our pastors to take it into careful consideration.

Preparation
for the
People.

SPEAKING of the people in distinction from the pastors, an important element of preparation on their part is the desire to know the facts of the past and to consider what the future must be. The peculiarities of our Church Polity require that each individual member of the church be keenly alive to the importance of his position. Under a polity wherein one or a few official leaders determine what shall be done by the church, the individual member is less important. As a republican form of government requires a much higher type of citizen than a monarchy does, so an independent congregational church polity like ours requires the highest possible development of the individual. Pastors are quick to discern what their people desire, and the hunger of the people along any given line is sure to be noted by a wise and efficient leader. Pastors are greatly helped when their people express desires, suggest themes, and give evidence that they are anxious for knowledge. Our people will not be fitted for the future without an increasing hunger after knowledge pertaining to the past and the future. Of the general lack of historic knowledge touching denominational life and denominational duties, there can be no doubt. Even if the knowledge of former generations has been sufficient for former times, the new demands which are crowding forward and which will increase with the next half century, call for increased knowledge. In meeting the demands of the situation, our pastors will do wisely to establish special services, or training classes, for the study of denominational history, its meaning, and hence the importance and breadth of the duties which await us.

The Next
Fifty Years.

NO ONE can doubt but that the influences which affect our denominational life, favorably or unfavorably, will grow more active as history passes on toward 1950. The great problems that are associated with Christianity, especially with Protestant Christianity, and with the Sabbath question, will grow intense for years to come. The issues touching the Sabbath question which are coming to the front rapidly among the Jews will be no small factor in shaping the future. It requires little comparison of the past with the present to show that all those issues which touch our denominational life must increase in vividness and vigor in the immediate future. This does not indicate that any decline in our strength or growth need be ex-

pected. On the contrary, those periods when the activity of thought is greatest and the conflicting elements are most intense are likely to be periods in which people secure the greatest strength and accomplish the best features of their mission. For this reason the RECORDER is urging preparation for the future, a future from which it will not be possible to eliminate many determining elements touching the character of our work, the Sabbath question as a whole, Protestant Christianity as a movement, and Judaism as one of the permanent factors in the religious world. These important and far-reaching considerations, if fairly apprehended, must move us, pastors and people, toward new efforts, deeper study, greater consecration and more devout endeavor, and hence to greater success.

THE Reform Advocate, which is the most openly favorable to the adoption of Sunday in place of the Sabbath of any of the Jewish papers, gives the following editorial summary of the discussion of the Sabbath question at New Orleans. If there were no other evidence, what the Advocate says would be proof enough that the avowed tendency to adopt Sunday is very slight among the Jews.

Of course the greatest interest was shown in the paper on the Sabbath question. This paper was prepared and read by the scholarly rabbi of the Pacific Coast, Dr. Jacob Voorsanger, of Temple Emanuel, San Francisco. The paper was carefully prepared and treated in a masterly manner. Dr. Voorsanger showed how the economic and social conditions militated against a proper observance of the Sabbath in our time, but he was not willing to draw the logical conclusion from his premises. He was too Jewish by nature to allow the traditional Sabbath to fall into innocuous desuetude. In concluding his paper he presented seven propositions to the Conference, and asked the Conference to take some action upon them. The first question was central to all the rest, viz., that the Conference take some official action as to its attitude toward the Sabbath. Rabbi Leon Harrison, of St. Louis, though not present at the Conference, sent in his paper on the Sabbath Question, which was also read. The question was then thrown open for discussion, and of the thirty-five rabbis in attendance there were but two or three who did not join heartily in the debate. It developed during the argument that the opinions ranged all the way from a strict adherence to the traditional Sabbath to a transference of the same. On the whole, however, an eminently conservative attitude was taken by the majority of those who discussed the subject. The Conference took the proper action in this matter. It decided to appoint a commission of the most scholarly members of its body to take up the seven propositions propounded by Dr. Voorsanger in his paper and bring in a report to the next Conference. It would have been unwise to have taken action on so important a question without having first submitted it to careful study and deliberation. The commission to whom has been entrusted this grave and all important matter will have a year's time in which again to go carefully over the ground. At the expiration of that time they will present their conclusions to the Conference. The Conference and the country can afford to wait another year before final action be taken with reference to this crucial question touching the life and future development of the Judaistic cause.

The reader will note in this connection an article from the Chicago Tribune to which we called attention last week, but which was crowded out, and will be found on page 330 this week. Dr. Silverman, of New York, who is a specialist on the history of the Sabbath, declared, on his return from the Conference at New Orleans, that the real point in the discussion there was not the transfer of the Sabbath to Sunday, but the hindrances to Sabbath-observance according to the ancient custom of the Hebrews.

DR. EDWARD EVERETT HALE, speaking lately upon the duties of the twentieth century, suggested some immense enterprises, the successful accomplishment of which is possible. The first is "a four-track railroad from Labrador to Patagonia." The next, "a railroad line across Europe and Asia from the Atlantic ocean to the Pacific ocean, with a branch road to Odessa," and the next, "a railroad from the Mediterranean Sea to the Cape of Good Hope." These great highways, Dr. Hale declares, will be necessary to prevent the human family from being "squeezed together too much," and to divert undesirable immigration from the old world to the United States. Mr. Hale announces that the fourth duty "is the faithful treatment of the race question as presented by the Negro, the Indian and the Chinaman." As the highest and last duty he laid down the "advocacy of the doctrine of universal peace." These are magnificent suggestions from the lips of a man whose eighty years of life spent in the interest of humanity entitle him to speak concerning the duties of the twentieth century.

Topographic Maps of New York.

AMONG the topographic sheets recently reissued by the United States Geological Survey are eight of parts of New York state. These maps, the result of co-operation between the Federal survey and the state of New York, are drawn on a scale of about one inch to the mile, and each covers a rectangular section of approximately 13x17 miles. The towns, roads, boundaries, and drainage are shown in detail, even the houses in the country districts appearing, and the relief of the country is expressed by contour lines. Each sheet bears the name of some included town or important feature. The Kaaterskill sheet shows the eastern front of the Catskill Mountains, extending as far west as Hunter Mountain. The Albion sheet covers the country in Genesee and Orleans counties between Albion and Batavia. The Skaneateles and Tully sheets show the sections surrounding and just east of Skaneateles and Otisco Lakes. The Chittenango and Oneida sheets, adjoining, represent the eastern end of Oneida Lake and the sections surrounding the city of Oneida; the Pultneyville shows a strip of the Lake Ontario shore in the neighborhood of the town of Pultneyville; and Silver Creek sheet a section of the Lake Erie shore of Erie and Chautauqua counties near Silver Creek. These maps are available at the usual rate of five cents each, on application to the Director of the United States Geological Survey.

Similar Maps are issued, showing the results of topographic work in New Jersey, Colorado, Utah, Mexico, Oregon and Pennsylvania.

Other Days.

AN old copy of the SABBATH RECORDER of January 8, 1863, has just come to hand from Trumansburg, Pa. On the second page is the following statement from the pen of the editor, George B. Utter.

"THE GREAT EVENT OF THE AGE."

"True to his promise, the President of the United States inaugurated the New Year by issuing his Negro Emancipation Proclamation. Of course it is not yet time to argue from facts as to the results of this document; and it would be unwise to spend time in theoriz-

ing upon a question which will so soon be settled by facts. Nobody can doubt that it is the great event of the war, and of the age. Statesmen, philanthropists, and Christians will study with intense interest the developments of each day, hoping and praying that they may realize the most sanguine expectations of the friends of Freedom."

After the statement comes the Proclamation of President Lincoln, giving freedom to the slaves throughout the United States. The Proclamation is dated Jan. 1st, 1863, signed by Abraham Lincoln, with William H. Seward, Secretary of State. Not a few of our readers will recall, as the writer does, the deep and over-powering interest which culminated in that proclamation of almost forty years ago.

DR. A. E. MAIN wishes to secure the Conference Minutes from 1802 to 1806 for use in connection with a paper he is preparing for the coming Centennial Conference. These minutes were not printed. Can anyone inform the RECORDER or Dr. Main direct, Alfred, New York, where the manuscript records can be found? Prompt reply is solicited.

Prayer-Meeting Column.

TOPIC FOR JUNE 6, 1902.

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

Theme—Being Contented.

Phil. 4: 1-13.

1 Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

2 I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord. 3 Yea, I beseech thee also, true yokefellow, help these women, for they labored with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

4 Rejoice in the Lord always; again I will say, Rejoice. 5 Let your forbearance be known unto all men. The Lord is at hand. 6 In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. 9 The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

10 But I rejoice in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity. 11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. 12 I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. 13 I can do all things in him that strengtheneth me.

The real theme for the evening is found in the closing verses of the lesson. Only in a modified form can we determine our surroundings and place in life. But it is possible to determine how we shall meet those surroundings and how we shall fill our places. It is our highest duty as well as our greatest good to do this wisely, in the fear of God, seeking divine help. No two persons are in exactly the same situation, and the surroundings of each man's life are constantly changing. Unless we rise to the standard suggested in the lesson for the evening, there will be constant unrest with corresponding failure. On the contrary this fact of change in general, if not in every particular, is a matter of blessing to men. The need for such adjustment and re-

adjustment of ourselves to life's demands and surroundings teaches reliance upon God. It also shows how fully his guidance and care may be realized by every obedient child. Beyond these considerations, such adjustment promotes strength and develops wisdom through experience. The lowest situation and the hardest lot that can come to us, if they be not the result of our folly and disobedience, are certain to work good results. This theme is a fruitful one in teaching wisdom and bringing comfort. When we see life as we ought to, there is sweetest comfort in believing that our prayer will always be answered when we say:

"O thou who changest not,
Abide with me."

PETER H. VELTHUYSEN.

[The following letter from the father of our lamented Brother, Peter H. Velthuisen, was written for the Memorial Service held at Alfred, N. Y., and reported in our last issue; but since the letter came too late to appear last week, it is presented here. In connection with it is a paper which was presented at the Memorial services held at the Seventh-day Baptist chapel, Haarlem, Holland, as reported in De Boodschapper. These papers have been translated, and also an article from a Dutch magazine. These have been done into English by Garrett Bakker, of Alfred, N. Y.]

HAARLEM, Holland, April 29, 1902.

Rev. L. C. Randolph, Alfred, N. Y.:

Dear Brother:—With sincere thanks to you and to your church for your deep sympathy in our sorrow and mourning, I send you also an answer, on your request, for what may serve as a help to your Memorial Service.

Peter—this name is properly Pieter—Hendrik was born June 10, 1874, at Haarlem. He was our youngest child; besides him we had a daughter and a son. His mother's maiden name is Sara Louisa Kluit; we were married Nov. 13, 1856. Peter's physical constitution was not a strong one, although he never was sick. Till his twelfth year he was in school, when he—for difficult domestic circumstances—was placed in a trade; he became a "boy" in the shop of a wood-cut engraver. But the next year I placed him in the Industrial School, at Amsterdam, where he was about two and a half years. Then he went to Germany, because in this country we could not find a suitable occasion for his further training. The conditions of his master in Germany, after about one year, contained the demand that Peter must stay at least three years in his service. We judged it not suitable to do so. So he came back to Haarlem; could not find work as he looked for, because of his Sabbath-keeping; but what he found to do he did willingly and faithfully, although the wages were almost nothing.

In that time our now deeply-lamented Brother, George H. Babcock, and Prof. Dr. Whitford called on us. Bro. Babcock saw a piece of Peter's work, entered into conversation with him, learned his wishes for an opportunity for education, told him of the terra cotta works at Alfred, of the wages there, and the University, and invited him to come there. After the departure of those brethren, Peter asked me again and again permission to go to Alfred. So I corresponded over that matter with Bro. Babcock, and the result was his departure to Alfred. When his parents were married forty years, he unawares stood before their eyes; his sister had sent him a free billet. At the time that he should go back to America, our physician told

him that he had to remain till some time, because of my illness. So he did. And in those days he accepted the call of the Netherland Midnight Mission Society to become their missionary at Rotterdam. There he labored with great consecration and love, and not without blessing.

After about two years staying in Holland he returned to the United States. I join a copy of the letter of condolence we got from Rotterdam Midnight Mission, written as soon as the friends learned of Peter's decease. The content gives one of the many proofs of how our dear boy was loved and esteemed because of his Christian conduct also in his own country. The Board of that Society, although all Sunday-keepers, honored indeed this "Sabbatist" as a highly-esteemed brother in Christ.

And now, dear brother, I must close. I did this work as well as I could; I hope it may be of some service. Excuse my defective expressions in your language. It is always a heavy task for me to write English. I can't find the right form for giving my thoughts. Accept our Christian love and regard to you and all the dear friends. Accept you all our sincere and lively thanks for all the help and love given during so many years to our beloved, now glorified, boy.

May God bless abundantly your labors of love for His Name's sake!

Yours in our Saviour,

G. VELTHUYSEN, SR.

Paper by John P. Schouten.

With the following writing I do discharge what is for me a very sad task, and yet a task which I gladly perform. Sad, because it is in memory of a friend and brother in Christ whom I dearly loved. And I do it gladly because it recalls once more to mind that evening when so many gave witness how much they loved this young man, who loved God more than anything else, and his neighbor more than himself, because he gave his life for them.

It was on Sabbath eve, March 21, that we had a Memorial Service for our beloved Bro. Peter H. Velthuisen, who, at the age of 27, being a missionary among the Fanti Negroes, passed away the 20th February, at Salt Pond, on the Gold Coast, West Africa.

The large, new picture of our brother, which hung in our little chapel, was surrounded by crape. Our chapel was filled with friends and those who were interested. A touching moment it was when our gray leader—father of deceased—opened the meeting. Indeed, it was his youngest, dearest son concerning whom he should speak. And, turning my eyes from our gray pastor, they fell upon a sister in the front row whom I saw weeping—yes, weeping bitterly.

And, no wonder; she was the mother of the deceased. She had loved as only a mother can love. Moreover, a mother who fears God! Just listen how in his last letter this young missionary wrote to his mother from the foreign land: "Dear little mother, you have from my youth brought me up in the fear of the Lord." A precious inheritance for that mother this testimony from her son! Alas, that all parents, all mothers who read this, might receive this testimony from their children!

After the pastor had opened the meeting by a song and prayer, he began to speak

according to the printed program concerning Psa. 103: 15: "As for man, his days are as grass; as a flower of the field, so he flourisheth," etc. Solomon's Song 6: 6: "My beloved is gone down into his garden, to the beds of spices, to feed in the garden, and to gather lilies." Taking these words for introduction, he tried to put forth what cause of sorrow and what reason for comfort this death brought with it. He reminded us that the thought harbored by some as if his going to the Gold Coast, where the climate is deadly, was something which would not have been done in a cool and well-poised moment, was groundless. From an address given by Peter himself at Alfred, N. Y., when he was set apart by that church he quoted his own words: "If I should lose my life in Africa, do not think that I have made a mistake in going. Christ gave his life for others. He said: 'He who will save his life shall lose it; and whosoever shall lose his life for my sake shall find it.' I ask your prayers. Be not too anxious about my health, although health of body is greatly to be desired, but pray much more that I may serve my Lord and Master faithfully."

It was told us how the deceased had the great privilege to be born and brought up in a home where they daily kneel in prayer and His Word is read each time. Those who listened were encouraged to follow faithfully the same custom in their homes. At the same time it was pointed out that this privilege alone does not carry with it everlasting life; that without the new birth, the new life which God plants in the soul, the child of Godly parents cannot be saved, and that for this reason there was so great thankfulness at the remembrance of the dear one who had passed away, by whose grave it was not permitted us to stand, while it pleased God to take him to himself.

It was at the age of thirteen that the dear sister, his Sabbath-school teacher, thought she could notice that the Spirit of the Lord convinced him of his sinful nature. After a year had passed by he found peace in the blood of the Cross, and not long afterward he asked to be baptized. Since then, it was his, through the mercy of God, to live as one who was buried with Christ, being risen to walk in newness of life.

Now the speaker read from 1 Thess. 4: 13-18, and spoke further in regard to these precious comforting words. Is it anything to be wondered at, dear reader, that the aged father many times could not go on on account of tears? Is it anything strange that a continual weeping was kept up by the mother? I say no. And they did not weep alone. There were many who let the tears flow freely. Such eased the afflicted heart. The pastor did not speak long. After him were four others to speak. First, came the Deacon of the church, Bro. Spaan, calling their attention to 1 Peter 1: 3. He pictured very touchingly how we in this chapel had bidden farewell to our Peter, as we called him, when some years ago he went to America to study. How he had been in our midst again, to return again to America, and how he now four months ago had come from America to go as missionary to the Gold Coast, often called "the grave of the white man," to serve his Lord and Saviour. How we had invoked God's blessing upon him, who was dear to our hearts. And now we

stand here after four months to remember his death. The speaker said: "In this instance we have deceived ourselves in God. We had hoped that God would surely spare him. But it is a different question whether God has made a mistake." The speaker strongly emphasized the fact that God had not made a mistake, nor does he ever make a mistake. He only asked us that, if we had evidently erred in regard to God's deeds, and experienced disappointment, we be willing to be chastised by God. And now he continued his talk by bringing in Prov. 10: 7. "The memory of the just is blessed, but the name of the wicked shall rot." Yes, Peter's name is in blessed memory; his remembrance is the remembrance of a righteous one, justified through the blood of Christ. Our deacon concluded his talk with singing, "Should I not strive to gain that crown?"

Thereupon began our Bro. Bakker, from Amsterdam. He read from 2 Cor. 5: 14, 15, and spoke in regard to these words. He said that he had known Peter when the latter could hardly speak. As he likes children very much, he tried to get acquainted with the little fellow. He noticed that already the Spirit of the Lord was working in his heart. Striking examples did he mention of this fact. Also that Peter when at the age of thirteen told him that he had found Jesus. What a pleasure to hear such things concerning Peter's boyhood days. This brother, as well as the pastor and the other speakers, concluded his remarks by urging the congregation to commit themselves to Jesus, to seek peace through his blood. In conclusion, Bro. Bakker asked the people to sing, "Blessed are those who die in the Lord." After him arose Bro. Shouten, with the text from Heb. 10: 36, 37. He began by calling to mind the saying: "Of the dead, nothing except good should be said." He went on to say: In the cemetery at Salt Pond, on the sultry coast of West Africa, rest the remains of a redeemed sinner, justified through Jesus' blood; yea, had stepped forth a just man. The speaker was also going to mention something out of his life. For six weeks the departed one had traveled with him with the Bible wagon. It was about three years ago, between his first and second voyage to America. The speaker pointed to the large-heartedness of the fallen hero, as one who in truth bowed humbly before God, and confessed before him on his knees whenever he had done some thing that was not right. Yes, Peter had a large soul. Another instance gave us an impression of his fervent piety. The speaker said that he did not wish to convey the thought that he wanted to glorify the martyr; but he simply paid respect to the memory of a brother whom he loved so much. Thereupon he addressed the parents and said: "And you, beloved pastor, must this befall you at the evening of your life? Your evening is not like a calm summer evening. Alas, the storms of life are not kept from you. And you, dear sister, who loved as only a mother can love, how has your heart been broken! Your Peter, your son, is no more! But if the sorrow becomes too great for you, if you ask, 'O God, why hast thou done this?' lean, then, your weary head upon his breast, tell him your troubles, and he shall answer and teach you. Blessed are they that mourn (in the Lord), for they shall be comforted. You both have not wept like Eli when the sad

news from his sons was brought to him; because he knew that they died in their sins. You did not stand like David: 'Absalom! my son! my son Absalom. Would God I had died for thee;' well knowing that he died in his sins. But you said, with Job: 'The Lord hath given, the Lord hath taken away; blessed be the name of the Lord!' Beloved, we are mourning with you; our hearts are sad; our tears are flowing like yours."

After him the last speaker took up the word, the only brother of our late friend, Bro. G. Velthuysen, Jr., from Amsterdam. The whole appearance of this speaker did us good, as he and his parents shared one lot, namely, that they being deeply moved and afflicted, sought rest and comfort in and by God. He read 1 John 3: 2. Afterward he began to speak in a deeply-moved tone. He repeated to us the testimony from the brothers among whom Peter worked. It read as follows: "Truly, he was very zealous in the service of the Lord, and also sincere and pleasant in all he did. We hope, and doubt not, in the least, that he will gain the crown of glory in the day of judgment." He also read a letter from the head of Midnight Mission, at Rotterdam, and out of this we heard, as we had so many times before, how the deceased endeared himself because of his pious conduct when he was working there in the Midnight Mission. How he in everything quietly went his way, always disposed to help his neighbor and to work to the honor of God. And there is, indeed, fruit to show for his labors. There is a family in Rotterdam where Peter's name is mentioned with respect, reverence, and sincere affection of the heart, because he has brought the Christ there, and in that family three souls came to Jesus, for which God is praised continually. Yes, our Brother Velthuysen could gaze after him with thankfulness to God. He, too, did not close his remarks without admonishing them with all the earnestness possible to bow themselves before Jesus, and then he asked in closing to sing, "By and by the Lord calls his well-beloved."

Comfort yourselves with this his memory, never-forgetting brother.

The Memory of P. H. Velthuysen.
From the Midnight Missionary.

With great sadness do we mention that on the evening of Feb. 20, 1902, my only brother, Pieter Hendrik Velthuysen, after a brief illness, passed away at Salt Pond, on the Gold Coast, at the age of twenty-seven. The blow came unexpectedly. His last letters told of a complete recovery from the treacherous fevers which at his arrival took hold of him for a few months.

He felt so much at home in his new field of labor, and it was his greatest joy to proclaim in the surrounding villages, with his faithful black friend and brother, his interpreter, the salvation through Christ.

But it has pleased the Lord to change the plan which Peter saw before him for a higher one, that of eternal bliss, the quiet fellowship with his Saviour.

The black brothers who carried him to his grave could write but little. But what they wrote to my father in their imperfect English is of great comfort to us.

The letter reads as follows: "It is with great sorrow that we have to inform you that we have done all we could to restore

your son, as he was taken sick a few days ago. Now he has departed from this present life, as it has pleased the Lord to call him home last evening, at 6 P. M. We have just laid him to rest this morning, at 9.30 A. M. We cannot write much now, because the mail goes out in a little while. But we shall soon write more in detail how he walked among us. Truly, he was very zealous in the service of Christ, and also sincere and pleasant in all he did. We hope, and do not doubt in the least, that he shall gain the crown of glory in the day of judgment."

We give this testimony because it will please his many friends among the brethren with whom he worked in different branches.

In his labors as a stationed missionary he has not met with great prosperity; he has not had much visible success. But God judges not the same as man. And it may be that words of exhortation and cheer spoken during the stillness of the night, through the power of the love of Christ, have been of greater blessing than many an alms before men or a popular discourse.

He has fallen upon the field of honor in the true sense of the word; in the service of his Lord, who never left him alone, and whom he has loved throughout all trials.

Oftentimes was it our lot to be involved in his many disappointments. But he was always happy as a child, trustful and thankful. Likewise shall his brief work on the Gold Coast not have been in vain.

We do not envy him the rest; gladly shall we labor on for years. God only knows when the end of our earthly race shall come. And when the end is here, may those who know us well say rightly of us: "Truly he was very zealous in the service of Christ, and also sincere and pleasant in all he did."

G. VELTHUYSEN, JR.

NEWS OF THE WEEK.

On the 19th of May it was reported that a bomb had been placed in a railroad car apartment at Vienna, Austria, just before the Emperor was to enter the car for a journey to Budapest. The plot to destroy his life by means of this bomb was discovered about ten minutes before he reached the train. Several arrests have been made.

The strike of the coal miners, of which we gave notice last week, progresses. Early in the present week it was reported that 150,000 miners were idle, and that the daily loss in wages was \$188,421. The capital invested in the mines which are idle amounts to \$511,500,000. This entails a loss upon the mine operators of over \$85,000,000 a year. Large numbers of people, railroad men and others, are also thrown out of employment as an indirect effect of the strike. The supreme folly of the movement is apparent without argument. As a result of the strike the retail price of coal is going up throughout the country. In the larger Eastern cities great shortage of supply is likely to ensue.

A tornado occurred in Texas on the 18th of May. The property loss in the city and surrounding country will probably reach \$200,000. Nearly a hundred lives were lost. About the same time a water-spout was reported from Preston, Minn., as a result of which it is said eight or nine lives were lost. The storm was severe at many other points.

The struggle between Ocean Grove and Asbury Park, N. J., over the matter of Sunday trains came to open rupture on the 20th of

May. By an old-time arrangement Ocean Grove has power to prevent the stopping of any trains at Asbury Park on Sunday, and all efforts to compromise the matter have failed. Under these circumstances the Common Council and Mayor of Asbury Park have instructed the City Attorney to take legal action demanding the stopping of all regular passenger trains at the stations in Asbury Park on Sundays. Much bitterness of feeling has been awakened by the persistent action of the Ocean Grove Camp-meeting Association, since it is claimed that the circumstances which brought about the arrangement with the railroad, twenty years ago or more, no longer exist.

Early in the week it was reported that Mt. Pelee is still active, and other towns were threatened with great injury, if not destruction. On the 20th of May increased activity of the volcano created a panic at Fort de France, and the people hastened from the place, going on board the shipping in the harbor, and seeking other points of safety. The body of the United States Consul, Mr. Prentis, has been recovered from the ruins of St. Pierre. As the details of the catastrophe in the West Indies come to hand, the extent and terror of the misfortune is increased rather than lessened.

Rev. J. C. Lambert, priest in charge of the Roman Catholic church at Hackensack, N. J., is manager of a base-ball team connected with the young men of his church. He arranges for games on Sunday in which matched games with other teams are played. He is reported as saying that he sees no harm in such recreation, and thinks it will become a permanent feature in connection with his church work.

A terrible mining accident occurred at Coal Creek, Tennessee, on the 19th of May. A large mine into which fifteen or sixteen thousand cubic feet of air per minute ought to have been supplied, is said to have been supplied with only eight thousand feet. A terrible explosion occurred as the result of this, in which about 200 men and boys were instantly killed.

An Anarchist plot against King Alfonso XIII., of Spain, the boy king who was crowned on Thursday, May 15, was brought to light on the 17th of May. Six medical students, a printer, a carpenter and a mason were arrested in connection with the plot. Judging from the history of Spain, this young king will realize the truth of the adage, "uneasy lies the head that wears the crown."

Arrangements for the coronation of King Edward VII., of England are being pushed to completion. Westminster Abbey, where the coronation services are to be held has been lengthened by 100 feet or more at the western door to accommodate the large number of officials who will await the coming of his Majesty.

The temporary injunction asked for by the Government of the United States against the Beef Trust Combine is now in force. It was issued on the evening of May 20 by Judge P. S. Grosscup, in the United States Circuit Court at Chicago. It is of such a nature that if the present uniform arrangements continue the packers who have combined will be taken into court on contempt proceedings. This throws the burden of proof upon them, requiring them to show that they have not violated the order in any particular.

On Sunday, May 18, the Presbyterian pulpits of New York and vicinity were occupied by visiting members of the General Assembly. The sermon by the Moderator, Dr. Van Dyke, was upon "Evangelism and Home Missions." Fifth Avenue Presbyterian church was crowded with a thousand hearers who listened to this plea for extending the cause of Presbyterianism. In this connection it is reported that 1,600 ordained Presbyterian ministers are without churches, and 3,300 Presbyterian churches, having an average membership of only 46, are not self-sustaining. It is evident from these figures that the cause of home missions needs much attention. The Assembly gave two days to the consideration of home missions. President Roosevelt addressed the Assembly on the evening of May 20. Thousands of people sought an opportunity to hear him who were unable to secure entrance to Carnegie Hall, although great prices were offered for seats. The Assembly is made up of strong men.

The new Republic of Cuba was fully inaugurated on the 20th of May. The American forces were withdrawn, and all functions of government were passed over to the Cuban Congress. The occasion was one of great rejoicing and the prospects of permanent and successful government in Cuba are better than they have been for a century. As a result of this transfer of the government, Secretary Hay sent the following dispatch to all American Ambassadors and Ministers abroad:

DEPARTMENT OF STATE,
Washington, May 20, 1902.

Sir:—I am directed by the President to inform you that the military occupation of the island of Cuba by the United States has this day ceased, and that an independent government, republican in form, has been inaugurated there, under the Presidency of His Excellency Senor Don Tomas Estrada Palma.

You are instructed to convey this information through the appropriate channel to the government to which you are accredited.

I am, sir, your obedient servant,

JOHN HAY, Secretary.

WESTERN NEW YORK LETTER.

The Nile church offers a hospitable welcome to the Association June 5, and is making ample preparations for the event. Dinners and suppers will be served in a tent near the church. The Association gives its four evenings to evangelistic services under the charge of four strong leaders. There will also be sermons at the opening session, and Sabbath forenoon and afternoon. The rest of the time is distributed among the different lines of work with the general idea of promoting church activity and efficiency. Other new features will be a symposium on "How to fight the Saloon," brief messages of advice from the veterans to their younger brothers in the service; a morning Bible training class; frequent short devotional and praise services in the heart of the sessions.

The revivals at Little Genesee and Alfred this winter have already been noted in the RECORDER. The Semi-Annual Meeting at Little Genesee found a warm evangelistic atmosphere there. The First Alfred church has again passed the six hundred mark in membership, with thirty-four additions by baptism since the opening of the year. Hornellsville has given its new church edifice a higher dedication by a short series of evangelistic meetings, in which Pastor Cottrell was assisted by student singers from Alfred, and by

Elders Mahoney and Randolph. The church was well filled on the closing nights and there was good interest. This is regarded as only a skirmish, preliminary to the real battle next summer, when it is hoped that one of the quartets will conduct a regular campaign.

The Quarterly Meeting of the Hebron, Hebron Centre, Shingle House and Portville churches was held with the Hebron church May 9-11, Elders W. L. Burdick and G. P. Kenyon being the preachers. The latter is now the pastor of both Hebron churches.

Portville, Richburg and Shingle House are still without pastors. We wish the need might be filled at once. One good man in charge of the three churches would be much better than no pastor at all. We have had letters urgently pressing the needs of each particular field. Shingle House is growing quite rapidly, and it seems an especially opportune time to strike there.

The whole town of Alfred apparently turned out to welcome Pres. Davis home from the trip abroad. The procession was headed by the band and a mounted escort of students. The carriage in which the overwhelmed "Prexy" and wife rode was decorated with college and class colors, and pulled by not only College and Academy students, but also men from the shops and stores, even down to boys from the first grade. The carriage halted in front of the Bank, and acting President Kenyon, mounting a high dry-goods box, presented the President with the keys of the University; then solemnly drew out from some mysterious recess a huge bronzed affair which he declared to be the key to all our hearts. The voice of the President, at first husky with emotion, soon rang out with a clearness which gave evidence of the renewed vigor gained in his sojourn on and about the Mediterranean. Last Sabbath, before an audience which taxed the capacity of the church, he gave an account of his trip through the Holy Land.

L. C. R.

OUR HIGHEST-PRICED MAIL-CARRIER.

The bigness of our country is emphasized every now and then by some obscure governmental routine. Away off in the Philippines we are delivering mail in canoelike boats, and on the other hand, a contract was let last week for carrying the mail in Alaska by dog-sleds. The successful bidder was Oscar Fish, and his route lies between Eagle and Valdez, a distance of 414 miles. He makes two trips a month, and receives nearly \$1,500 a trip, or \$35,000 a year. Only 300 pounds are carried per trip, and this is usually made up of letters, few newspapers. Postoffice department officials say that the sum paid Fish is very reasonable when it is considered that he makes the trip by dog-sledge, and that he has the most dangerous route of any mail-carrier in the world. He has several times been given up for dead by residents of Valdez and Eagle, but so far he has always managed to reach the end of his journey, although sometimes overdue, and occasionally very much battered up. He has fallen down precipices, got mixed up in avalanches, and has been starved and frost bitten, but is still happy in risking his lonely life.—Harper's Weekly.

CONSTITUENCIES control their representatives as the tail of a serpent does its head.—G. W. Curtis.

Missions.

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

FAITHFULNESS is a most excellent and admirable quality of character. Indeed, we do not have confidence and trust in a man's character unless he has that abiding quality. A faithful employe has the confidence and favor of the employer and *vice-versa*. The loyal and faithful soldier has the confidence and trust of his superior officer. Faithfulness in a citizen or a soldier is an evidence of true patriotism and true citizenship. Faithfulness in a friend makes enduring friendship. Without faithfulness there would be but little success in manhood, business, in domestic life, in society, in the state, in the church. What is faithfulness? It is loyalty to principle, to right, and to duty. It is to be trustworthy in the performance of duty, and in the fulfillment of promises, vows and obligations. Faithfulness brings a twofold blessing to him who is faithful and to the cause or object to which he is faithful. A man who is faithful and loyal to a truth gets a rich blessing from it, and brings a blessing to it in its establishment and advancement. He who is loyal and faithful to the Sabbath truth is wonderfully blessed by it, and confers a benefit and influence to that truth. He who is faithful in advocating the Sabbath truth, but is disloyal and unfaithful in exemplifying it in his life, nullifies his teaching, brings reproach and distrust upon himself, and defeat to the truth he advocates. True faithful observance of the Sabbath many times has more power in bringing men to accept the Sabbath than strong convincing argument. Words for a truth have no power when one's example belies his words. What we need most to-day among us in Sabbath Reform is not less argument, less teaching, but more and better example.

THERE are faithful and unfaithful members in the church. There are in the service of Christ those who are faithful and those who are unfaithful. Faithfulness to one's vows, duties and obligations to the church brings blessing to a member, and strength and growth to the church. Members who are faithful to the appointments and services of the church are not only a great blessing to the pastor, but to the church itself. Unfaithful members not only bring reproach and weakness upon their church, but lose spiritual power and growth. They not only hinder the prosperity of the church, but are many times dead-weight for the faithful ones to carry in addition to their own burdens. What exhortations there are in the Scriptures to faithfulness to Christ and his kingdom in the world, and what commendations and precious promises are given to those who are faithful: "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." "A faithful man shall abound with blessings." "But he that shall endure unto the end shall be saved." "Be thou faithful unto death, and I will give thee a crown of life." Faithfulness is greatly commended and valued in the business world. Business men, firms and corporations seek and employ reliable and faithful men. They are above par, they are at a premium. They are as much needed

and of as much worth in the service of Christ and the church. As spiritual things are higher and more important than secular things in view of salvation and eternal life, so faithful workers and servants, faithful service in the kingdom of Christ are of greater need, greater importance, greater worth. How much does the evangelization of the world, the building up and advancement of the church of Christ, personal growth in grace and in Christ-likeness, depend upon personal faithfulness in Christian service. The question is not how many talents have you, but are you faithful in the using of that you do have to the glory of God and the advancement of his kingdom in the world?

A NEW CHURCH.

Organization of a Seventh-day Baptist church by the Rev. George Seeley at West Jeddore, Halifax County, Nova Scotia, Canada.

I suppose by this time you are looking for some word from me concerning my visit to West Jeddore, Halifax Co., N. S.

I left home on the 15th of April, and got into the city of Halifax that evening, then the next morning took the stage coach for my destination, a distance of about forty miles by the nearest direct road. The entire distance being more than 230 miles and a very rough road all the way, occasioned by the frosts of winter, the roads not being yet settled to their usual smoothness. I found Bro. Maskell, of whom I wrote you, glad to see me, on the scene of action, for such I may well name it as you will see before I finish this letter. This place is on the west side of Jeddore Basin, an arm of the Atlantic, running inland several miles, and forming a quiet harbor for vessels, about thirty miles from Halifax, as the crows fly. This country was made for fishermen, and not for farming, as the country on both sides of this water abound with fishermen, dwelling in comfortable homes and owning many nice, small vessels. On both sides of the bay are large and handsome Baptist places of worship, and good school-houses.

Bro. P. W. Maskell was deacon in one of the churches and church clerk, his hospitable home being the place where ministers generally put up for very comfortable quarters; his excellent wife and lovely family doing all they could to make one happy. He occupies several positions of trust and responsibility, as Magistrate, Custom Officer, School Trustee, and he does a large business in general merchandize for a place like Jeddore, persons coming in boats from all directions to trade or purchase.

It was last summer when the Seventh-day Adventist brethren came to that community and set up their tent work. Immediately on their arrival the Baptist pastor and several of his people entered a solemn protest against the new comers and their doctrine. A meeting of both churches was called, the protest was read in union meeting and adopted with a large majority, and subsequently a sermon of two and a half hours long was preached by the pastor (the two churches have one pastor). I am informed it was principally a tirade against the Seventh-day Adventists, and all who harbored and followed after them. Prayer was offered, that the tongue of the preacher may be paralyzed who uttered the false doctrine and planting the heresy in their midst. In the meantime a noted min-

ister was sent for at Halifax, who had battled the Sabbath doctrine before. Rev. Mr. H—, who about that time, however, was paralyzed so that he could not speak, and was in a dark and dismal state of mind. Last accounts he continued still ill. The result followed that several members of the church on the West Side, who attended the meetings, were publicly excluded, without any ceremony, and called many ignominious names, and received a good deal of ill-treatment after their exclusion; their children receiving unkindly and scornful language while going to and from school.

In the meantime Bro. Maskell, who is a natural leader and a man of considerable influence, prepared a large upper room in what had been his lobster factory building, fitting it up at considerable expense, and placed a sign-board over the entrance so that all who passed by may read in large letters of gracious meaning, "Salem Hall," signifying peace and love reigned there. I held several very interesting services there, though not numerous attended, because of the persecuting spirit which would follow every one, great and small, who lent the work any sympathy whatever. Previous to my coming among them, they had held Sabbath-school and social religious meetings among themselves. I noticed how well they spoke to one another of the things of the kingdom of God, and the beautiful singing. I should have said when speaking of Salem Hall that it is furnished with organ, seats, pulpit, lamps, table, and heater, and a large chart, containing the Ten Commandments, back of the preacher, with a good opportunity of referring to its contents, as I did frequently while among them. After several meetings, and many visits and conversations on the subject, I agreed with them that to organize a church of Seventh-day Baptist order, which we all believed was gospel and apostolic order, would be the right thing to do; so on the day appointed we met for that purpose. A sermon was preached from 1 Tim. 3: 15, last clause. The subject was, "The Church in New Testament Times," after which the church of Seventh-day Baptists at Jeddore was organized, and the Lord's Supper was celebrated. The organization consists of seven constituent members. Bro. P. W. Maskell was appointed deacon, and Mrs. — Richardson, clerk.

There are several others convinced of the importance of Sabbath-keeping, and yet others are reading our tracts on the subject, and sent me word of their gladness in receiving them. On the whole, the prospect is good for the building up of the Sabbath cause in that locality, the first in Canada, in the most eastern corner of the Dominion. Will not the work spread westward? Our tract work is going on through the entire of British America, till it reaches Vancouver. I have now the work in hand. We need the sympathies and prayers of the denomination for the success of the work.

At Jeddore I found several Christian people who had come to the Sabbath, but had not yet come to baptism. This I trust they will soon see clearly. This was rather a peculiarity.

But now, a word or two more as to how these Seventh-day Baptists at Jeddore heard of us. I sent tracts last summer into that section, as well as to all parts of Nova Scotia.

Last March I secured a letter from P. W. Maskell, asking me about our publications, to which I replied without delay, and sent tracts; he immediately wrote me the desire of several in his locality who were anxious for a Seventh-day Baptist church to be organized there, and stated that he believed it a call from God to me to go there and preach with a view to that event. I regarded it in that light myself, and laying this matter before yourself, you felt about the matter as I did. And now you have the whole business as briefly as I could state it. These people were Baptists, and Bro. Maskell had been ordained deacon seven years ago, and they, like myself, were Baptists in everything except Sunday-keeping, and thus they were convinced it was not Scriptural, but Paganized Papacy, and so came out to suffer persecution in this twentieth century and in freedom-loving Canada, for keeping the commandments and the faith of Jesus. An incident just here: I had been praying for a little before that God would answer my humble prayers in some unusual and out-of-the-ordinary way, and so this matter opened up. Was not this an answer to prayer? I said to them, just closing the last service I held at Jeddore (organization service), you are a grain of mustard seed, but your branches will overshadow the land eventually. Was this prophetic? Though I'm not a prophet, nor the son of one, but is it not like something you wrote me not long ago, just before we knew of this event (Oct. 21). "It will not be long, I believe before you will see people accepting the Sabbath of Jehovah and the Bible."

PETITCODIAC, N. B., Canada, May 11, 1902.

DR. DIXON SCORES THE THEATRES, ETC.

Dr. A. C. Dixon preached at the Ruggles street Baptist church on "The Amusement Problem," yesterday.

God wants his people, he said, to be as happy as himself; but to be happy like himself he would have them to be holy like himself. "Rejoice evermore;" be glad all the time; is the message from God's Book, but a pleasure-seeking life does not make people happy.

As we pursue the shadow it flees from us. The man who makes pleasure his servant is a master; he who makes it a master is a slave. If we become enamoured of home, or business, or literature, the good, the beautiful and the useful, we find amusement less needful. But amusement has its place. "God pity the man," said the preacher, "who cannot laugh."

Dr. Dixon then proceeded to bring the question of amusement to these four tests: the physical, the intellectual, the moral, and the spiritual. Under these heads the preacher belabored, with slight mercy, the dance, the card table and the theatre.

The dance is dissipation and not recreation; and women engage in it with dresses that are "light and white and slight and tight." The majority of fallen women seem to attribute their fall to this amusement.

The card table unquestionably led to gambling. Card-playing, with prizes, is gambling. Cards, said the preacher, were invented for an idiotic king, and there is nothing intellectual in it; 30,000 packs of cards are made and sold yearly in the United States and are doing wide-spread harm.

The theatre had the advantage of the dance and card-playing, but a man, said Dr. Dixon, could understand Shakespeare better by reading his plays than by seeing them on the stage. The history of the stage is not to its credit; it is an immoral institution, though there are many virtuous actors and actresses.

"There are good men also in the Actors' Church Alliance," said the preacher, "but it is my conviction that the purposes of the church and theatre are so radically different that you cannot unite the two without destroying both. The symbol of the church is the cross; the symbol of the theatre ought to be a baby's rattle.

"There is not a moral theatre on the globe," added Dr. Dixon, "although Henry Irving in England and Edwin Booth in America each sought, unsuccessfully, to establish one; and there can be no compromise between the stage and the church.

"The Actors' Church Alliance is the peace of Lee and not of Grant, the peace of Napoleon and not of Wellington. Dancing, card-playing and the theatre are bad and world-wide institutions, and to link ourselves with either is to be associated with evil.

"There are honest, healthy amusements, such as golf and lawn tennis and the bicycle, and real recreation such as is afforded by some high ideal in life; and what is needed in the church is consecration and separation.

"At Santiago, our men were ordered at first to 'advance by rushes'—running and dropping—and little progress was made, but when the order rang out to make the 'long charge,' the men leaped to their feet and they rushed up hill to victory. This should be the spirit of the church in its battle with evil."—Boston Evening Record.

SONG BIRDS.

The last arrival from the Gulf, an oriole, is singing this morning in the city park by which we passed, and the loitering thrush and grosbeak are at least a week overdue. In the beautiful suburbs by which Chicago is surrounded, the budding trees are vocal with the matins and the vespers of feathered hierophants in festal colors; for the birds soon learn by whom they are loved and where they are protected, and they serenade their friends with the choicest arias from their repertoire. If we loved them as they love us, they would flash across our lawns from March till late September, since nothing but man's cruelty can drive them from his vicinage. Except, perhaps, the hermit thrush, our song birds avoid dense groves and the "boundless contiguity of shade," inseparable from great forests. The robin is as fond of human companionship as is a dog, and the bluebird sticks as close to the old homestead as its family cat.

* * * * *

Few persons realize, until their attention is called to the fact, how great is the number of song birds which make our Central and Northern states their home during the nesting season. Once while upon a trouting expedition in the Alleghanies early in May, we counted, sitting at the door of our tent, twenty-five varieties that visited our camp, practically all vocalists. A brief search in the alder coves along the brawling stream might have doubled the census. It is seldom the mocking-bird visits cities farther north than Washington, but we believe that with

absolute protection his song would be heard by the shores of Lake Michigan as well as by Lake Pontchartrain. What his absence means, any one who has taken an April outing in the Indian Territory knows.

They tell us that St. Francis used to preach to the birds. Some of us think that the saint, good man, as he was, would have done better to let the birds do the preaching. They could have given him a persuasive and convincing homily upon "The meek shall inherit the earth." It is not "nature red in tooth and claw" that multiplies and replenishes the world, but nature sweet-voiced and low, without beak or spur. The wise man, who had an observant eye for the lives of all God's creatures, told his hearers many, many generations ago that "the conies are but a feeble folk, yet they make their dwelling-place in the rock," and the birds that live without rapine, whose best defense is a song, have multitudinous progenies not accorded to the eagle, and dwell in safety long after the last butcher bird is driven out.

And who better could enforce the old-time proverb, "Handsome is that handsome does," than the orange-and-black singer that builds his pendent nest in the elm before our door? Brilliant as his plumage is, he does not make it, as does the parrot, an excuse for an uncertain temper and a snap of the beak that draws blood. He recognizes in his happy life that "fine feathers do not make fine birds;" and so he adds to all the charms of his person the crowning grace of a cheerful spirit. God's gifts are not made a poor excuse for querulousness. Our bird soloists do not require constant adulation to keep them sweet tempered. There are no "spoiled beauties" among them, and robes of iridescent splendor are not used to cloak hearts in which dark passions dwell.

But, on the other hand, many of our most cheery vocalists among the birds are found in Quaker garb. That fortune has not seen fit to give the mocking-bird a jewel to wear at his throat is not with him a reason why he should sit moping and sulking in the magnolia. He sees the scarlet tanager flit by, a very miracle of color, but it stirs no envy in his breast. The cardinal grosbeak, the jauntiest bird in the live oak, wearing his tailor-madesuit with a conscious air, does not disturb the serenity of the catbird's optimism. His vesper song—"Twilight and the Evening Star"—is as passionless and pure as the Ave Maria of a nun in the lofty choir of the Trinita del Monti when the sun goes down behind St. Peter's.

But the best thing about the song bird's music, from the moralist's point of view, is that it is born of love and offered not to the public but to the home. Whenever one listens to a bobolink pouring forth his marvelous trills upon the June air he may know that the mother bird and the nestlings are not far away. Safely hidden somewhere in the meadow are the dear ones for whom he sings. Our bird vocalist is no saint abroad and churl in secret. We have no feathered prima donna, all smiles behind the footlights but all frowns in the greenroom. We have no bird preacher with mellifluous pulpit tones and discordant home notes. "Ask of the fowls of the air and they shall teach thee," said Job to the wisest men of his day. The birds are yet our ethical instructors, not with pulpit thunder but with loving song.—The Interior.

Woman's Work.

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

EDELWEISS.

OLA MOORE.

God loves his mountains; on the height
The day dawns first,
When from the ebon cave of night
The sunbeams burst.
And there in amethyst and gold
The dying lights
Fall softly when the day is old;
God loves his heights.

Last touch of beauty, there he set
His edelweiss,
To gem some mountain minaret
Of snow and ice.
So near the stars those rugged crests
Have dared to rise,
Perchance the blossoms of their breasts
Fell from the skies.

Though life be often bare and bleak
With sacrifice,
God grant to us, as to the peak,
His edelweiss;
Some starry blossom in the snow
That chills us here,
By whose white token we may know
His skies are near!

—Christian Work.

ARE you well acquainted with your neighbors? Do you know their peculiarities of dress and manner of living, what they had for breakfast or how they take care of their children, and many other interesting items of their family life? It is your privilege to know all about them, and you will not be called interfering or inquisitive if you make it your business to find out every one of these things and more.

We are not referring to your neighbor, Mrs. Smith or even Mrs. Brown, or to a house covered with shingles, but to the homes that have the blue sky for a roof and to those friends that come to us with the soft breezes and the tender blossoms of spring, the birds. How many people of your acquaintance, do you think, know positively more than half a dozen birds by name?

Perhaps you think you have no time for such things, and have not leisure to go out into wood and swamp to find the birds. Probably you will not have to go farther than your own kitchen door to see a bird's nest, and if you keep your eyes and ears open, you will learn more about that particular bird in a week than you have known in all your life before. You do not need to be told how to discover the interesting things about your neighbors in feathers; just open your eyes and you will see for yourself. It will help to lighten the drudgery of dish-washing if you have a window near your sink, through which you can watch the birds, flitting about and listen to their songs.

Does your boy try to see how near he can come to hitting a bird with the first stone he can find, and does he like to climb the trees and get the eggs, "just for fun"? The best way to correct these things is to get the boy interested in the birds themselves, to note their size, color, song and habits, and to let him come to know them so well that he can tell the names of the common birds as readily as he can those of his playmates. Just as soon as he gets interested in birds, just so soon will he stop throwing stones at them. Don't wait for your children "to get old enough" before you try to interest them in Nature. It is as easy for a little tot to call a robin, a robin, as it is to call it a bird. Let them know them by name, and you will find that this "knowing them to speak to," as it were, will add much to the interest.

First have "a bird in your heart" as Bur-

roughs tells us, and you will see and enjoy them as you never did before. The thought of the bird-life about you and the little glimpses you may be able to get now and then will take you out of yourself and give you something to think about besides the perplexities of household machinery or the annoyances that so often come. You will forget yourself as you watch Papa Robin in his energetic business of providing a dinner for his hungry babies, or as you become engrossed in the movements of that dainty little gentleman, who "bears the sky on his back and the earth on his breast." Many a trial of daily life will be lightened as you come near to Nature and realize that God is good to his own.

REPORT OF WOMAN'S BOARD.

The Woman's Board met in regular session May 6, at the home of the Treasurer, Mrs. L. A. Platts, Milton, Wis.

Members present: Mesdames Clarke, Morton, Whitford, Platts, West and Bliss.

Meeting called to order and Scripture read by Pres. Mrs. S. J. Clarke.

Prayer by Mrs. Morton.

Minutes of last session were read and approved.

Treasurer reported April receipts, \$211.08; disbursements, \$98.33. Total cash on hand, \$422.73. Report adopted.

Corresponding Secretary reported letters received as follows: Miss Cora J. Williams, Secretary Central Association; Mrs. Anna Randolph, Secretary Eastern Association; Miss Agnes L. Rogers, Secretary Western Association; Mrs. A. H. Booth, Secretary South-Western Association; Miss Elsie Bond, Secretary South-Eastern Association. Mrs. Nettie West, Secretary North-Western Association, made a verbal report. All the foregoing were on topics of special interest along the line of Board work.

A letter was also received from Dr. A. E. Main asking the opinion of Woman's Board as to best way of entertaining Conference. The Board recommended that delegates and visitors pay for dinners and suppers at the rate of \$2 for a season ticket—breakfast to be obtained where they lodge.

Mrs. Whitford, Corresponding Secretary, was advised to write to Associational Secretaries that collections taken at Woman's Hour in each Association would be applied on Educational fund—each Association to say to which school the money should be given.

Communications were received from Alfred University and Milton College offering to apply sums paid by Woman's Board for tuition on a scholarship, and to allow free tuition to one student while the scholarship fund is accumulating. Mrs. Platts was requested to write to President Gardiner upon his return home, with a view to making similar arrangements with Salem College.

The Treasurer read correspondence from the following: Miss Susie Burdick, Alfred, N. Y.; Mrs. A. H. Booth, Hammond, La.; Mr. Orra Rogers, Plainfield, N. J.; Miss Cora Williams, New London, N. Y.; Miss Agnes Rogers, Belmont, N. Y.; Mrs. Flora Dunham, Plainfield, N. J.

Mrs. Clarke read a letter from H. M. Maxson, President of coming Conference, in regard to program for Woman's Hour at Conference.

The following program was suggested:
Report of Corresponding Secretary, Mrs. Albert Whitford.

Report of Treasurer, Mrs. L. A. Platts.
Address, History of Woman's Board, Mrs. L. A. Platts.

Paper, Mrs. M. G. Townsend.
The above to be interspersed with appropriate music.

Board adjourned to meet first Tuesday in June, at the home of Recording Secretary.

Mrs. E. D. Bliss, *Rec. Sec.*

Mrs. S. J. Clarke, *President.*

OUR LITTLE IMITATORS.

How closely we are copied, we hardly realize; but stop outside the nursery door some day and hear one of your own scoldings or punishments showered upon a luckless doll, not one telling point missing. Or a doll's tea-party may be in progress, and you may see yourself in miniature, company manners and all, true to life.

How careful we should be that the belief in our goodness and perfection should grow and mature with the child. This can only be accomplished by constant self-education and simplicity in our home life, cultivating our taste for the best in art, literature, music and drama. Music, in a home with children, is like the sunshine to plants; they have a natural love for it and need its influence. Our children to-day are citizens of the future in this land of great promise; parents, beware what examples you set before them. Each soul has a power within of noble goodness, often clouded by uncongenial surroundings, and if one transgress the world holds up its hand, saying, "depraved! born wretched." If another shines and reaches perfection then the world says, "born for greatness!" No! it is not so, it is environment that plays us these tricks, and consistent self-lifting and cultivation should begin in earliest childhood, the mother's first teachings.—Good Housekeeping.

BLOSSOMS ON THE WAVES.

The Memorial days of the twentieth century will have a feature unknown before—that of strewing flowers on the ocean in memory of the heroes of the navy who lie there in unmarked graves.

It was done in California last year, but this year will see the custom introduced on the Atlantic coast and the Gulf also.

The idea originated with Mrs. A. S. C. Forbes, of Los Angeles, Cal., to whom it occurred shortly before Memorial Day, 1900. She sent circulars to School Superintendents in all the coast towns, suggesting that the school children strew flowers on the waves on that day. In consequence, anchors, shields, flags and wreaths of flowers were scattered in many places. Since then Mrs. Forbes has sent similar letters all over the country with equal success in securing approbation for her scheme.

I WILL try this day to live a simple, sincere, serene life; repelling every thought of discontent, self-seeking and anxiety; cultivating magnanimity, self-control and the habit of silence; practicing economy, cheerfulness and helpfulness.

And as I cannot in my own strength do this, or even with a hope of success attempt it, I look to thee, O Lord my Father, in Jesus Christ my Saviour, and ask for the gift of the Holy Spirit.—Bishop Vincent.

CHRISTIAN HOMES TRAINING GAMBLERS.

Some of the ministry and laity of the Methodist Episcopal church are discussing in public the question of card-playing from the point of view only of intrinsic moral evil which they deny. That, however, is only part of the case. Another view demands attention, as the following thrilling account may show:

In *The Herald and Presbyter* Jan. 23, 1901, S. B. Alderson, D. D. stated that at a mass meeting in the Second Presbyterian church of Portsmouth, O., on a Sabbath afternoon, in the presence of two hundred men, a converted gambler and ex-saloon keeper made a statement which has created a profound impression, and that he transmitted it to *The Herald and Presbyter* that it might do good in a wider sphere. As gambling is spreading in this city and in all parts of the country, as large numbers of professing Christians engage in it, as it is reported that some Methodists and official members are known to engage in it in social clubs and elsewhere, and apparently no notice has been taken of it by the church authorities, we reprint the address as indorsed by Dr. Alderson:

"I have been in the saloon business, with a gambling room attached, for the last four years, and claim to know something about what I am now going to tell you. I do not believe that the gambling den is near so dangerous nor does it do anything like the same amount of harm as the social card party in the home. I give this as my reason: In the gambling room the windows are closed tight, the curtains are pulled down, everything is conducted secretly for fear of detection, and none but gamblers, as a rule, enter there. While in the parlor all have access to the game, children are permitted to watch it, young people are invited to partake in it. It is made attractive and alluring by giving prizes, serving refreshments, and adding high social enjoyments. For my part, I never could see the difference between playing for a piece of silver molded in the shape of money and silver molded in the shape of a cup or a thimble. The principle is the same, and whenever property changes hands over the luck of the cards, no matter how small is the value of the prize, I believe it is gambling.

"Perhaps you have never thought of it, but where do all the gamblers come from? They are not taught in the gambling dens. A "greener," unless he is a fool, never enters a gambling hell, because he knows that he will be fleeced out of everything he possesses in less than fifteen minutes. He has learned somewhere else before he sets foot in such a place. When he has played in the parlor, in the social game of the home, and has become proficient enough to win prizes among his friends, the next step with him is to seek out the gambling room, for he has learned, and now counts upon his efficiency to hold his own. The saloon men and gamblers chuckle and smile when they read in the papers of the parlor games given by the ladies, for they know that after a while these same men will become the patrons of their business. I say, then, the parlor game is the college where gamblers are made and educated. In the name of God, men, stop this business in your homes. Burn up your decks and wash your hands. The other day I overheard two ladies talking on the street. One said: "I am

going to have a card party, and am going to the store to buy a pack of cards. Which are the best kind to get?" The other replied, "Get the Angel Card. It has an angel on the back."

"Think," said he, "of dragging the pure angels of heaven into this infernal business."

"After he had taken his seat another converted ex-gambler, who led the men's meeting in the Second Presbyterian church the following Sunday, arose and said: 'I indorse every word which the brother before me has just uttered. I was a gambler. I learned to play cards, not in the saloon, not in my own home, but in the homes of my young friends, who invited me to play with them and taught me how.'"

Instances coming under our observation confirm the tendency spoken of by the gambler, many of which are tragedies as appalling as any ever placed upon the boards of a theater.—*Christian Advocate* (N. Y.)

JOY OF SABBATH-KEEPING.

L. A. PLATTS.

It would be a good thing if more of us could get into the experience of those who have lived in ignorance of the Sabbath truth for many years, and then have found it and entered upon its joyful observance. We should hear less about the sacrifices of Sabbath-keepers and more about the blessedness of knowing and doing God's will. Our lives would be happier and abundantly more fruitful in the service of winning men to Christ and truth.

Two or three years ago I made the passing acquaintance of a retired Methodist minister, then acting in the capacity of a general agent for "Cram's Unrivalled Atlas of the World." He remarked upon our practice of Sabbath-keeping, and expressed quite an interest in the subject. Some months later I received a letter from him in which he declared himself a believer in the Sabbath doctrine. This led to some very interesting correspondence. From a recent letter I make the following extract:

"To me the Sabbath question grows bigger and grander continually, and it is impossible for me to express in words my regret that I failed to get hold of it properly in my youth. Yet it is better to find the truth late than not to find it at all; and I certainly put it lightly when I tell you that I rejoice over my discovery 'as one that findeth the great spoil.' I must tell you that since I try in my poor, weak way to keep the Sabbath, I have been greatly blessed. The Sabbath has become a great delight to me, a real well-spring of joy. It is a wonderful means of grace. Somehow it brings quiet, peace, rest and strength that do not come otherwise. It seems to me the grand old prophet must have had the Sabbath in mind when he wrote concerning the benefits of worship: 'He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint.' Isa. 40: 29-31. Anyway I find the Sabbath a wonderful help to me. Of course, I have to keep it all alone, but it seems all the dearer and sweeter on that account."

This brother now lives in Northern Wisconsin, entirely away from other Sabbath-keepers. He is a regular subscriber to, and reader of, the *SABBATH RECORDER*; but as I am writing this without his knowledge, I am not at liberty to give his name or address. He has worked out from the Bible the true doctrine of baptism, without aid from others; he has found the Sabbath truth in pretty much the same way. I hope he may be persuaded to furnish the readers of the *RECORDER* an opportunity to trace the processes, in part at least, by which he has found his way into the place of joy, rest and peace, and that it may help us to appreciate what a goodly heritage we have in the Sabbath of the Lord.

MILTON, Wis., May 8, 1902.

AMERICAN BIBLE SOCIETY.

OPENING PARAGRAPHS FROM THE EIGHTY-SIXTH ANNUAL REPORT OF THE BOARD OF MANAGERS.

The past year has been one of quiet progress, and it is a pleasure to be able to record the evidences of a general growth in the interest and support of the Christian public. This is shown in the receipts for the year, which exhibit some increase in every department. The legacies are considerably larger than in average years. The contributions from churches, auxiliaries, and individuals all show gains. The same record also describes the previous year's receipts from the living, so that we may cherish a good hope that the threatened evils arising from a permanent shrinkage in the support given the Society have been arrested, and we may thank God and take courage for the future. The Bible has not lost its hold on the mind and heart of the world. On the contrary, there are abundant evidences that more than ever it arrests the thought and compels the homage of men of every kind and degree, and especially the more intelligent classes. It is indeed often a sign spoken against, but it cannot be forgotten or ignored. The publication of the English Bible in various literary forms, and with ingenious accompaniments to illustrate its meaning, attest the interest of this generation in the Book itself. While this continues, the Society, founded for the sole purpose of circulating the Book without note or comment, may boldly press its claim for attention, sympathy, and support upon all who believe in the Book.

* * * * *

THE PLOWSHARE OF MISSIONS.

A venerable missionary in Syria, commenting on the relation of the Bible Society to the development of the varied missionary activities in that land, where churches and schools and colleges show the fruit of years of earnest toil, said: "The work of the Bible Society is the plowshare of it all; and," he added, "its work has but just begun." Believing this, we have no hesitation in urging the claim of this Society upon the entire Christian public of America.

IN MEMORIAM RESOLUTIONS.

WHEREAS, The Heavenly Father, in his infinite wisdom, has seen fit to call unto himself, after a life of usefulness, our sister, Mrs. Ada Stillman, therefore;

Resolved, That the Ladies' Aid Society of the Gentry Seventh-day Baptist church has lost one of its most faithful and devoted members; and, while we bow in humble submission to the will of him who doeth all things well, we shall seek to emulate in our lives the cheerful, self-denying spirit for the good of others that so nobly characterized the life of this dear sister.

MRS. EAGLESFIELD, }
MRS. MAXSON, } Com.
MRS. STILLMAN, }
MRS. HURLEY, }

Young People's Work.

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

Crumbs For the Hungry.

The big-hearted Hurley out at Gentry remarks in his characteristic way: "As I go out and find these hungry, needy hearts and see how they are starving for that warm, tender gospel of Jesus, how glad I am that I can furnish crumbs enough to keep life and give some growth. A big *theological* loaf might take the *premium* at the *fair*, but a *hungry child* is glad to get its little handful.

If a man wants the privilege of working for and feeding hungry souls, let him come to Arkansas. His name may not appear in the daily papers, it may not be eulogized, but it will be written in the "Lamb's Book of Life."

You ask about my plans. Just cheerfully sow beside all waters, and let God keep the records.

Baptized six in January, all uniting with us. Others are thinking of baptism in the near future.

Just come into one of our Junior meetings and hear them pray, and you won't wonder why we go to the baptismal waters.

I tell you, Lester, this is a fine church to live with, they are such workers. Do you know it don't take much of a *pastor* if the *church* are all workers.

Pardon me for taking so much of your valuable time; but you know Gentry's my home. God bless you.

J. H. HURLEY.

Everything All Right.

The peace of God which passeth all understanding is for all those who seek it in earnest. If it is only a chosen few who exhibit, it is because there are only a chosen few who are willing to fulfill the conditions and claim it. For instance, here is a young man like the rest of you, who has been writing me about feeling dissatisfied with his life. The last letter speaks for itself.

"You see, it is like this: the blessing has come; I am changed. God has spoken peace to my soul. I feel so happy now. The change seemed to come over me all at once. I knew that God's promises were sure. I was confident it was my fault that I did not receive the fullest blessings. Last Sabbath was the happiest Sabbath I ever spent. I know there are more to come. When one is at full peace with God, they know that everything is all right. God prepares the heart to receive what comes, knowing it is best."

It is pleasant to hear such testimonies, even from a stranger; but when they come from a comrade on the road of life, they have a double meaning.

Wanted—Steady Men.

If young men could see themselves as others see them, it might sometimes alter their plans and their ideas. Don't spend your time, boys, complaining of the discrimination exercised against you, or the favoritism shown others. Possibly it may be so; but the chances are that there is a deeper reason for your failure and the advancement of someone else. Strengthen your weak places, work faithfully, do your best, and you will win in the end. Success is simply being faithful to your trust, anyway.

The following brief quotation is not taken from a young people's manual; but is a

literal extract from the letter of a business man regarding a young man who wished employment: "I don't believe I want him. I do not like his habits; I can endure his cigars, but when it comes to cigarettes, I can't stand it. I am afraid he would be careless as to what he did while in my employ. I do not want a reckless man, or one whose influence over others would be toward habits which they would better let alone. My business is a poor place for a man who is at all unsteady."

Well, there are a good many lines of business of which the same statement might be made. Employers want steady, reliable men. Smartness and popularity are of little weight if a man can not be depended upon.

Whatever else anyone may tell you, depend upon it that it pays even in the business world to live a clean, white, straight-forward life. Many a man fails to gain a coveted position, or loses one he already has without fully realizing what struck him. It was not that the boss had a prejudice against him; but he was in a business where the competition was sharp, and he must choose employees who could be depended upon to work for his interests, and give him their untainted energies.

FROM SATURDAY TO SUNDAY.

Like the Methodist General Conference and the Presbyterian General Assembly, the Jewish Central Conference of American Rabbis is encountering a tendency toward what one party calls "progress" and the other "innovation." With the Jews the question for the moment uppermost is that of the Sabbath. Shall the Jews continue to observe the seventh day? It was on the seventh day that God rested from his work of creation. It was the seventh day that God is said in the second chapter of Genesis to have sanctified. It was the seventh day that, amid the thunders and lightnings and the smoke like the smoke of a furnace, was ordained on Mount Sinai to be a day of rest forever. Divine sanction and established custom unite to make Saturday the holy day of the Jewish people.

Yet even divine sanction and established custom, with the reverence and the affection they imply, have proved but weak before the laws, manners, and usages of modern society. The Jew who is in business finds that if he observes the seventh day his Gentile neighbors continue to observe the first, and he is obliged to lose two days in each week. This is undeniably a great disadvantage, and, even if it should be regarded by the Gentile as a fair handicap, it is one that no man will cheerfully impose upon himself. It has been found, therefore, that the Saturday congregations are composed largely of women and children. The suggestion made now is that all the services be transferred to Sunday, not out of respect for Christian tradition, but as a matter of convenience. Both Jew and Gentile, then, would have one day of rest and worship, and would be able to meet each other on the remaining six days without any disadvantage on either side. The difficulties in the way of Saturday-observance are almost insuperable. Even those Jews who have most sentiment in the matter of national habits must see how objectionable it is to have one voluntary and one enforced holiday in every seven-day cycle. Mr. Zangwill was

probably right when he said at the Zionist Congress in 1900 that the Jews would never again be able to keep Saturday unless they went back to Palestine and there established a community of their own.

There have been attempts at various times to relieve the Jews from the pressure of Christian Sunday legislation. In 1878 the Parliament of the United Kingdom provided that when Jewish manufacturers closed on Saturday the laws governing the employment of women and young persons on Sunday should be in certain specified ways modified for their benefit. In 1900 bills were prepared in Massachusetts and New York for the purpose of allowing Jews who practiced Saturday closing to indulge in Sunday opening. These bills, however, were not passed. Perhaps it is well they were not, although it would seem to be only just to recognize the scruples and wishes of a class of American citizens who now number more than a million. It is well that there should be one day of rest for the whole population. Unanimity in this matter will have great value. It would be unfortunate if it were necessary to have one law for the Jew and another for the Gentile. It is to be hoped, therefore, that when the Central Conference of American Rabbis comes together next year its committee will report favorably on the proposed change. Of course the action of the conference will not be binding upon the congregations. It will not be without its influence, however. As a matter of mere policy, the Jewish church will find that Sunday services will help it to regain its hold upon those members who have got away from it. To worship on Sunday will not be in this case to commemorate the resurrection. It will be simply to accommodate ceremonies to circumstances.—Chicago Tribune, May 10.

IN THE SILENCE.

MAY RILEY SMITH, AUTHOR OF "SOMETIME."

They are out of the chaos of living,
The wreck and debris of the years;
They have passed from the struggle and striving,
They have finished their goblet of tears:
They have ceased, one by one, from their labors,
So we clothed them in garments of rest,
And they entered the Chamber of Silence—
God do for them now what is best!

We saw not the lift of the Curtain
Nor heard the invisible Door
As they passed where life's problems uncertain
Will follow and vex them no more.
We lingered and wept on the threshold—
The threshold each mortal must cross—
Then we laid a new wreath down upon it,
To mark a new sorrow and loss.

Then back to our separate places
A little more lonely we creep,
With a little more care in our faces,
The wrinkles a little more deep.
And we stagger, Ah God! how we stagger,
As we lift the old load to our back,
A little more lonely to carry
For want of the comrade we lack.

But into our lives, whether chidden
Or welcome, God's comforters come;
His sunshine waits not to be bidden,
His stars—they are always at home;
His mornings are faithful, his twilights
Allay the day's fever and fret;
And Night—kind physician—entreats us
To slumber, and dream, and forget.

O Spirit of Infinite Kindness,
And gentleness passing all speech!
Forgive when we miss in our blindness
The comforting hand thou dost reach.
Thou sendest the spring on thine errand
To soften the grief of the world;
For us is the calm of the mountain,
For us is the roseleaf uncurled!

Thou art tenderer, too, than a mother,
In the wonderful Book it is said.
O Pillow of Comfort! what other
So softly could cradle my head?
And though thou hast darkened the Portal
That leads where our vanished ones be,
We lean on our faith in thy goodness,
And leave them to Silence and thee.

—Congregationalist.

Children's Page.

THE QUEST OF LAZY LAD.

L. M. MONTGOMERY.

Have you heard the tale of Lazy Lad,
Who dearly loved to shirk,
For he "hated" his lessons and "hated" his tasks,
And he "hated" to have to work?
So he sailed away on a summer day
Over the ocean blue;
Said Lazy Lad, "I will seek till I find
The Land of Nothing-to-do."

"For that is a jolly land, I know,
With never a lesson to learn,
And never an errand to bother a fellow
Till he doesn't know where to turn.
And I'm told the folks in that splendid place
May frolic the whole year through;
So everybody good-bye—I'm off.
For the Land of Nothing-to-do!"

So Lazy Lad he sailed to the west,
And then to east sailed he,
And he sailed north and he sailed south
Over many a league of sea;
And many a country fair and bright
And busy came into view,
But never, alas, could he find the coast
Of the Land of Nothing-to-do.

Then Lazy Lad sailed back again,
And a wiser lad was he,
For he said, "I've wandered to every land
That is in the geography;
And in each and all I've found that folks
Are busy the whole year through,
And everybody in every place
Seemed to have something to do.

"So it must be the best way, after all,
And I mean to stay on shore
And learn my lessons and do my tasks
And be Lazy Lad no more.
The busiest folks are the happiest,
And what mother said was true,
For I've found out there is no such place
As the Land of Nothing-to-do."

—The Congregationalist.

WHAT JOCKO DID.

MARGARET NORRIS CHAPMAN.

Wee George was only three years old when he was taken suddenly very ill. For two weeks the dreadful lung trouble called pneumonia held him in its grasp. The anxious physician called many times a day and came late in the evening to see that all was well, and one night he stayed all night long, because the disease was nearing what he called the crisis, or turning point.

When morning came there was no change, and, as other sick people needed him, he went away for a few hours, but the breakfast was scarcely over when the keen eye of the trained nurse noted a change. Even the tired mother saw the deeper pallor on the little face on the pillow. Quickly the word was sent to the doctor, and in a few moments he was at the bedside. He saw the danger, and soon the tiny needle in the nurse's hypodermic syringe was ready and the heart was stirred to action by the medicine the needle carried under the skin. Then, as wee George seemed frightened, the doctor said: "You may hold him in your arms—low, this way—so he will not have his head high, and keep him quiet. If he can go to sleep now I think he will live, but it all depends on keeping him absolutely quiet."

Did you ever try to keep quiet for hours? Even a half hour is a long time, but when a life depends on the quiet, oh, how long one can keep still! For two hours there was no noise. The slowly rocking chair gave no sound as the mother rocked in silence, for it was her arms that were bringing back to life the little one. Only mother knows how to still, to rest, the fevered brain or restless body. But after the long, long sleep George opened his eyes and said, "I love you, mother." O, then then there was joy in that home, for all knew that the sleep had been the boon desired.

With returning health there was laughter

and mirth in the house, and before many weeks George was creeping slowly about the room, for he was still very weak. The warm spring rains had hurried the flowers out, and the windows were opened wide on the sunny, bright mornings. One day the organ grinder, who had won a warm place in the hearts of the children in the neighborhood, was playing in the street, and George heard the music, though he had only wakened from his nap. Mother had planned a surprise, for she had asked the man to play on the terrace back of the house, so George could see from his sunny window. The kindly Italian said, "Mea knowa seek boy," and then, as he put his hand over his heart, he added, "Mea feela so bad; now me glad—Zip!" and with that he threw his hat up in the air with a shout.

No wonder there were tears in the happy eyes of the mother as she turned to go up stairs to tell George that the man was coming to play. Almost before she had reached the room the squeaky old hand organ was grinding out the favorite tune of the boys in the block, "O, Paddy dear, and did you hear the news that's going around?" etc.

The strangest thing of all happened when George went to the window. Quick as Jocko saw his little friend at the window he gave a jerk on the leading string, and before the Italian could call him back that little monkey had clambered up the slender vine that grew by the window and sprang to the window ledge, where he pocketed the coin that was waiting for him. Then, instead of running back to give the money to his master on the terrace, Jocko jumped up on George's shoulder and cuddled his head down in the boy's neck and rested there, as if trying to tell how glad he was to see his little play-fellow again. Even the Italian seemed to understand, for, instead of calling Jocko back to the ground, he only smiled, and then waved his hat in glee.

From that day until George moved away from the little mountain village you may be sure there was always a royal welcome for Jocko and his master whenever he came on that block to play.—Christian Advocate.

THE BOY'S MODELS.

Whoever does not impress your child, his playmate does. He is educated in the street, at the game, at the postoffice, and in the schoolroom, as certainly as in your household. The next bigger boy whom he adores because he is big and strong takes a hand in the boy's molding. Every association he forms leaves some trace upon him, for good or for ill. You cannot throw him into the gulf and bid him sink or swim. He must be guarded and looked out for, and you must know whom he walks and talks with, whom he plays with, who sits beside him at school. He will not be especially hurt by a lad who eats with his knife, but a lad who is profane, or immodest, or furtive, may do him irreparable injury.

Far more than she prizes pearls and diamonds let the mother prize her boy's confidence. Not merely when he is a little golden-haired cherub should she give him herself at the bedtime hour, for a nightly chat, but when he is older, at fourteen or fifteen, when he has trials and temptations, let him feel that he can tell her everything and that she will not be shocked, nor censorious; that she will understand and advise.

His friends of every degree should be encouraged and invited to the home, and as they share the boy's pursuits, the mother may be quietly observant, and see where she can help; she can do much to prevent the ascendancy of an unprincipled lad, and her doors should be shut against one who is unclean in speech and behavior. Under God, the mother holds her boy's life in her hand.

Nor is the father free from obligation. A boy's father epitomizes to him the whole story of manhood. A boy reflects his father's opinions, accepts his modes of thought, and aims to be as much like him as he can. A father is as sacredly bound to be his boy's chum and comrade as to be his tutor and governor, and to provide for him food and clothing. If a father keep pace with the boy, suiting his long steps to the shorter ones, there will be small danger that the little fellow will make a serious blunder in choosing his associates.—Good Housekeeping.

WISDOM FROM THE KINDERGARTEN MEETINGS.

A CHILD should be brought up as a member of a family and not as if he were "the whole show."—Joseph Lee.

"If you love me keep my commandments" should be the attitude of the mother the world over.—Mrs. R. H. Chapin.

WE must not claim infallibility in our relations to our children. We must not be afraid to acknowledge our faults.—Arthur A. Carey.

IT is what we can get the pupil to do with mind and hand that educates him, not what we do for him or pour into his mind.—Superintendent Balliet.

THE old way was to take from the child a toy which he was misusing. The new way is to require him to put it away.—Mrs. Grace C. Kempton.

THE trouble with most punishments is they have not in view benefiting the child but avenging the fracture of some rule of good conduct—wise or unwise—which the parent has laid down.—Rabbi Hirshberg.

I HAVE noticed that many of the young girls who come to us for training for their life work have not proper control of their voices. There is no reason why any woman should not be able to reach as far with her voice as any man, and meet the softest, gentlest conditions, too.—Mrs. J. L. Hughes.

FINALLY, destroy the idea that anybody is good enough to play to a child. You might as well give him distorted pictures, as set anybody who can rattle on the keys at the piano. The person who plays to children should have ability to think music truthfully, to give the right tones, to play intelligently, giving logical thought, character, heart and poetry to music.—Calvin B. Cady.

IN the reform which seeks a diminution of the number of children given to any one teacher, we touch the most important subject of reform in the entire American school system, and in this the kindergartener is set the best example by the very highest institutions of education, the real universities. The reform is most important because the present task assigned to a teacher in the first eight grades is usually one which it is absolutely impossible to perform.—President Eliot.

SPEAK not when others speak; sit not when others stand; walk not when others stop.—George Washington.

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.

BROOKFIELD, N. Y.—The Brookfield pastor and family gratefully acknowledge the kindly visit at their home made by the members of the church and society one evening not long since. These people have the happy faculty of being always agreeable. It is never necessary to this end that they should unload their geniality as they did on this particular evening, heaping it upon and around the pastor's kitchen-table in the concrete form of groceries and provisions. But this they magnanimously did. Their geniality in its more ethereal form filled the other rooms of the house for two or three hours. There will be substantial evidence of this visit of parishoners at the parsonage for months to come. But the memory of those happy faces and the warmth and good-cheer of that delightful company will be a stimulating influence through the coming years. Another link has been added to the chain of pleasant memories that bind pastor and people together. Another delightful covenant and communion season of the church has just been enjoyed. There were evidences of renewed spiritual life at this time, which we earnestly pray may multiply until the longed-for revival will be gloriously realized.

The non-resident portion of our membership will not receive the usual bi-monthly letter from the pastor for May and June. At his suggestion, other members of the church have cheerfully undertaken that work for this season. It will afford a pleasing change to our faraway members, at the same time opening an unique channel for the activity of our home members. During the ensuing two months our members must depend upon the RECORDER for the weekly prayer-meeting topics, which has hitherto been made out in advance and given to all at home and abroad.

For eleven consecutive Sabbaths, beginning May 10, the pastor will give as a brief prelude to the morning sermon a reading and exposition of one of the eleven articles of the constitution of the Second Brookfield Seventh-day Baptist church. A request on the part of some for a better understanding of our Articles of Faith prompted this action, and is one of the evidences we gladly recognize of renewing spiritual life.

T. J. VAN HORN.

MAY 20, 1902.

CUYLER HILL, N. Y.—The Quarterly Meeting at Cuyler Hill was an excellent meeting. The brethren and sisters took great pains in getting the church ready. Elder J. T. Davis, of Scott, preached with great acceptance and power. The people joined most heartily in the conference and business meeting, and all could say it was one of the best Quarterly Meetings we have had for a long time.

L. R. S.

BUSINESS WITH CANADA.

Canada continues to increase her purchases from the United States, despite the tariff advantages accorded Great Britain in the fiscal system of that country. During the nine months of the present fiscal year for which details are available, British North America showed a larger increase in its purchases

from the United States than any other political division of America, as compared with those of the corresponding periods of 1900 and 1901. Our total exports to British North America increased from \$69,763,595 in the nine months of 1900, and \$77,894,138 in the same period of 1901, to \$80,999,004 in the corresponding months of the current year. To Mexico the increase during the same period compared with that of last year was but two million dollars and to the West Indies one million dollars, while the Central American states showed a decrease of about \$300,000 and South America about \$4,000,000 in their purchases from the United States during the nine months of the present fiscal year as compared with the same period of the preceding year.

The continued growth in our commerce with Canada is the most remarkable when it is remembered that ever since April, 1897, the United Kingdom has enjoyed tariff advantages in the Canadian market, the discrimination in her favor having ranged from 12½ per cent in that year to 33½ per cent from and after July 1, 1900. Yet the exports from the United States to British North America have increased year by year, and our total exports to that market in the nine months under review are \$11,235,409, or 16 per cent, in excess of those for the same period of 1900, and \$3,104,866, or 4 per cent, in excess of those of the corresponding months of last year.

A comparison of our exports to Canada in the first nine months of the present fiscal year with those of the corresponding months immediately preceding the reduction in the Canadian tariff in favor of Great Britain shows that our exports to Canada meantime have increased about 75 per cent, being for the earlier period, \$46,752,958, and for the nine months ending with March, 1902, \$80,999,004.

TRIBUTE OF SYMPATHY.

At a special meeting of the Executive Board of the Seventh-day Baptist Education Society, held at Alfred, N. Y., May 20, 1902, the following tribute was unanimously adopted:

The tidings of the death of President William Clarke Whitford, of Milton College, have brought profound sorrow to us as members of the Executive Board of the Education Society.

President Whitford was officially connected with the Education Society as Vice-President or Corresponding Secretary for more than twenty years, and during his entire public life he was an earnest and enthusiastic supporter of the highest ideals and the best interests of Christian education as represented by this Society. For more than half a century he gave to Christian education his broad sympathy, his best thought, his self-sacrificing labors. We shall gratefully cherish the memory of his wise counsels and faithful labors in connection with the work of the Education Society.

We extend heartfelt sympathy to the members of his family and to Milton College, for which he had so long and so efficiently labored and sacrificed.

EDWARD M. TOMLINSON, *President.*

T. M. DAVIS, *Recording Secretary.*

SIN, like a poisonous weed, resows itself, and becomes eternal by reproduction.—H. W. Beecher.

THE SOUTH-EASTERN ASSOCIATION.

The Thirty-first Annual Session of the Seventh-day Baptist South-Eastern Association was held with the church at Salemville, Bedford County, Pennsylvania, on May 15-18, 1902.

This church is about 200 miles from any church of like faith, and a large attendance from sister churches could not be expected. Nevertheless, a delegation of upwards of twenty from West Virginia appeared at Bedford for transportation over the mountains, thirteen miles away, to the homes in beautiful Morrison's Cove. Here they enjoyed the generous hospitality of the good people for nearly five days; and here, all together, enjoyed one of the very best meetings ever held in the South-Eastern Association. The meetings were well attended by people of other faiths from the surrounding country.

Each of the other Associations sent a delegate, and the Missionary Society and the American Sabbath Tract Society were each represented by men chosen for that purpose. Dr. Main, of Alfred, N. Y., stood for the Seventh-day Baptist Education Society; Rev. George W. Hills represented the North-Western Association; Rev. W. C. Whitford, for the Western; Rev. W. C. Daland, the Central, and Rev. George B. Shaw appeared for the Eastern.

These brethren entered into the work of the Association with enthusiasm, and did much to give the meetings their power. The Salem College Quartet, with their excellent gospel songs, gave an impulse to the meetings that could not be obtained in any other way. These warm-hearted Christian workers won their way into the hearts of many; and we hope that influences for good were thus set on foot which will bring good results in days to come.

The officers of the Association were young people from the College. President S. Orestes Bond proved to be a very efficient executive officer; and Harold Stillman took hold of the secretaryship, and drove the quill like an old hand.

The Woman's Hour was presided over by Mrs. F. R. Clark, of Greenbrier, in the absence of Miss Elsie Bond; and excellent papers were read, which will appear in the RECORDER, and therefore need no comments here.

Sermons were preached by W. L. Davis, W. C. Daland, E. A. Witter, George B. Shaw, A. E. Main and George W. Hills; and at the closing meeting three young people came forward and acknowledged their Saviour, and many others were greatly wrought upon. Brethren Lippincott and Witter were to remain a few days and continue the meetings.

Addresses were delivered by W. C. Whitford, on "The English Bible in the English Language," and by Theo. L. Gardiner, on "Palestine and the Great Celtic Cruise."

The Sabbath-school, presided over by Mr. Kagarise, was addressed by Brethren Main and Gardiner.

The Education Hour was in charge of Bro. Main; the Missionary Society's Hour was led by E. A. Witter, and the Tract Society's Hour was conducted by President Gardiner. Each of these hours was filled full of good things, and we trust that our good friends in Salemville have clearer conceptions of our denominational work now than ever before.

A very interesting part of the service was the ordination of Bro. Charles Wolfe to the

office of deacon. This service was conducted by Rev. Mr. Leath, pastor of the candidate; and the ordination sermon was preached by Bro. Daland. The charge to the deacon by M. G. Stillman was terse and to the point, and George B. Shaw introduced the new deacon to his church.

The revival spirit seemed to grow all through the meetings, and came to a climax on Sunday night. Surely the Lord was with his people, and they were abundantly blessed.

The next session is to be with the Middle Island church, on the Thursday before the third Sabbath in May, 1903.

THEO. L. GARDINER.

AN OPPORTUNITY FOR WEALTH.

One of Thoreau's quaint sayings was, "A man is rich in proportion to the number of things he can afford to let alone." On this basis, there surely never were such opportunities for wealth as at the present time, when we are surrounded by beautiful, attractive and tempting objects which are freely bought and used by our neighbors and acquaintances. To be able to resist temptations to buy things, which we are just as well off without, and to indulge in amusements and recreations which are not for our physical or moral well-being, to be able to limit ourselves in regard to creditable indulgences, these are evidences of a strong character. One of the first and most important lessons which the mother of to-day must teach her child is to let things alone. When the baby has learned to admire the pretty flowers without picking them, to see candy, fruit, or other things which he knows "taste good" without putting them in his mouth; when the child has learned not to do things simply because "the other boys and girls" do them, then he can be trusted to go out into the world alone, for he can resist temptation. When such a boy grows to manhood his wants will be so few, his desires will be so well under control that he will be indeed what Thoreau would call "a very rich man."—Congregationalist.

THE GOSPEL OF LABOR.

Jesus was a workingman. He probably belonged to one of the eight guilds or trade-unions which were immemorially established and honored in the Roman Empire, which also, Mommsen says, had special and remarkable organization and esteem in the parts of Syria. The Christian church must never forget that fact in these days, when there are tendencies which would make a schism between the church and the workingman. The gospel of love came through a gospel of labor. The first and greatest Christian gentleman was a tradesman. If any modern tradesman thinks he cannot be a Christian gentleman, let him remember this. If any modern Christian gentleman thinks himself above a tradesman, let him remember this. The Oxyrhynchus fragment of an unknown gospel is certainly in the Christian spirit, and, perhaps, in the very words of Christ, when it says, "Raise the stone, and there thou shalt find me; cleave the wood, and there am I. As Henry VanDyke has put it his poem of "Felix:"

"This is the gospel of labor—ring it, ye bells of the kirk!
The Lord of love came down from above to live with the
men who work."

—S. S. Times.

The most difficult thing in life is to keep the heights which the soul has reached.—David Riddle.

Popular Science.

H. H. BAKER.

Arctic Ocean Currents.

In 1897, Admiral Melville of the United States Navy devised a method by which the currents in the Arctic Ocean could probably be traced as to what distance and through what oceans the currents traverse before returning to the Arctic regions.

He had fifty casks made in San Francisco, of strong wood, well braced on the inside, and of peculiar shape for resisting the pressure from ice. These were to float perpendicular so that one part might reach above the ice floes, and be seen more readily at a distance.

These casks were painted black with materials that were water proof, and so far as possible, they were protected on the outside from the grinding ice or wearing process that would naturally occur on their long voyages. They were strongly made and bound in a most substantial manner.

Messages were prepared, giving full instructions how to proceed whenever one of these casks were found, noting the locality, the time, the appearance of the cask, the condition of its contents, and where to direct the information as soon as possible.

The messages inclosed were printed in English, Danish, German, and French, and on linoleum paper by a particular process that would resist the action of salt water.

These fifty casks were distributed during the year 1899 by Whale Ships, Revenue Cutters and such other vessels as were going to the Arctic Ocean north of Alaska, and above Spitzbergen and the North Cape. These vessels were instructed to report the time, place and course of the currents at a time when the casks were put overboard, so that a record could be kept for each cask, showing its debarkation and recovery.

We are expecting news soon from some one or more of these fifty ocean travelers, which may chance to have fallen in with some ship on their journey, or may have landed on the coast of some foreign country, and are there awaiting to be received, either as an envoy extraordinary, or a minister plenipotentiary.

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 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.

Thus saith the Lord God: The gate of the inner court that looketh toward the east shall be shut these six working days; but on the Sabbath it shall be opened.

The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath.

If a man love me, he will keep my words.
If ye love me, keep my commandments.

HEART PURITY.

"One may easily carry a hundred pounds, if the burden rests on his back, yet a grain of sand in his eye will rob him of sight. When the Master said that the pure in heart see God, he did not mean a time in the future; he meant vision now. How slight a thing dims that vision! The reason we do not see better is because we do not live purer. Having eyes, we do not see; something has blunted our eyesight. When the old priest went into the temple he saw the Holy Child; he saw what others did not see, for his heart was pure. There were many blinded eyes in the temple that day; and the grief of it is they did not know they were blind. You do well to give some attention to spiritual sight. You cannot expect to see God through the opaque lenses of worldliness; it takes rare vision to see him.

"I never saw such tints in a sunset," said a shallow critic to an artist as they stood before the canvas. "Don't you wish you did?" was the searching reply of the artist. No, that man never saw such tints in a sunset; he was blind, and did not know it. It takes rare sight to see the changing hues of a summer sunset. Only the lenses of a pure heart ever bring the glory of God into focus. "Blessed are your eyes, for they see." Do they?—Selected.

HOW TO ESCAPE FROM SERVICE.

Freedom is never deliverance from service; it is the passage from a lower to a higher service. Sinai, with its commandments of duty, rises over every deliverance from Egyptian bondage. "I am the Lord thy God, which brought thee out of the house of bondage." And then follow the Ten Commandments. A man escapes from the bondage of ignorance or poverty; it is only that he may take up the duty and service which wisdom and wealth demand. Over every successful business transaction, over every good investment, over every fruitful day's labor, there rises a Sinai of God, and from it the divine law is spoken, "Thou shalt love thy neighbor as thyself." A man who gets the freedom of these things, but hears not the commandment, escapes, perhaps, the bondage of poverty, but he misses the promised land, and it may be, wanders forty years in the deserts of selfishness. The only escape from service is into higher service. "His service is perfect freedom."—S. S. Times.

EVERY man has a paradise around him till he sins, and the angel of accusing conscience drives him from his Eden.—Longfellow.

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

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.

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.

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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 X.—THE COUNCIL AT JERUSALEM.

For Sabbath-day, June 7, 1902.

LESSON TEXT.—Acts 15: 22-33.

Golden Text.—Stand fast, therefore, in the liberty wherewith Christ hath made us free.—Gal. 5: 1.

INTRODUCTION.

In spite of the fact that the work of Paul and Barnabas had been eminently successful, and many converts had been added to the church, the news of this missionary journey was not received by the Jewish Christians with unmixed joy. Here were many—very likely thousands—coming into the enjoyment of salvation through Jesus Christ, and yet having no particular reverence for the law of Moses.

From the time that the earliest Gentile converts had been received into the church, there had been a question as to their relation to the law; and now that it appeared probable that the Gentiles might outnumber the Jewish Christians, this question demanded a decision. Certain Jewish Christians of Jerusalem came to Antioch and taught that the Gentiles could not be real Christians and enjoy salvation, unless they became obedient to the law of Moses. But Paul could not for a moment submit to such a doctrine; for that would be virtually to admit that salvation depended upon something else than faith in Jesus Christ.

On the other hand it was difficult for pious Jews to deny the permanent character of that holy law which they had revered as the perfect revelation of God. The most appropriate action was to submit this question to careful consideration and to look for the direction of the Holy Spirit.

The decision of the council was entirely in accord with the view of Paul. The restrictions laid upon the Gentile Christians were not so much in the nature of a compromise as certain concessions on their part not to offend the deep-seated prejudices of the Jews. We must not think, however, that Paul taught that the law was not binding in any particular, and that it might be disobeyed with impunity if one trusted in Jesus. Far otherwise. Paul was an enemy of the law only that it might be trusted in as a means of salvation. He would save the Gentiles also from the bondage of the ceremonial requirements. See his careful exposition of this subject in the Epistle to the Galatians.

It is to be noted that Peter and James and Barnabas were all in theoretical agreement with Paul, although Peter and Barnabas were not always consistent in conduct.

TIME.—The date of this council is also in doubt. It was probably in the year 50 or near that time. Paul and Barnabas had spent a period of perhaps several years at Antioch after their return from their missionary journey.

PLACE.—Jerusalem.

PERSONS.—The apostles and elders, and the church at Jerusalem; Paul and Barnabas; Judas Barsabbas and Silas, the church at Antioch.

OUTLINE:

1. The Message to the Christians of Antioch and Vicinity. v. 22-29.
2. The Mission of Judas and Silas. v. 30-33.

NOTES.

22. Then it pleased the apostles and elders with the whole church. Although the apostles and elders were prominent in this council, it seems evident that the Jerusalem church was present as a body and took part in the deliberations and in the decision. Paul in Galatians 2 speaks particularly of Peter and John and James, as if no others of the leaders of the church were present. We may infer therefore that in the passage before us, Luke does not intend to say that all twelve of the

apostles were present, but only certain representatives of that company; namely, Peter and John. Instead of "pleased," the American Revision translates better, "seemed good to," for the verb indicates that their conclusion was a matter of thought. *To send chosen men*, etc. This was a wise decision; for the Judaizers at Antioch might refuse to believe the word of Paul and Barnabas if they came back to Antioch alone and said that the council had decided in favor of their opinion. The sending of delegates was also an act of courtesy on the part of the church of Jerusalem toward the church at Antioch. Judas is regarded by some as a brother of Joseph Barsabbas, mentioned in chapter 1: 23. Silas became Paul's companion on his second missionary journey. He is called Silvanus in the Epistles.

23. *And brethren.* The word "and" before "brethren" must be omitted, as the evidence of the best manuscripts is against it. The leaders of the church at Jerusalem speak of themselves as brethren when writing to the brethren at Antioch. *And Syria, and Cilicia.* The difficulty alluded to in verse 1 of this chapter was not only in Antioch, but in other churches of Syria, and in Cilicia. The Judaizers had been making a determined effort throughout the region where the gospel had been extensively preached to the Gentiles.

24. *Subverting your souls.* That is, unsettling you, turning you away violently from a right state. Compare what Paul says of similar false teachers in Gal. 1. *Saying ye must be circumcised and keep the law.* These words are omitted by the best manuscripts. Doubtless the Judaizers did say something of this kind. *To whom we gave no such commandment.* This line is very important. The leaders of the church at Jerusalem, however much they may have desired that all Gentile converts should become Jews when they became Christians, deny that they ever sent messengers to teach that obedience to the ceremonial law of Moses was necessary. The word "such" should certainly be omitted; for they mean that they had not given these Judaizers any commandment at all.

25. *Being assembled with one accord.* Better, "having become of one mind." However much they had differed, they had, after their deliberations, come to an unanimous conclusion. *To send chosen men.* To choose out men and send them. *Our beloved Barnabas and Paul.* The word "beloved" shows the entire approval which the church at Jerusalem had for these brethren.

26. *Men that have hazarded their lives.* An evident proof of their sincerity of purpose. Could their opposers say as much of themselves?

27. *Who shall tell you the same things by mouth.* They were to supplement this brief letter by oral communications to the same effect.

28. *For it seemed good to the Holy Ghost, etc.* They were conscious of having reached a decision under the guidance of the Holy Spirit. They did not make a concession to the Gentiles as a matter of policy; but decided as they did from a conviction that it was right. *These necessary things.* Not that they meant that abstinence from the things mentioned was necessary to salvation, but rather necessary in order that the Jews and Gentiles might have brotherly intercourse one with another. The Gentile Christians were thus to avoid giving offense to the deep-seated convictions of the Jews.

29. *Meats offered to idols.* To eat portions of heathen sacrifices would seem to be taking a part in the worship of the idol. *Blood . . . things strangled.* Compare Lev. 17: 13, 14; Deut. 12: 16, 23. The eating of things strangled is not specifically condemned in the Pentateuch; it is evidently to be regarded as a special instance of failing to abstain from blood, and is particularly mentioned because the practice was very common among the Gentiles. *Fornication.* We are a little surprised that this sin is mentioned in connection with certain practices which are in themselves morally indifferent. It is to be remembered, however, that the moral sense of that age was far below ours. Although in this passage the Gentile converts are urged to abstain from fornication, not on the ground that it is intrinsically evil, yet in 1 Cor. 6, Paul speaks of this sin plainly enough that the people might understand that it was no matter of indifference, but a most terrible evil.

30. *The multitude.* That is, the Christian congregation at Antioch.

31. *Consolation.* They rejoice at the happy termination of the dispute, and that they are still regarded as Christian brethren.

32. *Being prophets also themselves.* That is, as well as Paul and Barnabas. They were thus equipped to give exhortation and instruction in the name of God. *And confirmed them.* That is, established them. Very likely our author means established them in the conviction that they were saved, not by putting trust in any obedience to the law, but through faith in Jesus.

33. *Unto the apostles.* The best manuscripts read, "unto those who had sent them," by which is evidently meant the church at Jerusalem. Silas would have had to return to Jerusalem to fulfill his commission; but we find him at Antioch again in a little while ready to go forth with Paul.

MARRIAGES.

BRAZIE—CRANDALL.—At the home of the bride's parents, in Brookfield, N. Y., on the night of March 5, 1902, by the Rev. T. J. VanHorn, M. Lee Brazie, of New Berlin, N. Y., and Grace L. Crandall, of Brookfield.

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.

BURDICK.—At the home of her daughter, Mrs. Elizabeth L. Mann, Westerly, R. I., May 15, 1902, of paralysis, Mrs. Eunice C. Burdick, widow of Alpheus A. Burdick, aged 84 years and 9 months.

She was married twice. Her first husband was Joseph A. Schofield, who died April 23, 1855. There were born to them six children, of whom four are living to mourn their loss. Her second husband was Mr. Burdick, who died Feb. 8, 1889. There were no children by this marriage. On June 29, 1867, Mrs. Burdick joined the Pawcatuck Seventh-day Baptist church in Westerly, of which she was a worthy member at her death. She was a quiet, industrious woman, kind and gentle, one who did her life work faithfully, trusting in her Saviour to the end. She has gone to her heavenly home. "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." O. U. W.

BROWN.—Harvey S. Brown was born at Pittstown, Rensselaer Co., N. Y., July 4, 1838, and died May 8, 1902.

He was the son of Royal H. and Alida Potter Brown. When about eighteen years of age he came West, going to Albion, Wis., where he entered the Academy. In 1858 he moved to West Hallock, Ill. This continued to be his home until 1893, when he went with his family to Milton, Wis. In 1898 they moved to Whitewater, Wis., where the family resided at the time of his death. In 1862 he enlisted in the 86th Illinois Infantry and remained in the army for about two years. He married Rasoline A. Potter, daughter of Riley and Phebe Green Potter, Nov. 19, 1865. They had four children, three of whom, with the widow, survive him, Mrs. Alfred S. Burdick, Riley P. Brown of Chicago, and Miss Ethel Brown of Whitewater. Mr. Brown was not a member of any church, but was a regular attendant of the services of the Seventh-day Baptist church when it was possible for him to be present. A. S. B.

Special Notices.

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.

THE Semi-Annual Meeting of the Seventh-day Baptist churches of Minnesota will be held with the church at New Auburn, on Friday, June 20, at 2 o'clock P. M. Elder George W. Lewis will preach the introductory discourse, with Eld. E. H. Socwell as alternate.

D. T. ROUNSEVILLE, Cor. Sec.

DODGE CENTRE, Minn., May 18, 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, Hornellsville, 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.

Association Keynote—**To Every Man His Work.** Mark 13:34.

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, W. L. Burdick.
- 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, A. E. Main.
- 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.

Bring your Life-Time Hymns. The singing of the Association will be largely congregational, under the direction of the church at Nile. Special messages will be sung by the Nile choir, by the Student Evangelistic Quartet, by Pastor and Mrs. W. D. Burdick, and by others. Dinners will be served from 12 M. to 2 P. M. Suppers from 5 to 7 P. M.

L. C. RANDOLPH, Moderator.

H. N. JORDAN, Recording Secretary.

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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THE next session of the North-Western Association will be held with the church at West Hallock, Ill., June 12-15, 1902. The following outline of exercises has been prepared for that occasion:

General theme for all the sessions, Revival Interests in Church and Associations.

PROGRAM.

FIFTH DAY—MORNING.

- 10.00. Call to order by Moderator, Dr. C. H. West.
Devotional Service.
- 10.30. Pastor's Welcome, Rev. R. B. Tolbert.
Response by Moderator.
- 11.00. Introductory Sermon, Rev. Geo. W. Burdick.
Report of Executive Committee.

AFTERNOON.

- 2.00. Reports: 1. Churches, 2. Delegates to Sister Association, 3. Corresponding Bodies.
Appointment of Standing Committees.
- 3.15. Prayer and Praise.
- 3.30. Educational Interests, led by Rev. A. E. Main and Prof. Edwin Shaw.

EVENING.

- 7.30. Service of Praise, Rev. H. C. VanHorn.
- 8.00. Sermon, Delegate Central Association, Rev. A. C. Davis.

SIXTH DAY—MORNING.

- 9.15. Annual Reports:
 1. Corresponding Secretary.
 2. Engrossing Clerk.
 3. Custodian of Tract Depository.
 4. Treasurer.
 5. Missionary Advisory Committee.
 6. Miscellaneous.
- 10.15. Prayer and Praise.
- 10.45. Missionary Work, Rev. O. U. Whitford, Cor. Sec.

AFTERNOON.

- 1.45. Miscellaneous Business.
- 2.15. Sabbath-school Work, U. S. Griffin.
- 3.15. Prayer and Praise.
- 3.45. Woman's Board, Mrs. Nettie West.

EVENING.

- 7.30. Sermon, Delegate South-Eastern Association Conference, led by Rev. Geo. W. Lewis.

SABBATH-DAY—MORNING.

- 10.00. Sermon, Delegate Western Association, Rev. D. B. Coon.
Joint Collection.
- 11.30. Sabbath-school, Superintendent of West Hallock Sabbath-school.

AFTERNOON.

- 2.30. Fiftieth Anniversary of the Organization of the Church at West Hallock:
 1. Historical Paper, Dea. Daniel Hakes.
 2. Sermon, Rev. G. J. Crandall.

EVENING.

- 7.15. Praise Service.
- 7.30. Revivals in Church Work:
 1. Hindrances, Rev. Chas. A. Burdick.
 2. Helps:
 - a. Layman, C. B. Hull.
 - b. Regular Appointments, Rev. George W. Lewis.
 - c. Evangelists, Rev. Geo. W. Hills.

FIRST-DAY—MORNING.

- 9.15. Reports of Standing Committees.
- 9.45. Prayer and Praise.
- 10.00. Sermon, Delegate Eastern Association, Rev. Clayton A. Burdick.
Joint Collection.
- 10.45. Tract Society's Work, Dr. A. H. Lewis.

AFTERNOON.

- 2.00. Unfinished Business.
- 2.45. Young People's Work, Miss Abbie I. Babcock.
- 3.45. Consecration Service.

EVENING.

- 7.15. Praise Service.
- 7.45. Sermon, Evangelistic, Rev. M. B. Kelly.
Parting Testimonies.

L. A. PLATTS.

All are cordially invited to come to the North-Western Association, which convenes with the West Hallock church June 12-15. Please notify me at once if you intend coming. You will be met at trains either at Edlestein on Sante Fe, or Akron on C. and N. W. R. R. We hope we may not be disappointed by lack of a good, strong delegation. R. B. TOLBERT, Pastor.
WEST HALLOCK, Ill.

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

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