

# THE SABBATH RECORDER.

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## SOMETIMES I WALK.

REV. DWIGHT E. MARVIN.

Sometimes I walk in the valley,  
Sometimes on the mountain top,  
But whether on low or high land  
My Lord forsakes me not.

Sometimes I walk in the shadow,  
Sometimes in sunlight clear,  
But whether in gloom or brightness  
My Lord is very near.

Sometimes I walk in the desert,  
Sometimes by waters cold,  
But whether by sands or streamlets  
My Lord doth me enfold.

Sometimes I walk in green pastures,  
Sometimes on rocky cliffs,  
But whether in peace or danger  
The Lord my soul uplifts.

How Much  
Are We  
Influenced?

ANOTHER question which we may well consider at this time is: "How far are we influenced, consciously or unconsciously, toward

wrong views and practices concerning the Sabbath, by the prevailing no-Sabbathism and the growing disregard for Sunday?"

In many respects the most powerful influence which men exert is given off unconsciously, and nearly if not in quite the same degree men are not conscious as to how much they are controlled and guided by surrounding circumstances. One of the strongest tendencies in the human mind is to go with the crowd. Men do this unconsciously according to hidden laws of sympathy and those unseen influences which tend to move men in masses. Probably the most difficult thing a man can undertake is to go contrary to the popular faith and practice in any given direction. Prevailing customs and universal tendencies arise from this fact. He is a brave man who dares to wear a hat or a coat not in the prevailing style. The whole world of fashion in the matter of dress, language, etc., etc., is governed by this law of unconscious influence.

No-Sabbath-  
ism a Decep-  
tive Error.

THE prevalent theory that no specific day in the week ought to be observed as the Sabbath is an error at once seductive and gratifying. It removes the restraints which conscientious regard for the divine law imposes, and fosters that feeling of independence and freedom in which men rejoice. The holidayism resulting from this theory is equally seductive, and the more so in these days when men are overworked and driven with anxiety to find even momentary release from the strain of business. Seventh-day Baptists feel the pressure of these general tendencies, and all the more keenly whenever they come into

opposition to conscientious regard for the Sabbath. It is therefore evident that under the operation of these universal laws we are influenced, unconsciously and in a great degree, by our surroundings. It is naturally easy for us to estimate the Sabbath as the majority of people estimate the Sunday, as a day of leisure and enjoyment which may or may not be regarded religiously, according to circumstances and inclination. That we have been able to withstand these tides of influence which have been sometimes intensified by sharp opposition and sometimes by the charge of bigotry, sneeringly put upon us, indicates the power of our conscientious regard for divine authority and the abiding qualities of our faith. Had our lives been fitted to ordinary standards of action, or had our ancestors been less vigorous in their religious faith and conscientiousness, our history would have been lost long ago like a mountain stream which the sands of a desert drink up. That it has not been lost, and that so many elements of strength remain with which coming issues are to be met, is one of the highest evidences of the genuineness of our faith and the truthfulness of the position we occupy.

Constant  
Vigilance is  
Necessary.

HOWEVER gratified and thankful we may be in what the past has shown and what the present indicates, the importance of our calling and the danger of being weakened through this law of unconscious influence makes demand for constant and keen-eyed vigilance on our part. We must not forget that the standards by which our Sabbath-keeping ought to be judged are higher than the popular standards concerning the observance of Sunday. We must keep in mind that our faith rests upon the conception of divine authority, and on the high and broad relation of the Sabbath to men's lives, and to Christianity as a whole. In no other way can we be fortified against the silent and unconscious influences which tend to draw us away from a proper estimate of our place and work.

The Blessing  
Of Being Thus  
Vigilant.

FEW influences are more ennobling than keen-eyed vigilance in the matter of right doing. It calls out all the better elements of one's nature and strengthens all higher and holier purposes. It stimulates the soul, arouses it to earnest endeavor, and brings that development in spiritual living which few other things can bring. It is not a diffi-

cult task to be vigilant, but on the contrary a most helpful and hopeful state of mind and line of action. The average man needs at all times some high incentive toward best efforts and holy living. The vigilance for which we are pleading is such an incentive. When such vigilance of soul in spiritual things becomes a fixed habit we have almost passed beyond the power of temptation to go wrong. All the enemies of high spiritual attainment shrink in the presence of such vigilance. It is only when we relax our conscientious attitude that evil is able to gain place in the heart. To be ever on the alert, seeking to know and do that which is right, is to be ever growing in strength to do the right and in love for it. Hence it is that God not only gives us full return for all we do in the line of vigilance against evil, but he grants to us far more than mere compensation. Through this vigilance growth and strength come until spiritual living and the struggles we are called to make in favor of truth become the joy of life, because we are strong and so in touch with divine help that we are constantly inspired and uplifted. Herein is the secret of all high spiritual attainment, whether in Sabbath-keeping or in any other duty. To him who is thus vigilant and therefore strong, duty is never irksome, and the demands which God puts upon us are never burdensome. Sabbath-keeping is a delight when thus viewed, and the spiritual development which comes from this attitude leads us into fields which constantly enlarge in the richness of their opportunities and the glory of their successes. In this way we come into the highest realm of unconscious influence, and into close communion with God and truth. Men who act from these high standards are surrounded by influences stronger than all earth-born ones. Thus do we overcome day by day, growing in grace, righteousness and the beauty of holiness in Christ. Into that higher life all Sabbath-keepers ought to come; and the right conception of Sabbath-keeping will do much to lead us toward that life and carry us into those large and more blessed fields. When thus carried, the dangers which otherwise would overwhelm through the unconscious influence of evil are overcome.

Criticism.

NOTHING is worthy the name of true criticism which does not discover in the thing criticised its best and most valuable features. A person of inferior ability can detect mistakes and flaws, but it requires superior ability and the true judicial spirit to discover the

better qualities in any given thing, those which are likely to be unnoticed by ordinary hearers or observers. This fact is illustrated in the comments which are made concerning sermons, books, music, and character, in general. Those persons who criticise the most and who pride themselves on their ability to detect errors, usually disclose their own inability and inferiority by the character of their criticisms. On the other hand, the man of superior ability indicates that ability by the recognition of those things which are worth remembering and by passing in silence most, if not all, of the inferior points. As a general rule, those who are much given to criticism, and certainly those who are given to fault-finding, reveal far more of their own weak points than they discover in the work of others.

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What Our Thoughts Disclose.

SOMEONE has said, "dreams are a combination of history and prophecy." Much truth is involved in that expression. If dreams may stand for the thinking which men do the plans they make and the purposes which fill their lives, the expression is logically correct and practically important. What one has been up to a given day is certain to shape and give color to what he will plan for on that day and for the days yet to come. The silent thinking which forms the great current of one's life is thus at once history and prophecy. It tells what men have been and foretells what they will be likely to be. If at any given point a reform sets in, the man thus reforming must break loose from the past and force himself into new channels and new purpose of action, and so mark an epoch from which he will be, in a good degree, separated from the years that have gone before. The successful inauguration of such an effort can come only through outside help and divine influences from above. Theologically speaking, the "New Birth" is the introduction of divine element into life which breaks sharply with the past and introduces such new elements as change the course and character of the future. The practical thought we have in mind is, that one familiar with himself can judge more accurately as to his own real character by his silent thoughts and purposes than others can judge by his words and actions. Our day-dreams are the best expression of our real selves.

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Problems Solved by Experience.

FEW questions are settled by argument alone, and comparatively few by any method which does not bring actual experiment to bear. By experience, in its deeper meaning, we indicate the fruition of thoughts and purposes put into action. Christ embodied this truth when he declared that those who sought to know his teachings could do so only through obedience. Obedience is the one method of reaching just conclusions. Because of this, it happens that men, confounded as to argument, whether by sophistry or by genuine logic, remain unconverted until, by obedience in a given direction, they have entered into actual experience. This is true in business and religion, and in all work. It follows, therefore, that he who would lead men into higher life must use every effort to secure obedience to the principles involved and to the rules which direct right action. Here is

abundant food for thought on the part of parents, teachers and preachers. A story is told of one who in his boyhood, being an expert marksman, centered the heart of a great hawk with a bullet from his rifle, killing the bird so instantaneously that its dying convulsions shut its claws around the branch on which it sat so that the dead bird hung in the air. This boy became a preacher of the gospel of marked ability, but so given to sharpness in argument and to the use of destructive logic that while he usually confounded his opponent he seldom secured his conversion; hence, one said of him, "He preaches as he used to shoot, with such destructive force that he fails to secure his game." Not mastery in argument, but persuasion to right action, is the strong point with all teachers.

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Sanitary Science.

THERE never was a time in the history of the world when the solution of the problems of health was being sought after as earnestly as now. Scientific men have diagnosed conditions, and sought out causes for the existence of preventable physical troubles, and have vied with each other in bringing to the front the results of their inquiries and studies. The modern conception of the living body, whether plant or animal, as essentially a physical mechanism, is largely the result of discoveries in the domain of physics and chemistry begun, indeed, but not perfected, before the recent century. Our not very remote ancestors regarded disease as an insoluble mystery, an inscrutable visitation of divine providence, or as the penalty and consequence of sin. Under such beliefs there could be no sanitary science. The problem of the public health remains still. The application of many of the results of experimental science to the welfare of men, extensive and valuable though they are, must still wait until their relations to every day life become clearer. Climatology, clothing, warming and ventilation, foods and feeding are subjects undoubtedly of the very first importance, but not as yet reducible in their relation to human life to simple scientific terms. Still the gain along these lines of knowledge has been stupendous within the last twenty years, and what has been attained promises correspondingly more.

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The Supply of Meats.

THE question of food meats has become one of national interest. We have gathered some facts touching that question which seem to us to support the claim that the Beef Trust has been guilty of serious wrong against the people.

The latest report on internal commerce, from the Treasury Bureau of Statistics, shows no substantial loss in receipts of live stock at five Western markets for the first third of this year. For the first four months of 1902, 10,076,373 head were received at these centers compared with 10,106,495 head in 1901, and 9,735,324 head for the corresponding period of 1900. April receipts of cattle at these markets were considerably higher than those of April, 1900, but somewhat below those of April, 1901. Receipts of calves continued to exceed the arrivals of the two preceding years, but hogs and sheep both fell below the

figures of 1900 and 1901. At Chicago the demand for live stock for city use and consumption for the month of April shows a shrinkage of five per cent in all kinds of stock; but for the four months ending with April there was an increase of 11.69 per cent over the requirements of 1901. April receipts at this point, however, fell off 3,232 carloads compared with those of April last year. For the four months ending with April receipts gained 3,019 carloads. This contraction in numbers during April is noticeable also at Kansas City and St. Louis in both receipts and shipments, while at Omaha and St. Joseph the first third of the year shows a gain in receipts and shipments.

## Prayer-Meeting Column.

TOPIC FOR JUNE 13, 1902.

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

Theme—Christian Courage.

Acts 4: 18-31.

18 And they called them, and charged them not to speak at all nor teach in the name of Jesus. 19 But Peter and John answered and said unto them, Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye: 20 for we cannot but speak the things which we saw and heard. 21 And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. 22 For the man was more than forty years old, on whom this miracle of healing was wrought.

23 And being let go, they came to their own company, and reported all that the chief priests and the elders had said unto them. 24 And they, when they heard it, lifted up their voice to God with one accord, and said, O Lord, thou that didst make the heaven and the earth and sea, and all that in them is: 25 who by the Holy Spirit, by the mouth of our father David thy servant did say,

Why did the Gentiles rage,

And the peoples imagine vain things?

26 The kings of the earth set themselves in array,

And the rulers were gathered together,

Against the Lord, and against his Anointed:

27 for of a truth in this city against thy Holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, 28 to do whatsoever thy hand and thy counsel foreordained to come to pass. 29 And now, Lord, look upon their threatenings: and grant unto thy servants to speak thy word with all boldness, 30 while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus. 31 And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness.

The difference between a noble soul and an ignoble one is marked by the presence or absence of deep and intelligent convictions of duty. Nothing of importance is ever accomplished without deep convictions. Genuine manliness, much less Christian manliness, cannot be grown in any other soil. As shown in the lesson for the evening, the apostles were in a "close place" and their deep and genuine convictions of what was right were intensified by the difficulties which surrounded them. To them imprisonment was a trifling matter when set over against their knowledge of what God required. Convictions made them brave, and bravery born of conviction is power. All the world respects deep conscientiousness concerning right. Conscience has higher market value than we are likely to suppose. Study to know what is right in the sight of God. Such study will develop convictions and power of which you need not be ashamed. There is both nobility and glory in believing what is right, and in being

so thoroughly allied with the right that all purposes and actions come into accord with it. The convictionless man is a powerless, pulpy sort of thing, as unfit for doing any great or good work as an old basswood tree is unfit for making sills for a barn, or keel-timbers for a ship.

#### THE EASTERN ASSOCIATION.

The Sixty-sixth Annual Session of the Seventh-day Baptist Eastern Association, was held with the Pawcatuck Seventh-day Baptist church, at Westerly, R. I., May 22-25, 1902.

The day was fine, but the attendance was not. The music at the opening session, as well as at subsequent sessions, was excellent. Rev. O. D. Sherman conducted the opening devotional service. The central thought in his remarks was, If we have come seeking good things at the hands of the Lord we shall not be disappointed. He waits to bless those who come in spirit and in truth. Rev. S. H. Davis, pastor, made an address of welcome in behalf of the Pawcatuck church. It was warm with Christian greetings, fervid with brotherly love and beautiful in word pictures, exhorting the Association to seek higher living.

The opening sermon was preached by Rev. L. E. Livermore, pastor at New Market, N. J. He was assisted in the service by Rev. A. McLearn, of Rockville, R. I. Text, John 15: 12. Theme, The Supreme Value of love in the Church of Christ. In the exordium he spoke of the deep anxiety which thoughtful men feel concerning the present tendencies in the religious world, which draw men away from Christ and from right standards of living. The command in the text is an old truth put in new light by Christ. Love is an universal demand in Christ's kingdom, and without it no good can be attained. The quality of the love demanded is indicated by the phrase, "As I have loved you." It must be Christ-like love. Many passages from the Bible were adduced showing that this divine love is commanded and required. We attain such love by acquaintance, and by cultivating love for each other as members of Christ's family. It is easy, and a joy to love, defend and help our own. The fruits of the Spirit, described in Gal. 5: 22, 23 are all involved and produced by Christ-like love. Joy, peace, patience and all kindred graces spring from love. It is also the source of spiritual power and the cause of growth in Christian living. It is the one all-embracing bond in Christ's kingdom. The sermon was worthy of so great a theme. Brief items of business closed the morning session.

#### AFTERNOON SESSION.

The afternoon session was devoted mainly to routine business. Aside from this there was a sermon by Ahva Bond, of Salem, W. Va. The text was Psa. 119: 9. He described the failure that must come to the young man who does not take God's Word as his standard. There is no time for sowing wild oats, but rather the young should spend their time in seeking the truth. As Seventh-day Baptists we should be bold in emphasizing the truth for which we stand, but at the same time we should emphasize this truth in a Christ-like spirit of love, a spirit which the world needs at this time. The sermon was the message of a young man to young people.

News having come to hand of the death of

President William C. Whitford, D. D., of Milton, Wis., time was given for a memorial service in his memory at the hour of his funeral at Milton, in which O. U. Whitford, D. D., and Rev. E. B. Saunders, spoke tenderly and earnestly of his long life of sacrifice and helpful service, and of his eminent attainments in educational and literary work. The audience entered into this service with deep sympathy and sincere sorrow.

#### EVENING.

The service was opened with an excellent praise service, led by Rev. Clayton A. Burdick, of Ashaway, R. I. Mr. Burdick's brief comments concerning the hymns sung, added much to the interest of the service. The sermon for the evening was by Rev. Geo. W. Hills, of Nortonville, Kan., delegate from the North-Western Association; text, 2 Peter 1: 4. Theme, "The Surpassing Value of God's Promises." The divine promises are great as God is great. He has unbounded power to fulfill them, and this is one feature of their value to us. In this they contrast strongly with human promises. They are also great, because they spring from his infinite love, and are for our highest good as determined by his infinite wisdom. They are "exceeding great," because beyond God's love and power nothing remains which can equal their value. The preciousness of these promises is seen in that they are for all. "Whosoever will may come;" and they assure our forgiveness and salvation. Our estimate of their value is shown by our conduct and words. Having been made partakers of the divine nature through them, we become representatives of God among men, and witnesses for his truth. Obedience, faith and service are proofs that we have a just appreciation of the value and preciousness of God's gifts to us. We must rise to God's standard of life and conduct and not bring that standard down to our choices. Loyalty is the first duty. It is specially demanded of Seventh-day Baptists in view of their place and work. If we are thus loyal we shall learn to estimate God's great and exceedingly precious promises as they deserve, and shall come into fellowship with Christ and be made partakers of God's grace.

#### SIXTH-DAY—MORNING.

The first hour of the session was given to business, including the report of the Corresponding Secretary, which contains the main items of general information for the year, and is given herewith:

To the Seventh-day Baptist Eastern Association:

Your Corresponding Secretary would report that, according to the usual custom, letters were written to the Clerks of each church in the Association, asking for reports of the year's work. From the sixteen churches, fifteen have responded. From these letters the following report has been prepared:

Resident members, 1,666; non-resident members, 506; total membership, 2,172. During the year 113 members have been added: 24 by letter; 82 by baptism; 4 by testimony, and 3 have been re-instated. The churches have lost 76 members; death has claimed 42; 27 have received letters to join elsewhere; 4 have been dismissed and 3 have withdrawn. This makes a net gain of 37. As churches, 6 report gain; 6 report loss and 3 remain the same.

The Plainfield church reports that the interest manifested by their congregation in the various lines of work has been the cause for thanksgiving to our Heavenly Father.

The Waterford church reports well attended church appointments, considering that their members are few and scattering. Death has claimed some of their older members, and many of the young people are either go-

ing away or leaving the Sabbath for the sake of employment, all of which is somewhat discouraging to the faithful ones that remain. But the church still lives, and it is their earnest hope and prayer that she may yet be revived and strengthened and her numbers increased.

The Second Hopkinton church reports that the prayer and conference meetings are well attended. Peace and harmony reign and many are growing in grace and in the further knowledge of the truth.

The Shiloh church reports: "As a church we feel that we have many things to be grateful to God for. We have received both temporal and spiritual blessings. It has been a year of general good health, a year of prosperity in material things, and one of spiritual refreshing and addition to our membership. While several of our home circles have been broken by death, we have the great comfort of feeling that those taken were prepared for that great change. We have re-seated our church-building and elevated the rear portion of the floor, all of which is paid for, besides meeting the current expenses of the church and reducing the old indebtedness some two hundred dollars. We confess we have not done as much for benevolence as we would like, especially for the Missionary and Tract Boards, nor as much as we hope in the future. We are not without discouragements. Some have grown careless of their Christian walk, and some have left the Sabbath. Our Christian Endeavor prayer-meeting is not what we would like with the host of young people which we have, though its regular appointments are kept. On the other hand, many have increased their interest and new faces are seen in all of our appointments. The Sabbath services are well attended. The Cottage prayer-meetings, and Men's Meeting have been sustained weekly during the year."

The New York church reports great interest in church and denominational work, with growing faith and knowledge.

The Marlboro church reports their statistics the same as last year, but they are hopeful that they have made an advancement steadily upwards. The Y. P. S. C. E., on the evening after the First-day, is exceedingly well attended, and after the prayer-meeting either Elder Burdick or Mrs. Burdick gives a short talk upon the topic, which they believe has been a great and good work for the Society.

Two changes in pastorates have been made during the year. Dr. A. E. Main has left the Plainfield church to become the Dean of the Theological Seminary at Alfred, N. Y. Rev. Geo. B. Shaw, of the New York church, accepted the call to the Plainfield church. Two churches are without pastors, namely, the New York church and the Woodville church.

One year ago our report showed a net loss of 33; this year we have a net gain of 37. This, with the added spiritual condition of some of our churches, should be the cause for encouragement and thankfulness to our Heavenly Father.

Respectfully submitted,

H. LOUISE AYERS, Cor. Sec.

After a devotional service conducted by Rev. Alex. McLearn, of Rockville, R. I., came the Sabbath-school Hour. This was under the charge of Rev. Geo. B. Shaw, President of the Sabbath School Board. Prof. W. C. Whitford, of Alfred University, spoke upon "The Importance of Sabbath-school Work." In this, more than in any other service of the church, people come in touch with God through his Word. The Bible is a book of general principles and great representative truths, more than a book of specific rules for individual action. These truths are to be applied in our experiences that we may do God's will, as truth demands, under each group of circumstances. The concrete examples given in the Bible are valuable helps.

President Shaw gave an outline of the growing work of the Sabbath School Board, which was full of interest and inspiration. The details of that work will be given in the report of the Board at the coming General Conference, and will show much advancement in plans and work.

#### EDUCATION HOUR.

This hour was conducted by Dean Main, of Alfred University. He spoke in general, and in more or less of detail, of the work of the

Theological Seminary at Alfred and of the Education Society in general as related to all our schools. He especially noted of the need of full preparation for the ministry. A. J. C. Bond spoke of Salem College, of its value and the excellent work it is doing under the Presidency of Dr. Gardiner. A. H. Lewis spoke of the late President Whitford, of Milton College, of his manliness, his enthusiasm as an educator, and an historian, and his helpful influence upon students. The speaker, who was a student under President Whitford for several years, acknowledged great personal indebtedness to him.

Prof. W. C. Whitford, of Alfred, spoke of the "Educational Value of the Bible" from the literary, as well as the spiritual standpoint.

## AFTERNOON.

The devotional service was led by Dr. Daland, after which Rev. Mr. Christie presented the work and the claims of the Anti-saloon League of Rhode Island, in an able address.

The Missionary Hour was conducted by President Clark; a report of it will be found on the Missionary Page. After this Prof. Whitford read an able and instructive historic paper on "How we got our New Testament."

The prayer and conference meeting on Sixth-day evening was much larger as to numbers than any session of the Association had been. It was led by Rev. E. B. Saunders and was truly a "time of refreshing."

## SABBATH MORNING.

The music on Sabbath-day was by a chorus choir of twenty, including organ and violin. The house was crowded with people and the service was full of inspiration to praise and worship. The sermon was by Dr. W. C. Daland, delegate from the Central Association. He was assisted by Rev. S. H. Davis and by Rev. L. E. Livermore. The lesson was Isa. 63:7-14, and Eph. 3; text, Psa. 90:16. This psalm was written by an old man of wide and ripe experience. He was a patriotic man who was willing to labor and sacrifice for the general good. He was deeply and devoutly religious. God was no mythical or unknown power in the Psalmist's faith. The psalm is the prayer of a sincere man (men's prayers reveal their true character), and the 16th verse is the characteristic petition of the whole psalm. "Open thou mine eyes that I may see thy work; let it appear unto me." Men seldom see all of God's work at any given time. Nevertheless God's work is the only real thing in the world's history. His love, power, grace and mercy are the great realities. Our limitations in time and in vision, and our lack of sympathy with Christ hinder us from seeing and entering into God's work. Our souls need better attuning, like the instruments of wireless telegraphy—to the heart of God. But although we see and understand so little of God's work, plans and purposes, his kingdom is coming among men; God has neither forgotten nor deserted the world. By faith and obedience we shall share in the victory which the kingdom of Christ is gaining. The sermon was optimistic in the highest degree.

## AFTERNOON.

The Sabbath-school was held at 2 o'clock, when the following program was fully carried out in charge of Milton A. Crandall, Superintendent of the school at Westerly. The les-

son was presented under the following topics and by the speakers named:

1. "The Message of the Apostles," intervening verses, 42, 43, Rev. E. B. Saunders.
2. "The Jealousy of the Jews," verses 44, 45, Prof. Wm. C. Whitford.
3. "The Light set by Christ," verses, 46, 47, Rev. A. E. Main.
4. "The Joy of the Gentiles," verses, 48, 49, Rev. Wm. C. Daland.

Practical Lessons, Geo. H. Utter.

After the Sabbath-school came the prayer-meeting of the Y. P. S. C. E., under the leadership of Theodore Downs, President of the local Society. This meeting is reported by Miss Ayres for the Young People's Page.

## EVENING.

The evening session was occupied by the Young People's Hour and the Woman's Hour. These are reported for the proper departments by the Corresponding Secretary of the Association, Miss Ayres.

## FIRST-DAY—MORNING.

The opening hour was devoted to business, which was followed by devotional services conducted by Rev. N. M. Mills. At 10.30 came a sermon by Rev. A. E. Main as representative from the Education Society. The RECORDER is indebted to the Corresponding Secretary of the Association for the following outline of Dr. Main's sermon. Text, Matt. 7:20, "Wherefore by their fruits ye shall know them." Christ came to us with a message of hopefulness. If we take a wide sweep of the world we must be persuaded that Christianity has progressed. If we would have the world know that we are the golden fruit of the kingdom, our lives must be new creations, lives separated from the world, men and women who live to minister and not to be ministered unto. We shall have bodies fit to be the temples of God and consciences quick to discern the right and wrong. Just so far as our lives are under the rule of Jesus, just so far shall we be fruitful.

## AFTERNOON.

Devotional service at the opening of the afternoon service was by Prof. W. C. Whitford.

## TRACT SOCIETY HOUR.

This hour was conducted by A. H. Lewis, Corresponding Secretary of the Society. He gave an outline of the various forms of work in which the Society engages, and showed how vital and direct the relation is between that work and the various interests of the denomination. He also set forth the fact that the Tract Society is the one and only organization through which our Sabbath Reform work in the world outside can be done. The necessity for increasing that form of work in view of the decline of Sunday-observance and the general tendency to Sabbathlessness was discussed somewhat at length. Special plea was made in behalf of the new Sabbath Reform magazine, "The Sabbath of Christ," and the people were urged to respond to an appeal about to be made for generous subscriptions to the magazine, at club rates. At the close of the Secretary's remarks, Dr. Main and Dr. Whitford spoke, emphasizing certain points and adding not a little to the interests of the hour by their wholesome and earnest words.

## EVENING.

At the opening of the evening session, which was the closing session of the Association, a spirited praise service was conducted by

Albert B. Crandall, of Ashaway, R. I. The sermon for the evening was by Rev. Geo. B. Shaw, pastor of the church at Plainfield, N. J. The lesson was from Isa. 52:1-10. Text from Gen. 32:26. Theme, "Persistency in Prayer." The experience described in the text marked a turning point in the life of Jacob. He had been the supplanter of his brother, guilty of deceit and wrong, who had been followed by the results of his own evil doing until he was driven to despair, and surrounded by danger. In this experience, as a last resort, and realizing his helplessness, he turned to God. His prayer teaches us to be earnest and persistent, and the example of Christ's dealings with those who came to him for help emphasize the same lesson. Under this head several instances were related from the New Testament, showing how blessings come to the persistent and humble. Pastors, teachers and parents were urged to be hopeful and persistent in their labors for those under their care. Every listener was made to feel the truth of Mr. Shaw's remarks when he said, "if we are not blessed, the fault is ours, not God's." He urged also that we are to do all that is possible for ourselves, in the light of God's teachings, before we appeal to him; but when we appeal to him our prayers must be backed by faith, persistency, hopefulness and consecration. The listeners were made to feel that earnestness, earnestness, EARNESTNESS and persistency are essential elements in prevailing prayer. After some minor items of business the Association adjourned to meet with the church at Hopkinton City, R. I., in May, 1903. In point of interest and thoughtfulness, all the services of the Association were excellent. The Moderator, Chas. H. Stanton of Westerly, R. I., the Recording Secretary, Arthur Spicer of Plainfield, N. J., and the Assistant Recording Secretary, Miss Louise Ayres of Westerly, fulfilled their duties in such a way as to merit universal commendation, and as this report noted at the opening, the music presented by the choir, under the leadership of Mr. Tanner, both as to chorus and solo work, was a helpful and inspiring element of the sessions.

## LOOKING OFF UNTO JESUS.

If men in the city walk the pavements with their eyes fixed upon the gutters, what does it matter though all the glories of a sunset are dyeing the western sky? They will see none of them; and if Christ stood beside you, closer to you than any other, if your eyes were fixed upon the trivialities of this poor present, you would see not him.

If you want to see him, shut out competing objects, and the dazzling cross-lights that come in and hide him from us. There must be a "looking off unto Jesus." There must be a rigid limitation, if not excision, of other objects, if we are to grasp him. If we would see, and have our hearts filled with, the calm sublimity of the solemn, white wedge that lifts itself into the far-off blue, we must not let our gaze stop on the busy life of the valleys or the green slopes of the lower Alps, but must lift it and keep it fixed aloft. Meditate upon him, and shut out other things.—Alexander MacLaren, D. D.

IN God's world, for these who are in earnest, there is no failure. No work truly done, no word earnestly spoken, no sacrifice freely made, was ever made in vain.—F. W. Robertson.

## NEWS OF THE WEEK.

A state funeral in honor of Lord Pauncefote, the late British Ambassador at Washington, was held on May 28. The President and the higher officials of the United States attended, and sincere honors were paid to the memory of a man whose history in connection with diplomatic matters has been both brilliant and honorable. It is said that his body will be sent to England, at some future time, upon an American vessel of war. For the present it is placed in Rock Creek Cemetery.

After a protracted debate which has been characterized by many efforts to make political capital, it has been agreed by the Senate that the vote upon the Philippine Bill will be taken Tuesday, June 3. This will be a gratifying announcement to the country in general.

For the last two weeks reports concerning peace in South Africa have been prevalent, and there seems to be strong grounds for believing it will be attained at no late day.

Volcanic disturbance continues in the West Indies, Mt. Pelee having been severely active at several times during the past ten days. On the 28th of May it was reported that Professor Robert T. Hill, United States government geologist, who has been sent to Martinique by the National Geographical Society, has made an effort to visit Mt. Pelee that he might more carefully observe its action. He was not able to reach the crater of the volcano, and passed through great trials and dangers in attempting to do so. He is reported as saying, "Nearly all the phenomena of these volcanic outbreaks are new to science, and many of them have not yet been explained. The volcano is still intensely active, and I cannot make any predictions as to what it will do." Meanwhile the inhabitants of the islands are in great distress, although supplies of food and clothing are said to be ample, through the generosity of the United States and from other sources.

The coal miners' strike continues and the price of coal is rising throughout the country. Up to this time little or no violence has appeared, but it is reported that the engineers and pump-runners are likely to strike on Monday, June 2. Should this be done, the operators will be likely to put new men at work in their places. This would probably precipitate rioting, and might be the signal for serious and protracted trouble.

The Shattuc Immigration Bill passed the Lower House of Congress by a large majority, on Tuesday, May 20. A provision of this bill forbids the incoming of immigrants who are not able to read in some language. Since the great tide of immigration is now from Southern and Southeastern Europe, if this bill becomes a law, a large percent of the immigrants will be turned back. An amendment was made to this bill, forbidding the sale of liquor upon government property at the immigration stations, and also in the Capitol at Washington. This was an unexpected movement on the part of the friends of prohibition, but a most desirable one if the bill becomes a law.

The Statehood Bill, providing for the admission of Oklahoma, New Mexico and Arizona has been held up by the Senate. Its passage seems doubtful.

The French delegates who came to this country to take part in the unveiling of the statue

of Rochambeau at Washington last week, have been the guests of the nation and of various organizations since that time. This Rochambeau incident has been marked by many expressions of good feeling between France and the United States. The French war-ship Gaulois, brought the delegation, and the festivities have included a reception on board that ship.

Thomas Edison, of whose new storage battery we gave notice some weeks ago, now reports the battery as completed. It is likely to revolutionize the application of electricity, especially in connection with vehicles, such as automobiles, street cars, etc.

The charitable organizations of New York are making a strong fight against child labor in that city.

## UNCLE 'LIJ'S OPINIONS.

## ON MOTIVES RIGHT AND WRONG.

JUDSON KEMPTON.

The grocery stove was hot, and Uncle 'Lij' was soon steaming by the fire. Rain pelted the front windows, for the "January thaw" had begun. No one was on the street, and it is not likely that even Uncle 'Lijah would have ventured out for the Chicago paper alone, though he had made that his excuse to his protesting family; but the Week of Prayer was almost gone—only one more night—and he wanted to see the grocery man, who had not missed a meeting, take some definite stand before it closed.

The two men sat by the fire saying little. But it was too cosey not to be talkative and confidential. It was the grocer who finally broke into the subject both were thinking of.

"I reckon," he began, "ef a man jines the church from a wrong motive, he's a hippacrit, ain't he?"

The old man looked at his questioner sharply, as if to ascertain the bearing of the question; then he answered tentatively, "A man kin jine the church from a wrong motive; but he can't *become a Christian from a wrong motive.*"

"How?" asked Reube, meaning, "What?"

"Why like this," said Uncle 'Lij', proceeding to elaborate.

"S'posin a feller frum down on the Sand Ridge moves up here with the idee uv enterin' politics—runnin' fer soopervisor er suthin'. He looks around, an' says 'e, 'Which is the bigges' church in town? Which has the mos' votes?' He is told, 'Methodist.' Says 'e, 'I'll jine 'em'. An' in he goes. Now *that* feller's a *hippacrit*, but he ain't no Christian, an' he ain't *much* of a Methodist'.

"Er nuther feller comes along thinkin' he'll start a tin-shop, an' he reflects, 'They's a Methodist' hardware store, an' a Baptis' with a hardware store, but no Lutheran; I'll jine the Lutherans.'

"Er a woman moves in without havin' any friends to speak of. Noticin' that our wimmen folks mostly goes summares, she says, 'Now, ef I jine a church, it'll help me in sassiety; which one'll I jine?'

"That's what I mean by bein' able to jine a church from a wrong motive; a feller 'at jines a church fer what they is in it, same as he would the Modern Woodmen, er the Eminent Ladies of the Globe ef he was a woman, is what I call a hippacrit. An' if you're thinkin' of joinin' fer any such reason, Reube, wait a while, and read the Book till you get a better motive; fer, if they's one kind of a sinner the good Lord hates, it's a hippacrit."

"I guess that's so, Uncle 'Lij', an' the Lord an' me kin agree on that; but what do you calc'late is the proper motive, Uncle? A man don't jine the church to be *saved*? You said that the other day."

"No," said the old man, with the air of a woodsman who has cleared away the underbrush, and is now about to put the axe into the real timber; "no, you don't jine the church *to be saved*; you jine it because you've *been saved*. You jine it because you are tryin' to foller Christ, an' you want the company of others that is doin' the same thing. You jine it to please Him who started the church an' owns it an' wants all his people in it. Before you think about jinin' the church, Reube, you want to know you're already a Christian."

For a few minutes neither spoke. Then Reube ventured, "I would like to be a Christian, Uncle, but I don't know's I've got the right motive."

"Now, last night the Elder preached about heaven, and the night before about hell; an' I can't say but what he done well both times. But somehow nuther it didn't take hold a me very much. I guess it's all true, an' it makes a great impression on somefolks; but I don't seem to be built that way. Now my brother Hen, that's a-teachin' in the state college, he was one o' that kind. When he was a boy, he'd lay all the afternoon in the field, wonderin' how long eternity would last. But I'd ruther gone fishin'. I guess I ain't got much imagination. I don't b'lieve heavin'll ever be very real to me tell I get there, er hell, either, if I ever do."

"Well, what *air* your motives, Reube? You say you want ter be a Christian; what makes y' *wanter*?"

"I'll tell you, Uncle 'Lij', though I don't reckon they'll do. They're too every-day an' common."

"Well, what *air* they?"

The grocer spoke quietly and hesitatingly. All that bantering tone, so common among men of his class, was gone.

"You know my mother, Uncle 'Lij'? Well, one of these days ef there's any heaven, she's a-goin' to it; an' she'll be mighty disappointed, when my time comes, ef I don't turn up there too. An' without waitin' for that, ef I was t' become a Christian, it 'ud pretty near make heaven fer her now."

"That's one motive."

"Then another is my boy, Pete. He's a gettin' t' be old enough so 's he ort to be in the church himself; an' the other day I heard him say to his granmaw, 'Father's church is good enough fer me.'

"That's my other motive, Uncle, for wantin' to be a Christian. Now what do you think? Would the Lord receive me an' make me a Christian so I could make my old mother happy, and so I cud save my boy, an' tole him into the right path?"

Uncle 'Lij' drew out of his coat-pocket a red handkerchief spotted with black and white dots.

"Reube," said he, putting it hurriedly to the corner first of one eye, then to the other, "Reube, you can't tell me that heaven and hell, both uv 'em, don't figger among your motives."

"Why not?" was the astonished reply.

"Cause—you want heaven fer yer mother, and yer afered of hell fer your boy."

The entrance of a customer interrupted the conversation, but not before the old man got a chance to whisper, "Reube, ef he said, 'Him that cometh unto me, I will in no wise cast out,' he ain't a-goin' to send you off 'cause your reason fer comin' sorter reminds him of his own when he 'established his kingdom, not selfishly, but fer other folks' sake."—Christian Endeavor World.

## Missions.

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

PASTOR S. H. BABCOCK, of Albion, Wis., is conducting the gospel tent work in South Dakota among our Scandinavian brethren. They set up the tent May 21 and held their first service the next day evening. Bro. Babcock will probably hold his gospel tent meeting after he is through at Viborg, at Big Springs and at Dell Rapids. Brethren Swendsen, Ring and Nelson will assist him in the work, and also a singer. Let us all pray for the presence and power of the Holy Spirit to be wonderfully manifest in all of the meetings, that sinners may be saved and Christians greatly revived.

EVANGELIST J. G. BURDICK is still at Jackson Centre, Ohio. He is now holding evangelistic meetings with the neighboring Seventh-day Baptist church at Stokes. The brethren there, by the help of the Memorial Board, have secured a school-house that was for sale, and have converted it into a house of worship. It is convenient to our people there and a great need is supplied, and the people feel happy over it. May the Lord wonderfully bless the meetings at Stokes.

MRS. M. G. TOWNSEND is supplying the Albion church and holding some extra meetings during the absence of Pastor Babcock in South Dakota.

THE Missionary Hour at the South-Eastern Association, Salemville, Pa., in the absence of the Corresponding Secretary of the Missionary Society, was conducted by Pastor E. A. Witter, of Salem, W. Va. He also represented the missionary interests in a very acceptable manner. After remarks upon the needs of the Board and urging a deeper sense of personal responsibility in meeting the demands upon the Missionary Society, he assigned four topics to be presented by four brethren, as follows:

1. The Work of the Missionary Society on the Foreign Field, with special reference to the Gold Coast Field, W. C. Daland.

Bro. Daland spoke with characteristic interest and energy concerning the needs and possibilities of that field. Deep sorrow filled his heart by the death of Peter H. Velthuysen, but his effort was not a failure or his life wasted. His consecrated life and sacrificial death were having a powerful influence for good at home and upon the grief-stricken brethren at Ayan Maim. Peter was a hero, and his influence and effort would ever live and inspire others. The field should be occupied just as soon as possible. We should not be discouraged, but go forward under the leadings of Christ and the Holy Spirit.

2. Pastor George W. Hills, of Nortonville, Kansas, spoke upon the Work of the Missionary Board on the Home Field. He set forth the good work being done in aiding the small and needy churches to have pastors, and of the most excellent work done and being done in the South-Western Association. He spoke with earnestness upon the needs and opportunities we have for missionary and evangelistic work on the frontier, and that we should improve them with energy and zeal before they slip from us. He emphasized the summer quartet and evangelistic work done by the students from our schools, and would like to see more of it on

the Western and North-Western and South-Western fields.

3. Pres. T. L. Gardiner gave a strong speech upon Our Financial Duty to the Board and how we are to meet it. He showed by figures and facts how far short we were from what we might do for the financial support of the Missionary Society. He also spoke with clearness and force upon the systematic method of giving for our denominational lines of work and especially for our missions.

4. Dr. Main presented "The Value of Student Evangelistic Work." He showed what it was doing for our young people, in enlisting them in the work, in developing them as workers for Christ and his kingdom, in inspiring them to faithful service for the Master, and the reviving, strengthening and refreshing power it brought to the churches, and best of all it was bringing souls into the joys of salvation.

The Salem Quartet was present at the Association and gave two soul-inspiring songs, aiding much in the success of the Hour.

The Corresponding Secretary was put upon the program for a sermon, but he requested Dr. Main to take his place, and just like him he more than filled the place with a powerful sermon.

THE Missionary Hour at the Eastern Association was conducted by President W. L. Clarke. He spoke upon the fundamental basis of all missionary effort. Love of Christ in the soul which must go out to others, and faith in Christ and his promises, and obedience to his great commission, were the fundamental forces that made and sustained missions. The Hour was occupied by two speakers. Pastor C. A. Burdick, of the First Hopkinton church, spoke of the wonderful change and progress going on in the world in all lines of human activity. The last century was eminently a missionary century. Do we enter the twentieth century commensurate with it? We fear not. There is evidently a decrease in missionary interest and effort. So far as our people are concerned there was a rise at our last Conference. Was it a loss to send Peter H. Velthuysen to Ayan Maim? No. Was it a waste of money and a precious human life? No. Who can ever tell or measure the blessings and fruitage that will come from that missionary rising at Conference and the going of Peter and his sacrificial life and death? God will care for and bless all that. What is our need?

1. The baptism and endowment of the Holy Spirit. We cannot have it unless we are obedient to the commands of God and the great commission of Jesus Christ.

2. We must sacrifice for God and his kingdom. Some one has said that we as a people need persecution to make us more obedient, more self-sacrificing, and to be Spirit-filled.

3. We should be a praying people. More things are wrought out by prayer than we think of, or know. We should ever watch and pray. Prayer is the key that opens the door of heaven and brings down upon us showers of blessings.

George H. Utter.—It is the privilege of a man to speak of the spirit and tendency of the age in which he lives. This is emphatically an age of organization. There are a great many organizations in business, in the state, in the

church and in society. There are the business firms, corporations, trusts. There are societies in the church and denomination, societies and clubs, business and social. The individual is swallowed up in the organization. We have but little individual business in these days. The corporation lives if the individual dies. But the man who comes into the corporation is lost. When an individual business man dies his money is divided. Not so in a corporation. When he dies his money is in the corporation. Money massed is dangerous. So it is with a man who has amassed large money. Now the point I make is this: in organizations, corporations, there is lost the sense and act of personal responsibility. We are all proud that the United States contributed so much money to relieve Martinique, but how many of us, individually, contributed anything. The church contributes so much for missions. It is the church; but how many church-members would be ashamed to have set opposite their names the amount they contributed. The church gives; the individual is lost in the church giving.

We have misapplied the term missions and missionary. Every man is a missionary. Not some one else go, but you go. The privilege and work are of each individual. The giving is individual, and should be in and with a deep sense of personal responsibility. Our work as a people must be individual work. When we survey the work, the fields, we are surprised at the many calls and demands, the urgent needs. We are not doing half what we could do. Look at China. It is wonderful what our missionaries are doing there and what they are yet to do in preaching Christ and advancing Christian civilization. Look at the heroism and sacrifice of those who become ministers of the gospel and missionaries at home or abroad. Note their small pay, the economy and sacrifice of their wives. We are making it hard for the preachers and their wives. Now, in the support of missionaries and missions, churches and pastors, there is a great lack of the sense and act of personal responsibility. We look sometimes at our reverses. Did Peter Velthuysen die for nothing? You say he died young, right on the threshold of life-work. Jesus Christ died young. Hale died young for his country. Some missionaries die just on the threshold of their work. Their lives are not lost. No life is lost or wasted that lives and dies for Christ or right. The Seventh-day Baptist Missionary Society is not doing its work for the sake of doing the work. It is doing your work, the work you want to do for others. What is your sense of personal responsibility?

### A TRAVELER'S TESTIMONY.

Most deep-water sailors are familiar by report, if not by actual contact, with the beauties of the Pacific Islands; and I had often longed to visit them to see for myself whether the half that had been told me was true. Of course, to a great number of seafaring men, the loveliness of those regions counts for nothing; their desirability being founded upon the frequent opportunities of unlimited indulgence in debauchery. To such men, a "missionary" island is a howling wilderness, and the missionaries themselves the subjects of the vilest abuse, as well as the most boundless lying.

No one who has traveled with his eyes open

would assert that all missionaries were wise, prudent, or even Godly men; while it is to be regretted that so much is made of hardships which they endure. Undoubtedly the pioneer of missionary enterprise had almost without exception to face dangers and miseries past telling. In these days, however, the missionary's lot in Polynesia is not often a hard one.

But when all has been said that can be said against the missionaries, the solid fact remains that in consequence of their labors the whole vile character of the populations of the Pacific has been changed, and where wickedness runs riot to-day, it is due largely to the hindrances placed in the way of the noble efforts of the missionaries by the unmitigated scoundrels who vilify them. The task of spreading Christianity would not, after all, be so difficult, were it not for the efforts of those apostles of the devil to keep the islands as they would like them to be—places where lust runs riot day and night, murder may be done with impunity, and all evil may be indulged in, free from law, order or restraint. It speaks volumes for the inherent might of the gospel, that in spite of the object lessons continually provided for the natives by white men, of the negation of all good, that it has struck its roots so deeply into the soil of the Pacific Islands. Just as the best proof of the reality of the gospel here in England is, that it survives the incessant assaults upon it from within by the professions of those who are paid, and highly paid, to propagate it, by the side of whose deadly doings the efforts of so-called infidels are but as a battery of a summer breeze; so in Polynesia, were not the principles of Christianity vital with an immortal and divine life, missionary efforts might have ceased long ago in utter despair at the fruitlessness of the field.

I have no doubt, whatever, that some of the gentry who swear at large about the evils of missionaries, would have been loud in their disgust at the entire absence of drink and debauchery and the prevalence of what they would doubtless characterize as shameful hypocrisy on the part of the natives at Van Van, one of the Friendly Islands; but no decent man could help rejoicing at the peace, the security, and friendliness manifested on every hand, nor help awarding unstinted praise to whoever had been the means of bringing about so desirable a state of things.—F. T. Bullen, *The Cruise of the Cochalot*, *The Baptist Missionary Magazine*.

CHRIST THE DOOR.

On Sunday, May 18, Dr. VanDyke, Moderator of the Presbyterian General Assembly, preached at the Fifth Avenue Presbyterian church, in New York, to a very large congregation, upon the theme, "Christ the Door." In the opening of his sermon Dr. VanDyke said some excellent things, part of which we give to our readers in this connection:

"The 'I ams' of Christ are the picture gallery of the gospel. Everything beautiful, glorious, useful in this world is a symbol of Christ, who said: 'I am the bread of heaven,' 'I am the water of life,' 'I am the light of the world,' 'I am the vine,' 'I am the good shepherd,' 'I am the way, the truth and the life.' Now among these splendid images, the text seems at first lowly and commonplace. A door is an ordinary affair,

made by a carpenter for everyday purposes. Why, we pass, every day, through a hundred doors, but think nothing about it. But think for a moment this morning what the door means. It is the way of entrance to any building or structure, and, therefore, it typifies the right of admission to all that that building stands for. The door of the home means welcome to love and peace. The door of the fortress means an entrance into safety and protection. The door of the temple means an invitation to worship and communion and fellowship. The open door means 'Come in,' and the open door is the sign of Christ's religion. A door is also the egress; it leads out as well as in; the inhabitants of a home use it to go in, and then, when the morning dawns, to go out to labor. The garrison of a fortress goes forth to battle and to conquest; the temple invites the worshipers to prayer and praise and then calls them forth into the world to work for God. A door that opens only one way is not a door, it is a trap. A door opens inward and outward, both ways. A true door swings—protection and freedom, safety and struggle, worship and work, life unfolded in peace and life enlarged in power. That is the symbolism of the door and that is what Christ means when he says: 'I am the door; by me if any man enter in, he shall be saved and shall go in and out and find pasture.' How true, it is, friends, and yet how often we forget it and ignore its meaning, that Jesus Christ is the only way of peace and safety. 'There is none other name given under heaven among men whereby we must be saved.' By him we have access to the Father, forgiveness for our sins, reconciliation with God, deliverance from death, comfort and rest and the sense of everlasting love in our hearts. O, how blessed is the entrance itself! It is through Jesus, the Son of God, the only Saviour of sinners; it is like coming up from a wilderness where the robbers prowl and wild beasts roar when the shades of night are falling fast, and the tempest lowers on the horizon, and, finding the door into the sheepfold wide open, and going in, and being safe, at peace and at rest forever. That is the first message that the church has to give; that is the message that meets the utmost need of a lost and perishing world. Nothing can ever change it; nothing can revise it; nothing can take its place. The one old song that the church must ever sing among the sinful souls of men, amid the struggle and the pain of human life, by the bedside of the dying, is:

Jesus, lover of my soul,  
Let me to thy bosom fly,  
While the nearer waters roll,  
While the tempest still is high.  
Hide me, O my Saviour, hide,  
Till the storm of life is passed;  
Safe into the haven guide,  
O receive my soul at last.

"The church that cannot sing that cannot live in this world. But that refuge, that rest in Christ, is not the whole salvation; to be truly saved means something more than coming into peace. It means, also, going out to work and the joy of living. Full salvation, that our friends, the Methodists, talk about and sing about, is active as well as passive; it redeems the soul from sin in order to set it free for service; it delivers us from fear in order to inspire us with love; it makes it unnecessary for us to think any

more about our own salvation, in order that we may give all our thought and all our effort to the salvation of our fellow-men. I praise God that since the day I saw Jesus Christ I have not needed to think or care for the salvation of my own soul, for it is in his hands and I leave it to him, while I try to do his work in the world. The soul really saved goes in to God and out to love and labor—inward and outward; it finds, through Christ, what it needs; grace to cleanse it, rest to refresh it, labor to discipline and unfold it. 'I am come,' said Christ, 'that they might have life.'"

DOING GOD'S WILL.

"This is the will of God, even your sanctification." I beg of you allow no petty, piece-meal conception of holiness to dwarf your conception of God. He can direct your physical, mental and spiritual life. The will of God is my wholeness. This is the ideal of Christ, the perfect man. That is the will of God that we should be like him. God will have all men to be saved. I beg you to put aside all man-made ideas of God, that it is the will of God that only a little corner of this earth is to be saved. It is not the will of God that any man should perish. His purpose and his wish is to save all men everywhere. Desire for our own comfort and happiness alone should lead us out toward the world. The will of God is holy love working toward the salvation of the individual and the whole world.

Harmony with God's will is a positive thing. It is not a reluctant acquiescence, but a glad submission, a joyful obedience. When we get down to this condition we know something of the joy of doing the will of God. One result of being in harmony with God's will is a larger life, more life and fuller. Man was made for God. In him we live and move and have our being. God is man's environment. God is man's atmosphere. Man attains to fullest life when in harmony with God. God is the adjuster of my life inward to all my external surroundings. Sin came as a disturbing force and put man in discord with God. Man changed. God abides secure. The fullness of life in its pristine condition was harmony with God. The cure for sickness is a return to health, for mental illness a return to mental health, and the cure for sin is for man to be brought into intelligent harmony with God as that will is expressed in the laws of thought. A life must be brought into correspondence with the great envioning God and thus come into stronger, intenser, glorious life and into harmony with God.

To come into harmony with God is to have a life of larger usefulness. The desire to be useful is the desire to serve. God in the accomplishment of his will is marching irresistibly on, and the man who is not in harmony with God will be irresistibly crushed. He marches unhindered, splendidly on toward success. If we would be useful, helpful, we will accomplish that object when we are closest to God. Emerson said, "Hitch your wagon to a star." This is the same as saying work along with God, join yourselves to God, your weakness to his almightiness. Young men and young women, if you wish to have greater impulse in life, come into harmony with God. Righteousness is might, inexpressible might, and through it you can serve men, be yourself glorified and share at last the divine glory.—Dr. W. B. Jennings.

## Woman's Work.

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

### LITTLE THINGS.

SUSAN COOLIDGE.

If you were toiling up a weary hill,  
Bearing a load beyond your strength to bear,  
Straining every nerve untiringly, and still  
Stumbling and losing foothold here and there,  
And each one passing by would do so much  
As give one upward lift and go their way,  
Would not the slight reiterated touch  
Of help and kindness lighten all the day?

If you were breasting a keen wind, which tossed  
And buffeted and chilled you as you strove  
Till, baffled and bewildered quite, you lost  
The power to see the way, and aim and move,  
And one, if only for a moment's space,  
Gave you a shelter from the bitter blast,  
Would you not find it easier to face  
The storm again when the brief rest was past?

There is no "little" and there is no "much;"  
We weigh and measure and define in vain.  
A look, a word, a light, responsive touch  
Can be the ministers of joy to pain.  
A man can die of hunger, walled in gold,  
A crumb may quicken hope to stronger breath,  
And every day we give or we withhold  
Some "little thing" which tells for life or death!

Do you keep a diary? Is it one of the kind in which you write faithfully during January, two or three times a week in February, and the latter part of the year have left the pages so unsullied by touch of pen or pencil that the book would answer perfectly well for another year by simply changing the dates?

We heard of a new kind of diary the other day; a new kind, but one that should commend itself to every one. It was called a Pleasant Book, and instead of containing the prosaic happenings of every-day life, like the state of the weather, the temperature, or whether we had strawberry short-cake or apple-pie for dinner, records, what will always be a pleasure to look back upon, a record of the pleasures that come into the daily life of the writer.

Do you feel that there are but few bright spots in your life? Just try to make a record of them and you will find them so numerous that you can hardly keep track of them. Do you remember the story of the man who adopted the plan of marking with red ink the days on the calendar on which he had received some pleasure? And the result? At the end of the year he turned back the leaves, and to his surprise there was hardly a day in the whole year that did not bear a red mark.

### WOMAN'S WORK.

MRS. A. W. WALTER.

Read at the Woman's Hour of the South-Eastern Association.

It has been said that woman has been recently discovered, speaking of her work in mission fields, her platform efforts, and other labors in which she is working for the uplifting of humanity. God created her for a helper. He did not take her out of man's head to rule over him, nor out of his feet to be trampled on and domineered over, but out of his side to be his equal and companion in life's battles of labors and triumphs, of joys and sorrows, of defeats and victories, going hand in hand with her brother in the work of her Creator for the amelioration of mankind. From a Bible standpoint, by which alone we shall be governed, she is largely failing to fill her sphere even in the most enlightened lands. Woman has ever been handicapped by herself and her environments. Much of the work in Christianity for which woman is adapted she has been kept from doing, and neglected to do, till of late she is beginning to do something

in modern mission work at home and abroad. God's Spirit was to be poured out upon his handmaidens, and they should prophesy. "The Lord giveth the word: The women that publish the tidings are a great host." Psa. 68:11. R. V.

Miriam, as the organizer of the women of Israel, was of much help to her brothers in that wonderful exodus of God's chosen people. The Shunamite was called a great woman because of her faith, and the assistance she rendered the prophet Elisha. Deborah, a prophetess and judge in Israel, delivered her people from the oppression of the Canaanites, to whom they were sold for twenty years, on account of their sins. Judith, when the authorities were preparing to surrender the city, in prayer and supplication to God went into the enemy's camp and destroyed the captain of the host, which sent dismay through their army, and in defeat they were driven from her country. Woman's fidelity to her Saviour is set forth in a marked degree. She has been given the honor of being last at the cross and first at the tomb.

Christianity has done much for woman in elevating her from the heathen slave to the filling of her proper sphere in life. Like Phebe, a servant of the church and a helper of many, she is doing more to-day in missions, medical missions, and in the great temperance reform than in any period of the past. Bishop Taylor was sending out women to the mission fields of Africa. Among the number to go was one fifty years of age. A farewell meeting was to be held; the missionary board, on account of the scarcity of funds and this woman's age, had concluded not to send her, and informed her of the fact. She, nothing daunted, took her seat with the missionaries. When it came her time to speak she said, "I am told that on account of my age and the scarcity of funds the board can not send me, but God says I am going, he has given me two strong arms, and I am going if I have to go aboard that ship and wash for the sailors to pay my passage." A woman in the congregation said, "I will give twenty-five dollars to send that woman," and another said, "I will give twenty-five," so in five minutes two hundred and fifty dollars were made up and she went with the rest of the missionaries.

The Lord does not intend us all to be missionaries, nor public speakers, but he intends for us to do what we can in our sphere, and with the talents he has given us. As keepers at home, and builders up against our own houses, our work counts for more than we are aware of.

As teachers of Samuels and Timothies, in bringing them up in the nurture and admonition of the Lord she is doing much to advance the cause of Christ and to preach the gospel to the world. "While engaged in pastoral work," said a minister, "I visited a Christian home, and conversed with the mother to whom God had given a group of precious little ones. 'I am discouraged,' she said, 'because my life is shut into this nursery. My time is consumed in caring for my children, and I am doing nothing apparently for my Saviour.'" Doing nothing? Was she doing nothing? Why, she was pouring her own pure warm love into those young hearts. She was telling them every day of a heavenly Father, and of a kind Saviour who loves the lambs of his flock. By instruction, by prayer, by every word and act, she was training those

children to love God, to hate sin, to live for heaven. It was a work unnoticed by the world, and it gained no applause of men, and the hands grew weary with the labor, and the heart heavy with the burdens, and the eyes at times wet with tears of anxiety; but that loving, toiling mother was doing a great work for her Saviour, a work which he will honor, and angels will stamp as sublime. For if they call the old masters great who touched the canvass with such skill as to win for them immortal fame, is she not great who is painting on the soul-canvass the beauty and purity of Jesus? Need any woman have loftier or more powerful inspiration for toil and self-forgetfulness than this?

How many, even among Christian mothers, fail to understand it; and unsustained by a consciousness of the dignity and blessedness of their high calling, look upon its duties and self-denials as privations or a round of toilsome, wearisome drudgery! Ah, mothers, be content to be shut into the quiet nursery with Jesus and your little ones. No amount of public religious services will atone for the neglect here. Some things must be crowded out of every faithful life, but the last thing to be crowded out of your life should be the faithful and loving care of your children. The preacher may present the claims of the temperance and missionary causes, and the superintendent may urge the claim of the Sabbath-school; but the mother herself must decide whether the Master wants her to take up any religious work outside of her own home. For the work there she is responsible, for that outside she is not responsible until the other is well done. In this age of fashion and gaudy and clamour for distinction, the great want is mothers who will live with and for their own children, and throw over their tender, unfolding lives all of the warmth of their Christian womanhood.

Is there any distinction so noble, so honorable, so worthy and so enduring as that which a true woman wins when she has brought up a son who takes his place in the ranks of good and true men? Little did the Godly mother of Philip Doddridge think when engaged in teaching her son in her chimney-corner, what an amount of good would result from her faithful, consecrated labor. It may be that your sons will not reward a mother for her faithfulness as did Doddridge, or Luther, or Wesley, or Spurgeon, or Moody; but God will know that you have done your duty, and that is enough to reward you for your faithful labor. Many flowers are "born to blush unseen and waste their fragrance on the desert air," and in our selfishness we might ask, Why this waste? but God sees them, and that is enough. So it may be with your life of devotion and sacrifice; it may never be revealed to the world; it may unfold in the cottage and all of its fragrance may be shed there. The world may not applaud you, but God sees it and he will reward you for your fidelity.

"WELL, Aunty, what are your thochts about marryin'?" asked a young woman in Scotland the other day of her aunt, a decent body who had reached the shady side of life without having committed matrimony.

"Deed, lassie," frankly replied the old lady, "I've had but three thochts about it a' my days, an' the last is like to be the langest. First, then, when I was young like yoursel', I thocht, 'Wha'll I tak'?' Then, as time began to wear by, I thocht, 'Wha'll I get?' An' after I got my leg broken wi' that whumel oot o' Saunders McDrunthie's cart, my thochts syne have bin, 'Wha'll tak' me?'"



### REPORT OF THE WOMAN'S HOUR AT THE SOUTH-EASTERN ASSOCIATION.

ELSIE BOND, ASSOCIATIONAL SECRETARY.

The Woman's Hour of the South-Eastern Association was conducted by Mrs. F. R. Clarke. The following program was given:

Hymn, "Follow Me."  
 Scriptural Reading, Mrs. F. R. Clarke.  
 Prayer, Mrs. D. C. Lippincott.  
 Hymn, "Tho' your Sins be as Scarlet."  
 Paper, "Woman's Work," Mrs. A. W. Walter.  
 Solo, "A Dream of Paradise," H. C. Stillman.  
 Paper, "A Talk to Mothers," Mrs. M. G. Stillman.  
 Song, "I've Found a Friend," Salem College Quartet.

#### HOW TO FORM THE READING HABIT.

In order to organize odd minutes into fruitful hours, one must have a consistent scheme and keep the means of carrying it out within reach. Too many people read the books which come in their way instead of putting themselves in the way of getting the right books. They buy and borrow without thought or plan because they do not understand that reading ought to be a resource as well as a recreation. Decide in advance what books you will read, and do not take up with those which drift in your direction. Do not burden yourself with a scheme so extensive that it discourages you; do not, at the start, plan courses of reading so vast that you are weighed down with their magnitude. Begin in a quiet and easy way by planning to read consecutively a few books in some field which interests you.—Ladies' Home Journal.

The late Mrs. Gladstone's implicit confidence in her husband's ability—which amounted almost to a belief in his infallibility—is well illustrated in the following anecdote: During the troublous times of 1885, just before the fall of Khartoum and the murder of Chinese Gordon, which were really the cause of the defeat of the Gladstone ministry a little later, a statesman high in the councils of the Liberal party called at Mr. Gladstone's residence, and was cordially received by his wife. He was in a lugubrious frame of mind, and spoke dismally of the situation. "Ah, Mrs. Gladstone," he began, "these are dreadful times. The clouds are very thick. We can only remember that there is One above who will help us in all our troubles, and that he will guide us out of our difficulties." "Oh, yes," replied Mrs. Gladstone, with great cheerfulness, "he is upstairs shaving just now, but he'll be down directly."

LET us see to it that our hearts beat true; that they beat with sympathy and love and sisterly charity; that they beat with high hope for the future and a growing desire to help and not hinder the work of making the world a better place. God gives his prophets now, as of old, a message to his people. Life with too many women is a treadmill. They need all the stimulus they can get. If we realize how the things we say and the things we do, as individuals, affect others, we should try at least to guard our lips. We little think of the wounded souls near us ready to drop the burden of life because of the dreary lack of a friendly word; we are not conscious of the bereaved heart within our own radius, perhaps dumb with despair; we do not realize that eager hearts are waiting silently for some message of love and comfort; and so we are careless and blind and cynical; and so we neglect our opportunities to be "God's messengers."—The Club Woman.

#### DR. HIRSCH ON THE SABBATH.

A short time ago Dr. Emil G. Hirsch, in a signed article in the Reform Advocate, took the newspapers to task for the frequent mistakes made by them in the reports of sermons in general, and of his own sermons in particular. For this reason it might have been advisable to refrain from comment on his reported deliverance on the Sabbath question, were it not for the fact that that deliverance is in thorough harmony with some of his previously expressed opinions and his actions in his own congregation. We are not inclined to an optimistic view of the nature and extent of Sabbath-observance amongst American Jews, but we do firmly believe that Dr. Hirsch's declaration that "the Sabbath of the Jews" is dead, is unwarranted, in fact, and mischievous as well, because of its effect on people of other faiths. But if the Jewish Sabbath were dead because it is desecrated by a great many, or even by a majority of Jews of this country, Dr. Hirsch himself has no small share of the responsibility for that condition. If instead of closing his temple on the Sabbath, he had brought his strong personality, great learning and stirring eloquence to the aid of Sabbath-observance, even though for a time his congregation on that day had been made up of the old men, the women and children, "the millionaires and peddlers," who do not seem to count sufficiently in his estimation, we believe he would have done much to restore the Sabbath to its old-time status amongst his followers; and failing in that, would at least have strengthened it in every city in the land.

This much is certain. If the Jewish Sabbath is, as Dr. Hirsch is reported to have said, merely a human institution, and not ordained of God, there is no obligation binding the Jews to observe any day of rest, or attend services at any time. The absolute logic of the matter is this: if this position is accepted as correct, all the synagogues and temples might as well be closed, for they are not needed to teach a religion which was made and can be unmade by man.

We do not think that this position will ever be generally accepted by the Jewish people; but still venture to believe that the Jewish Sabbath, like Judaism itself, often abused, neglected and scorned, will continue to live while the world endures.—The Jewish Exponent.

#### JEWISH VIEW OF NEW PRESBYTERIAN CREED.

The Rev. Dr. H. Pereira Mendes preached at the Spanish and Portuguese Synagogue, Seventieth Street and Central Park West, recently, and, after reminding the congregation that it was the anniversary of the consecration of their beautiful new synagogue, he spoke of the controversies in the religious world.

"With the Presbyterian Assembly," he said, "we have nothing to do. Their resolutions, articles of creed and reports concern them, not us. But as custodians of the Holy Word, and as men and women interested in the Jewish view of any question touched upon, we must keep ourselves, and especially our young members, informed thereon. First, as to infant damnation: Such a question from the Jewish standpoint could not be considered, for it could not exist, so utterly abhorrent and destestable is it. We do not believe in eternal damnation of anybody, much less of children, 'For thus saith the high and

lofty One that inhabiteth Eternity, whose name is holy, I will not contend forever, neither will I be always wroth, for the spirit would fail before me, the souls which I have made.' So teaches Isaiah. He does but echo the psalmist who sings, 'He doth not chide forever, neither keeps he his anger for aye. He deals not with us according to our sins, nor doth he requite us according to our iniquities.' And how familiar to you is the verse, 'He being merciful forgiveth iniquity and destroyeth not. He exceeds in turning away his anger, and he awakeneth not all his wrath.'

"Upon the recommendations as to Sunday-observance we believe in Christians keeping Sabbath reverently; but we do not believe in their keeping Sunday Sabbath, and for these reasons:

"First—'The seventh day is the Sabbath-day of the Lord thy God,' saith the Fourth Commandment in the Torah, or Law.

"Second—The founder of the Christian faith kept the Seventh-day Sabbath, and declared that not one jot or tittle of the law was to be changed.

"Third—To keep Sunday as a Sabbath is honoring the Nazarene at the expense of his Father—an act which he would be the first to condemn and forbid.

"Fourth—The Sunday Sabbath was made by men. If Protestants seek to fashion their creed and lives by the example of their New Testament they must believe and live by what it testifies. Otherwise they admit the right of men to change it. If this is admitted, then the decrees on interpretations of the early Catholic church must be binding. But Protestantism is a protest against this, or it is nothing. We speak of this because a wave of indignation has swept over the Jewish heart so recently at the mere suggestion of even taking into consideration a Sunday Sabbath. We are too loyal to principles. And we believe that Protestants of all denominations, and why not Catholics, too, will be just as loyal when they stop to think; will see their error and have the courage to keep the same Sabbath which the founder of their church kept. A revolution, some will say! Not a greater revolution than that of Wycliffe and Luther. We need but brave men.—New York Herald.

#### PUTTING IT PLAINLY.

He was a stranger cycling through the highly-intellectual city of Oxford. You could tell it from the cautious manner with which he picked his way down the principal street.

It was evening. A gentleman approached the cyclist.

"Sir," said he, "your beacon has ceased its function."

"Sir?"

"Your illuminator, I say, is shrouded in unmitigated oblivion."

"Really, but I don't quite—"

"The effulgence of your radiator has evanesced."

"My dear fellow, I—"

"The transversal ether oscillations in your incandescer have been discontinued."

Just then an unsophisticated little news-boy shouted across the way:

"Hey, mister, yer lamp is out!"—Tit-Bits.

MAKE sure of being one with the Lord Jesus, that you may be glad when you see him.—M'Cheyne.

## Young People's Work.

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

BESIDES the quartet which will be sent to Gentry, Ark., Milton will send out another Male Quartet during the summer in the interest of the College. Three of the members of the Quartet are George Hurley, Byron Rood and Jesse Hutchins.

A QUARTET goes out from Alfred again this year jointly for evangelistic work and in behalf of the Theological Seminary. The men composing it are Henry Jordan, LaVerne Bassett, Theodore Davis and Eli Loofboro. They will make a short trip of the Eastern churches before Conference.

THE Christian Endeavor Society at Buckeye, W. Va., was re-organized the second Sabbath in May, with Ed. Davis as President. They hold their meetings in the school-house every Sabbath afternoon. Pastor Witter meets with them once in two weeks, and gives them a short sermon.

THE next Convention of the Allegany County Christian Endeavor Union is to meet at Alfred a year from next October. H. E. Davis, the President of the Alfred Society, was elected the District Secretary of the Union.

### The Voice of the Mothers.

All over the land there are women who would echo the words of one of their number to a pastor regarding her son who has broken "the home ties" and gone away to work. "Win his confidence and make a man of him. It will be a great help to him to know that a good man is interested in his welfare." If the mothers could decide the question, they would declare that the greatest work in the world is to touch for good the lives of the growing men and women at the critical years of their experience.

### A Tribute to President Whitford.

In a personal letter from one of the students at Milton are these words: "The exercises at President Whitford's funeral were grand. They could be nothing else in honor of such a man, who gave his life for the bettering of those about him. We miss him, but his memory will never die. President Davis spoke to us this morning in chapel. There, over the vacant chair and the desk, and room draped in mourning, a few words in memory of our beloved President were an inspiration to our young hearts to follow the noble example he set before us in a life so consecrated to the Lord's service."

### Rooted in Faith.

The message of President Davis was briefly this: He had been impressed by the tributes brought to the memory of President Whitford by those who had been his students years ago. Two characteristics of their great teacher were much emphasized by them: his absolute optimism and his energetic devotion to the welfare of others. The speaker pointed out that both of these characteristics grew out of a Christian faith. It was this which made him an optimist; and it was this which was the mainspring of his service for humanity. Surrender your hearts to the faith, and the fruits will follow.

### The Influence of a Life.

"The Elder," as he was affectionately known, is one of those heroic figures which impress us more and more with their greatness as our eyes linger upon the bygone days. How unworthy seems the petty fault-finding in which students sometimes indulge when you look back across a period of even fourteen years. When I first saw him rise in a General Conference, though but a boy, I knew this was no ordinary man. There had been sharp differences of opinion and heated expressions; but he stood in his place calm, a Christian and a gentleman. But he was wont to carry his cause through, for he held his convictions profoundly. It has been very sweet to be with him occasionally in these later years, to glean from his wide experience, to profit by his wise observations, to feel the throb of his love for, and confidence in, his boys and girls. To us all—scattered from Maine to California, and the countries across the seas—it is a deep personal loss. They say that the large church-building was crowded to its utmost capacity that day—even aisles and yard full of those eager to pay the tribute of love and gratitude. There were men prominent in the various walks of life, public officials, legislators, educators—the leaders of our civilization. Yet that was but a suggestion of the greater congregation which pays the quiet tribute of service in the great field of human interests.

### Eager for the Battle.

The Christian Endeavor prayer-meeting at Alfred last Sabbath was rather a remarkable one. It has called forth comments and expressions of desire for more along the same lines. The pastor in opening asked the members to state in which particular field of denominational work, or church work, they were interested. The topic which took precedence of all others in the ringing utterances which followed, was the Sabbath and our special mission as a people. One young man announced his ambition to enter business life and furnish employment for Seventh-day Baptists. In answer to the question, "How may we hold our young people in the denomination?" it was answered: "Inculcate a passionate love for truth," "teach the Bible more thoroughly," "give our young people something to do," "live up to the ideals we profess," "exalt Christ, and study the underlying principles of our truth." Several expressed interest in foreign missions, several in the small struggling churches from which so much of our strength comes. There was a very gratifying demand that we do more as a people to make our principles known. It ought not to be easy for anyone to live in this country without hearing of Seventh-day Baptists. "Why doesn't our denomination make more of a stir?" "The Sabbath is an unpopular cause; but I want to give my life to it." "Let us push it, or drop it. We shall only keep our young people by interesting them in the Sabbath." "Let us not consign men to the bad place because they do not believe as we do; but let us be earnest and show them the truth by our lives." Seventh-day Baptists, there are a lot of earnest, able, aggressive young people among us who are not going to be content to sit still singing:

"Dear Lord, and shall we ever live  
At this poor dying rate."

They are prepared to join in more active, aggressive work than we have ever known in the past. May their number increase, and all hail the day of their entrance upon the arena of battle.

### DEMAND A STRICT SUNDAY.

An important meeting was held yesterday in the Fifth Avenue church by the Assembly's Committee of Sunday-observance, which brought in a report before a crowded meeting in which it came out strongly against Sunday golf, Sunday excursions, Sunday traveling, and almost every form of activity on Sunday not absolutely necessary. The Committee criticised the entertainments given for Prince Henry of Prussia on the several Sundays during his recent visit to this country.

The Rev. Dr. Moffatt said he did not come to find fault with motormen and conductors for working on Sunday, nor with their employers, but, "with public sentiment, which allows and even demands this kind of Sunday labor. Sometimes I think that, after all, we shall have to look to the labor unions for the remedy. They could demand no Sunday work. They won on a shorter hour day."

The Rev. Dr. Richard S. Holmes, of Pittsburg, said: "I am not in favor of an ecclesiastical Sabbath, but it seems to me that what people need is a day of relief from the eternal hustle—one day out of seven to get acquainted with their families. If you can pass a resolution that will go to the hearts of the public you will have accomplished something. Generally the adoption of resolutions is the public funeral of a question, preceding the interment—which is private—in the minutes of the General Assembly."

Here the Rev. Dr. Hathaway, Secretary of the Sabbath Union, jumped to the front of the platform.

"Mr. Chairman," he said, "the Sabbath Union prints all these resolutions and sends them to every Presbyterian clergyman in the country, Dr. Holmes included."

Dr. Hathaway then accused the Commissioners to the General Assembly of not being strict on Sunday-observance themselves. He said he had noticed there were some ministers who filled pulpits in this city in the morning and in communities fifty miles away at night. He added: "And there are at least ten thousand professed Christians playing golf this very minute in the vicinity of this city. Pray for them."

The Rev. Dr. Wishard, from Utah, at a meeting in the interest of the Women's Executive Board of Home Missions, referred to reports that there had been no converts made in Utah, and pointed to Elder Andrew Nelson, a lay commissioner, as an example. Elder Nelson made a speech.—New York Tribune, Monday, May 19, 1902.

### Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's catarrh cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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## Children's Page.

### A GENTLEMAN.

I knew him for a gentleman  
By signs that never fail;  
His coat was rough and rather worn,  
His cheek was thin and pale—  
A lad who had his way to make,  
With little time for play;  
I knew him for a gentleman  
By certain signs to-day.

He met his mother on the street;  
Off came his little hat.  
My door was shut; he waited there  
Until I heard him rap.  
He took the bundle from my hand,  
And when I dropped my pen,  
He sprang to pick it up for me—  
This gentleman of ten.

### THE STORY OF MRS. APPLE TREE.

OLIVE M. HOOVER.

One morning in spring a little boy and girl ran merrily down the garden walk. The little boy carried a tin shovel and something shut up tightly in his hand. Presently they came to a nice place in the garden, and shoveled the earth away until they had a snug little bed; then they put the tiny seed they had carried into the bed, and covered it with the dark cover. In the little seed, all folded away asleep, was a tiny plant which the sunlight and rain and proper soil would waken and start growing.

The big, round sun shone down on the bed, and after a time the little seed said: "Dear me, how warm I am; I really must throw off my brown jacket."

It tried to do so but found it very hard, so said it must wait a little longer. Before many days a cloud came sailing along through the sky and said to his children, the raindrops: "There is a little seed down in the earth that needs your help. You've been long enough in cloudland, anyway; it is time you were going back to earth to help the streams and rivers to the ocean; then, of course, you can come back."

So the raindrop children came pattering down, and trickled all about the waiting seed, and then ran on. Soon the seed began to swell; its jacket became so tight it could hardly breathe. It made another effort to throw it off, and it split right open and came off without a bit of trouble. So the little plant was free; but, oh my! it was so dark—so very dark.

"There must be light somewhere," said the plant, "or I wouldn't want it so much." So it sent its tiny roots down into the earth to get it something to eat to make it strong, and it kept pushing up to find the light. One day it pushed right through dark ground, and it was so bright it could hardly see for a while.

Pretty soon the little sunbeams came and said, "Welcome to Earthland, little tree," and the breezes, too, gave it welcome.

It grew very fast. One day in spring something came out all over the little twigs, beautiful and green. Yes, they were leaves. Then something white, something with a little pink tinge, came to visit Mrs. Apple Tree. These, you say, were the blossoms, but they were really Mrs. Apple Tree's babies.

After a time, Mrs. Apple Tree said that her children were no longer babies, and ought to put off their baby dresses. She had so many babies to dress that Mrs. Apple Tree said she would have to have help. She called on Mr. Wind and his family, the jolly little Breeze children, to help her undress the babies, and she had arranged with Madame Spring to have their short dresses all ready.

The Apple Tree children were very tender and must not be left undressed an instant, so Madame Spring did a very strange thing indeed. She put on the short dresses before Mr. Wind had taken off the baby dresses. She never could have done it, of course, only that the Apple Tree children never have sleeves in their dresses, so you see she could just slip them over their feet and tie them up snug round their necks, and just as quick as a wink, Mr. Wind and his children whisked off the white dresses and carried them away.

Old Mother Earth called to Mr. Wind and asked him what he was going to do with the baby dresses. Mr. Wind hardly knew, because they were not at all soiled.

"Well," said Mother Earth, "we must never waste anything, so if you will just toss those dresses into my lap, we will make them over for the Apple Tree babies next year." Mr. Wind was very glad, and tossed the dresses into Mother Earth's lap for her to make over.

The children's short dresses were—yes, they were all green; and there was something very strange about them, too. They were a little like rubber—when the Apple Tree children grew, why their dresses grew, too, so they never had dresses too tight, but just nice and snug.

One day in fall, Mrs. Apple Tree said that her children were grown, and that they ought to have new dresses; but she really could not afford to buy them any new ones and she just believed she would color them. She was very particular, so she sent to the best coloring shop she knew of. Mr. Sun was the proprietor. He sent down his little sunbeam fairies—Red, Orange, Yellow, Green, Blue and Violet—in a ray of light to do the work for Mrs. Apple Tree.

Mrs. Apple Tree thought the children were old enough to choose the color they wished for their dresses, and they thought that they would all have red ones. And do you know, when they saw how beautiful those little sunbeam fairies were, they did the queerest thing—they went to work and ate them all, except the little red fairy, and she wouldn't be eaten up. Some people would say they absorbed them; but anyway, the little red fairy said if she made their dresses she couldn't be eaten.

Mr. Wind came along one day to see how the children looked in their new dresses, and he was delighted. "Now, Mrs. Apple Tree," he said, "your children are all grown up and look beautiful in their new dresses; it's time for them to go out into the world and make some one happy."

Mrs. Apple Tree sighed, but she knew that was what God meant, and what she had reared her children for, so she let Mr. Wind take them to make little boys and girls happy.—St. Louis Christian Advocate.

### ABOUT ESKIMO DOGS.

Eskimo dogs are as good fishermen as they are draught animals. Though they do not like cold water, one will stand breast deep in it motionless, until a fish comes in range, when he will dive like a seal and come up ten or fifteen feet away with the fish in his mouth.

When the Eskimo treats his dog cruelly, as is often the case, the dog runs away and joins some pack of Arctic wolves. Most of them have some strains of the wolf in them. But it is not so much a disgrace to be related to a wolf as it is to act like one when you are not related.—Exchange.

### HOW COWSLIP SAVED HIM.

In the Highlands of Scotland is a kindly custom to give names to the cows as well as to other animals. A Scotch lad had three to care for, and all three had names. The red cow was Cowslip, and dun was Bell, and the black was Meadow Sweets.

The cows knew their names like three children, and would come when called.

"One day," the boy tells us, "I was not with them, but had been given a holiday and gone up on the side of the hill. I climbed until I was so high that I got dazed, and lost my footing upon the rocks, and came tumbling down and snapped my ankle, so I could not move.

"I was very lonesome there. It seemed to me that it was hours that I lay there, hitching along among the bracken. I thought how night would come and nobody would know where I was. I could not move for the anguish of my foot. It was no use to call, for there was naught in sight save the crows, skirting against the sky. My heart was fit to break, for I was but a lad, and mother looked to me for bread. I thought I would never see home again.

"After a while I spied a cow beneath, grazing on a slip of turf just between a rift and the hills. She was a good long way below, but I knew her. It was Cowslip.

"I shouted as loud as I could, Cowslip! Cowslip! When she heard her name she left off grazing, and listened.

"I called again and again. What did she do? She just came toiling up and up till she reached me. Those hill cattle are rare climbers.

"She made a great ado over me; licked me with her rough, warm tongue, and was as pleased and as pitiful as though I were her own. Then like a Christian, she set up a moan, and moaned so long and so loud that they heard her in the vale below.

"To hear a cow moaning like that they knew meant that she was in trouble. So they came a searching and seeking. They could see her red and white body, though they could not see me. So they found me, and it was Cowslip saved my life."—Watchman.

### THE HELPFUL TOAD.

A lady who lives near me has a toad so well trained that it jumps upon her lap and then upon a table near her in order to catch flies. Another lady has tree-toads as pets. They have the freedom of the house and go about hunting flies. Whenever they wish to go out on the porch they hop close to the door and trill. My friend opens the door and out they go. When they wish to return, they approach the door and make the same noise to ask for admittance. They enjoy life indoors and always come back into the house of their own accord. They have a basin of sand for their bed and a large pan of water for their bathtub. They are very orderly and clean. When they wish to sleep they go to their basin of sand, and when to wash, they go to their pan of water for a bath. They hibernate in the house, burying themselves in the basin of sand and remaining in it during the winter.—Good Housekeeping.

THE teacher in one of the public schools was trying to get into the minds of the scholars the word "subtract" and its meaning. After long effort, without avail, she said:

"If you had five pennies and lost three, what would you be doing with them?"

A scholar timorously replied:  
"Hunting for them."

## STATE OF EARTH'S INTERIOR.

## EARTHQUAKES AND THEIR CAUSES.

In Sir Robert Stawell Ball's "The Earth's Beginning," published by D. Appleton & Co., the writer says:

"A high temperature must be found at the depth of even a small fraction of the earth's radius, and the excessively high pressure characteristic of the earth's interior must be borne in mind in any consideration of the condition of the matter there found. If we were to judge merely from the temperatures reasonably believed to exist at a depth of some twenty miles, and if we might overlook the question of pressure, we should certainly say that the earth's interior must be in a fluid state. It seems at least certain that the temperatures to be found at depths of two-score miles, and still more at greater depths, must be so high that the most refractory solids, whether metals or minerals, would at once yield if we could subject them to such temperatures in our laboratories. At such temperatures every metal would become fluid, even if it were not transformed into a cloud of vapor. But none of our laboratory experiments can tell us whether, under the pressure of thousands of tons on the square inch, the application of any heat whatever would be adequate to transform solids into liquids. It may, indeed, be reasonably doubted whether the terms solids and liquids are applicable in the sense in which we understand them, to the materials forming the interior of the earth.

"If a solid can be made to behave like a liquid, even with such pressures as are within our control, how are we to suppose that the solids would behave with such pressures as those to which they are subjected in the interior of the earth? The fact is that the terms solid and liquid, at least, as we understand them, appear to have no physical meaning with regard to bodies subjected to these stupendous pressures, and this must be carefully borne in mind when we are discussing the nature of the interior of the earth.

## RIGIDITY OF EARTH'S INTERIOR.

"It must, however, be admitted that the interior of the earth in its actual physical state seems to possess at least one of the most important characteristics of a solid, for it seems to be intensely rigid. We mean by this that the material of the earth, or rather, each particle of that material, is very little inclined to move from its position with reference to the adjacent particles by the application of force. Possibly a liquid, such as water, might not behave very differently in this respect from a solid such as cast iron, if each of them were exposed to a pressure of scores of thousands of tons per square inch, as are the materials which form the great bulk of the earth. But, without speculating on these points, we are able to demonstrate that the earth, as a whole, does exhibit extreme rigidity. This is one of the most remarkable discoveries which has ever been made with regard to the physics of our earth. The discovery that the earth is so rigid is mainly due to Lord Kelvin."

The same writer says that there is much difference of opinion as to the causes of earthquakes. He says:

"But it will not be doubted that an earthquake is one of the consequences, though perhaps a remote one, of the gradual loss of internal heat from the earth. As this ter-

restrial heat is gradually declining, it follows from the law that we have already so often had occasion to use, that the bulk of the earth must be shrinking. No doubt, the diminution in the earth's diameter, due to the loss of heat, must be excessively small, even in a long period of time. The cause, however, is continually in operation, and, accordingly, the crust of the earth has, from time to time, to be accommodated to the fact that the whole globe is lessening. The circumference of our earth at the equator must be gradually declining, a certain length in that circumference is lost each year. We may admit that loss to be a quantity far too small to be measured by any observations as yet obtainable; but, nevertheless, it is productive of phenomena so important that it cannot be overlooked.

"It follows from these considerations that the rocks which form the earth's crust over the surface of the continents and the islands, or beneath the beds of ocean, must have a lessening acreage year by year. These rocks must, therefore, submit to compression, either continuously, or from time to time, and the necessary yielding of the rocks will in general take place in those regions where the materials of the earth's crust happens to have comparatively small powers of resistance. The acts of compression will often, and perhaps generally, not proceed with uniformity, but rather with small successive shifts; and, even though the displacements of the rocks in these shifts be actually very small, yet the pressure to which the rocks are subjected are so vast that a small shift may correspond to a great terrestrial disturbance."

Sir Robert Ball believes that the subsidence of the sea floor is due to movement on the side of the crack or fault on which the volcanoes are situated, and suggests that people on the low shores should be warned against earthquake tidal waves.

## SUNDAY LAWS AND THE RIGHTS OF CONSCIENCE.

C. P. BOLLMAN.

Sunday laws are incompatible with perfect freedom of conscience because they require the observance of a religious institution. Notwithstanding all the efforts that have been made to cast such statutes in a wholly secular mold, they are religious still, and can never be otherwise, for the reason that the institution itself is religious. Were it not that Sunday is by many regarded as a sacred day, there would be no Sunday laws, at least none such as we now have. If the day were recognized at all it would be merely *dies non*, like our secular holidays.

The statutes of many of the states emphasize the religious character of the day by exempting from the penalty for ordinary labor on that day such persons as observe some other day of the week as a day of rest and worship. These exemptions are extremely interesting in this connection. The writer has not the authorities at hand, and so cannot quote, but any one who cares to do so can easily verify the statement that these exemption clauses plainly reveal the fact that Sunday laws in general seek to secure the religious observance of one day each week, preferably Sunday, but if not Sunday, then another day in lieu thereof.

But while exemption clauses emphasize the religious character of Sunday legislation,

such laws work less hardship than do the more sweeping statutes which make no exceptions, but require all alike to refrain from labor and business on the first day of the week under penalty of fine or imprisonment, or both.

The only thing that saves a weekly holiday from being utterly vicious is the religious element. People who do not rest on Sunday from religious motives would, as a general thing, be much better off if they were employed on that day. Idleness begets vice, and there can be nothing but idleness for the man who is not religious and who is forbidden to either work or play. If they cannot work, and are forbidden to engage in out-of-door sports, very many laboring men will play cards, throw dice or engage in some other harmful and vicious pastime secretly.

And this introduces naturally a serious phase of the Sunday-law question. Take such a statute, for instance, as the Tennessee Sunday law. It exempts nobody. What then shall those parents do who have children whom they wish to train to religiously observe the seventh day of the week in obedience to the Fourth Commandment? The children are taught to reverence that day. They have their reading and other occupations in keeping with the proper observance of the day. But what of the day enjoined by the statute? The law forbids them to be employed in any sort of labor. They soon tire of such amusements as are afforded by the ordinary home. The result is that while the younger children can be kept within bounds on Sunday the older ones soon begin to spend that day in roving about the neighborhood. It becomes for them merely a day of idleness. It cannot be said, therefore, that Sunday laws leave every man perfectly free to observe another day if he so elects. No man can train his children as he ought and allow them a day of idleness each week.

The fact is that Sunday statutes are a relic of the days when church and state were united, and when civil rulers assumed to regulate not only secular affairs but religious faith and practise as well. They are evil, and only evil continually, and ought to be blotted from our statute books so that the matter of Sabbath-keeping may rest where it belongs—in the conscience of each individual.—Sentinel of Christian Liberty.

## PULQUE AND MESCAL.

On the east coast and in the central provinces of Mexico a drink called pulque is made from the sap of the maguey, each plant in its flowering season yielding roughly about a gallon of sap a day. The sap undergoes a process of quick fermentation, and is then ready for sale as pulque, a viscous, whitish liquor, more stupifying than intoxicating in its effects. On the west coast, however, the Mexicans barely even know the name of pulque. Not that the west coast people are teetotally inclined; on the contrary they manage to extract from the maguey a much more injurious beverage than pulque, known as mescal. To quote one of the sages of America, this latter liquor is "like Scotch whisky, seven times heated, with the addition of a hot chilli, a liberal dash of fusel oil, and a small piece of scrap-iron flavoring." But mescal is really comparatively mild to either tizwin or tequila, which are also products of the prolific maguey.—Chambers's Journal.

## PRESIDENT WHITFORD.

The sad news of President Whitford's death will have reached the RECORDER'S readers before they will see these words. While we in Milton had been anticipating it, it still came to us with a shock from which it is difficult to rally. For nearly a half century he had been an important factor in the affairs of Milton, widening out through the entire state. He was so long and so thoroughly identified with every good thing in the community that we scarcely knew how much we had leaned upon him. But it was chiefly through Milton College, and his connection for some time with the public educational movements of the state that he was best known, and here he will be most sadly missed. In due time some one will be chosen to write a suitable biographical sketch; meanwhile some of the prominent facts of his life will be recalled with interest by those who have been familiar with them, and will be read with interest by those who have not known them.

He was born near Leonardsville, N. Y., in May, 1828, and died a few days after his 74th birth-day, May 20, 1902. He was a graduate of Union College, Schenectady, N. Y., and later of Union Theological Seminary, New York City, being among the first of American Seventh-day Baptists to enjoy the privileges and benefits of a full theological course. He was married to Miss Ruth Hemphill, of Alfred (or Hartsville) N. Y., March 23, 1852, who has shared the toils and joys of life with him for a full half century, and who still lingers amid scenes and friends so dear to them both. For a time they taught in the academy at Shiloh, N. J. It was there they were married. Before completing his studies, he taught also for a short time in the DuLac Academy at Milton, and after his theological graduation he was called to the pastorate of the Seventh-day Baptist church of Milton. To this work he came in June, 1856. This pastorate, though short, may be pronounced the most successful one the church has ever enjoyed. In the autumn of 1858, he was persuaded to take the Principalship of Milton Academy, "until such a time as the Trustees can find a more suitable man for the place." They have not yet found such a man. Some time during the following year he gave up the pastorate of the church and gave himself entirely to the work of the school. Much as he enjoyed the work of the ministry, and greatly as the church grieved to lose him from that work, there has never been any doubt of the wisdom of the decision which gave his splendid abilities to the cause of education in Milton, and throughout the state of Wisconsin. He served one term in the Legislature of the state in order that he might more effectually champion some needed reform in the state system of public education; and for two consecutive terms he served as State Superintendent of Public Instruction, during which time the system of graded courses for the public schools was adopted, and other reforms were effected which, taken together, have put the Wisconsin system into the front ranks of the states. But to Milton Academy, and, since its organization in 1867, to Milton College, he gave his best energies and his warmest affections. Through it he saw the opportunity to reach the young men and the young women of our churches in the Northwest, and the means for fitting them for service in the church and in the world that could be had

in no other way. To make it such an opportunity and such an instrument was his constant, untiring aim. To this end he sacrificed personal ambitions, and turned a deaf ear to flattering offers from the state to bring the Southern District Normal School to Milton. Milton College is the *Alma Mater* of noble sons and daughters to-day, both in our own denomination and among other peoples, because of the wise foresight, the indomitable energy and the unflagging devotion of President Whitford.

For several years there have been premonitions of the approaching end which has been bravely fought back, but which could not be wholly turned aside. Trips have been made to the West and South in the hope that changes of climate, scene and occupation might prove beneficial to health. These hopes have been only partially realized. During these later years he has divided his time between the College and his study where he has accumulated large stores of historical matter which he hoped to put in shape for publication. In these loved occupations his life was rounded out to its full measure of service. His last class-room work was done only two or three weeks before the end came, his last work at his desk only the day before.

Funeral services were held at the church on Thursday, May 22, conducted by his pastor, and were attended by a large concourse of people, many old students and other friends coming from Chicago, Milwaukee, Madison, Janesville, and surrounding communities. President B. C. Davis of Alfred University, State Superintendent L. D. Harvey, President Albert Salisbury of the State Normal School at Whitewater, and several of the local clergy assisted in the services; eminent men of the state, many of them old students, served as bearers and escorts, among whom were Hon. S. S. Rockwood, Secretary of the State Board of Regents; Prof. D. P. Frankenger, of the State University of Madison; Hon. Pliny Norcross and Judge J. W. Sale, of Janesville; Rev. A. J. Titworth of Milwaukee, and many others. Many beautiful floral offerings testified to the love borne by the givers to President Whitford; among these was a beautiful piece in carnations and roses, forming "The Gates Ajar," and bearing the inscription, "Our President," from the student body. But the strongest, truest tribute paid to the work of President Whitford was the throng of people whose tearful faces gave sympathetic answer to every appreciative, loving word spoken by those in charge of the service. And so we laid him to his rest, while we turn back to our work, inspired by his death, as we have been by his life, to finish our work as he finished his—full to the last.

L. A. PLATTS.

On Sabbath morning, May 31, a telegram from Dr. Platts announced that Ruth Hemphill, wife of President Whitford, had just followed him to the Heavenly Home. Thus they who walked the earthly paths together for so many years are united to walk the celestial paths forever.—Ed.

EVERY youth who is taught to observe the principles of justice and forbearance becomes an intelligent friend of the doctrine of peace; and every endeavor which aims at such instruction is deserving of the highest commendation.—President McKinley.

## Popular Science.

H. H. BAKER.

## Scientific Research In Nicaragua.

In consequence of many explorations, examinations and surveys, by parties interested in making an inter-oceanic canal, Nicaragua as a state and government has become known in a general way throughout the country. Still, it is only of late that it has practically, and scientifically, undertaken to develop the treasures that lie hidden in its mountains, and also beneath the soil in its valleys.

Specimens of gold had been seen among the natives, showing that somewhere there were deposits probably in a small way, as only small specimens had been secured; but the government obtained, and sent to the Pan-American Exposition, some very odd specimens of what was called "thread gold," which consisted of small globules with fine threads of gold attached, all of good quality. These specimens attracted general attention, and it is thought that gold may yet be discovered in more extended quantities.

In their search for gold they have discovered precious stones that were scarcely known before. These are found in new fields, and to an extent which commands commercial enterprise. Among the stones discovered are emeralds, rubies, agates, amethysts, opals, cornelian, jasper, and alabaster. Cinnabar has been discovered along the banks of creeks, and antimony, chalcedony, alum and plum-bago have also been discovered.

Another remarkable discovery has been made of a vegetable silk, which turns out to be the product of a worm about the size of the silk-worm, but instead of winding its thread into a cocoon it spins a sheet on the ground over and around bits of bark, wood, leaves or any small substance with which it comes in contact; but the thread is sufficiently strong so that in winding it leaves behind the bits of wood or other things with which it may have come in contact as it is unwound from the sheets.

Vast quantities of this silk are to be found in the forests of Nicaragua, and science and invention may yet produce the silks in such abundance as to furnish clothing for the number two quality of grandees.

One other discovery has lately been made, that of an extensive quarry of lithographic stone, said to be of a quality equal, if not superior, to the stone imported from Germany, which has been considered superior to all others.

As to these lithographic stones being of great commercial value there is a doubt, as science has developed plates made of aluminum which is taking the place of stones and appears to give general satisfaction. A factory for making rotary presses for using aluminum plate is located in Plainfield, N. J., and is doing quite an extensive business.

## The Science Of True Conversion.

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Repent ye therefore, and be converted, that your sins may be blotted out, for Godly sorrow worketh repentance to salvation not to be repented of; to them gave he power to become the sons of God, even to them that believe on his name.

Create in me a clean heart, O God, and renew a right spirit within me. The law of the Lord is perfect, converting the soul.

## 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 XI.—PAUL CROSSES TO EUROPE.

For Sabbath-day, June 14, 1902.

LESSON TEXT.—Acts 16: 6-15.

Golden Text.—Thou shalt be his witness unto all men—Acts 22: 15.

#### INTRODUCTION.

Soon after the time of the council at Jerusalem, Paul and Barnabas decided to go forth again upon a missionary journey. There arose a disagreement between them upon the question of taking Mark. We may not know which was right in this matter; but we cannot help but admire these missionaries in that they agreed to disagree, and, each choosing another companion, went about the work to which he felt called. Barnabas went to Cyprus where they had begun work upon their former journey, and Paul went overland to that field upon which they had labored last. It is worthy of notice that John Mark made up for his former faint-heartedness in the work, and was a few years later recognized by Paul as a valued fellow-laborer.

At Lystra another member was added to this missionary company. Timothy is henceforth the loyal ally of Paul and a devoted minister of the Gospel. Paul shows his conciliatory attitude toward Jewish prejudices by circumcising Timothy, when he received him as a fellow missionary. Timothy's mother was a Jewess. If then Paul had received him—an uncircumcised Jew—as his companion, the Jews might say with plausibility that Paul taught that the requirements of the law were of no consequence, even to Jews. This act of Paul's is to be compared with that in Acts 21: 20-26. It is to be noted that Paul did not sacrifice anything of his principles; but showed his willingness to become all things to all men.

TIME.—Probably in the year 51 or about that time.

PLACES.—Paul is upon a journey from Antioch, in Syria, westward across that region which we now call Asia Minor, to Troas, and from thence by sea to Philippi, in Macedonia.

PERSONS.—Paul, Silas and Timothy, Lydia. It seems very probable that Luke was also accompanying Paul.

#### OUTLINE:

1. The Holy Spirit leads from Lystra to Macedonia. v. 6-10.
2. The Voyage to Philippi. v. 11, 12.
3. The First Converts at Philippi. v. 13-15.

#### NOTES.

6. Now when they had gone throughout Phrygia and the region of Galatia. According to better manuscript authority we read "the Phrygian and Galatian region," an expression which probably is to be interpreted as "the region of Phrygian Galatia," that is, the district in which Iconium and Antioch were situated. This understanding of this passage adds presumptive evidence to the theory that the people addressed in Paul's Epistle to the Galatians are the members of the churches in Antioch, Iconium, Lystra, Derbe and other places in their vicinity. And were forbidden of the Holy Ghost to preach the word in Asia. Just how the Holy Spirit expressed his disapproval we may not know; possibly by some external hindrance, possibly by a direct declaration through a vision. By the name "Asia" we are not to understand the continent of Asia, but rather the Roman province of Asia, at the western end of the peninsula which we call Asia Minor. The chief city of this province was Ephesus.

7. After they were come to Mysia. Better, "over against Mysia." This was the northern portion of the

province of Asia. It seems that they were about to enter this region, but did not. Bithynia was the province to the northward, bordering upon the Black Sea. In this direction, also, they were hindered by divine interposition.

8. Passing by Mysia. This probably means not that they went around Mysia (for it seems impossible that they should have reached Troas without crossing either Bithynia or Mysia), but that they passed through this region without stopping to preach the Gospel. Such a course would not be in disobedience to the divine injunction. Troas was a seaport town, a Roman colony, not very far from the site of ancient Troy—made famous by the poems of Homer.

9. A vision. That is, something seen. It may have been in a dream, as suggested by the fact that it was seen during the night; but more likely it was a supernatural revelation during Paul's waking moments. A man of Macedonia. We do not know how Paul knew that the man he saw was of Macedonia; possibly by direct revelation of the Spirit, or very likely from what he said.

10. We endeavored to go into Macedonia. The form of the narrative changes from the third person to the first person plural. The most plausible explanation of the use of the word "we" in this and in the following sentences is that the author of the Acts, Luke, joined Paul's company at Troas. We need not think of Paul's crossing into Europe as a decidedly new step in his missionary enterprise. The voyage from Troas to Macedonia was not nearly as great an undertaking as the land journey from Antioch to Troas. It is doubtful if Paul even thought of the fact that he was transferring his work from one continent to another. From the highlands near Troas the mountains of Macedonia are in sight.

11. Therefore loosing from Troas, etc. It is worthy of notice that the author of the Book of Acts tells more about the management and use of sailing vessels than any writer of his times. Neapolis. The seaport of Philippi, about ten miles distant.

12. Philippi was named in honor of Philip the father of Alexander the Great. It was near this city that the decisive battle was fought which sealed the change of the Roman government from a republic to a monarchy. Chief city. Its importance arose from its situation on the great Egnation Way—the thoroughfare of traffic between the East and the West. A colony. The American Revision inserts the word "Roman" for the sake of definiteness. The Roman colonies were in their government and customs miniatures of the capital city. The citizens of these cities were Romans and possessed many rights and privileges which were denied to the neighboring cities. A Roman colony was not reckoned politically as a part of the province in which it was situated.

13. Where prayer was wont to be made. Very much better as in the American Revision, "Where we supposed there was a place of prayer." This may possibly have been a building, but more likely was an open place. In case there were not Jews enough in a city to maintain synagogue worship, it was customary for them to have a place of prayer. We may infer, therefore, that the reference in this verse is to an assembly of Jews. Unto the women. From this expression we infer that the majority of the worshipers were women. It is noticeable that women are also especially mentioned at Thessalonica and Berea.

14. Lydia. This woman seems to have occupied a position of honor and influence. She was probably possessed of considerable wealth, as her business evidently required a large capital. Thyatira was a city of the Roman province of Asia, situated near the boundary of the regions of Lydia and Mysia. It was famous for its dyers of purple. Very likely Lydia imported her goods from that city. Which worshipped God. This clause suggests that Lydia was not a Jewess born, but a proselyte. Spoken of Paul. Luke mentions Paul's words as the means of this woman's conversion, while in verse 13 he says, "We spake unto the woman."

15. And her household. Some have inferred that there were infant children in this household, but there is no basis for this assumption. Her household may have included a number of slaves and freed-women assisting in her business. Confession of faith is so often mentioned as a condition for the reception of baptism that it is legitimate to infer that it is a universal requisition. If ye have judged me to be faithful. Lydia very likely uses the word "if" instead of "since" through modesty. And she constrained us. Paul was often reluctant to accept the hospitality of Christian converts, sometimes for fear that he might be a burden, and at other times that he might not appear to be proclaiming the Gospel for the sake a pecuniary reward.

## 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.

BABCOCK.—May 9, 1902, at Eagle Lake, Minn., Edwin S. Babcock, aged 70 years, 9 months, 25 days.

Mr. Babcock was born in Scott, N. Y. He was twice married and had one child. All his family preceded him in death. He came to Dodge Centre in 1874, and spent the last years of his life in Eagle Lake. Funeral services were conducted in the Dodge Centre Seventh-day Baptist church by Eld. H. D. Clarke, assisted by Elds. G. W. Lewis and M. B. Van Kirk. Bro. Babcock died in the hope of the Gospel. H. D. C.

BROCK.—Isaac Almond Brock was born at Grafton, N. Y., Jan. 3, 1833, and died at his home near Nortonville, Kans., May 14, 1902.

When about eight years of age he moved with his people to Hebron, Pa., where he joined the Seventh-day Baptist church while still a young man. He came to Illinois when about thirty years of age, and some eight years later to Kansas, where he has since resided, identifying himself with the Nortonville Seventh-day Baptist church. He leaves a widow, two sons and three daughters. He was a quiet, unassuming man, respected by all who knew him. Funeral services were held in the Nortonville Seventh-day Baptist church, conducted by his former pastor, Rev. G. M. Cottrell. G. M. C.

OSBORNE.—Cynthia Hugoboom, wife of Wm. Osborne, was born in Perrysburg, N. Y., Aug. 16, 1832, and died near Milton Junction, Wis., May 15, 1902, at the age of 69 years, 8 months and 29 days.

She was married to Wm. Osborne May 24, 1846. Sister Osborne became a Christian in early life and united with the Free-Will Baptist church. About 44 years ago, while living in Berlin, Wis., she, with her husband, embraced the Bible Sabbath and have since observed it. After coming to Milton she united with the Seventh-day Baptist church there, and when the Milton Junction church was organized she was one of the constituent members. She was an earnest Christian, a faithful attendant at the prayer-meeting, often coming when the nights were dark and every step painful, and she especially delighted in singing the songs of Zion. Her life was also characterized by helpfulness in the care of the sick and ministering to the dying, until her own health failed. "Blessed are the dead who die in the Lord." G. J. C.

#### BUSINESS REVIVED IN CHINA.

Business has been resumed in China, apparently with increased activity. The official publication of the Chinese government, "Returns of Trade and Trade Reports for the Year 1901," which has just reached the Treasury Bureau of Statistics, shows that railroad construction has been actively resumed in several of the provinces, that practically 1,000 miles of railway are now in operation, and that several hundred miles will be added during the present year; while the record of the foreign commerce presented by the report shows that the imports into China in the year 1901 were larger than those of any preceding year. The total value of the imports is given as 268,302,918 haikwan taels, or \$192,978,160, against 264 million taels in 1899, 202 millions in 1897, 171 millions in 1895, and 162 millions in 1894. The exports are valued at 169,656,735 haikwan taels (\$122,153,000), and exceed those of any prior year, except 1899.

American merchandise continues to find favor in China, according to a statement of the Statistical Secretary, Mr. F. E. Taylor, which accompanies the report. "American heavy goods," he says, "continue to find favor, drills from that country having now reached 1,649,626 pieces, or more than double the importations of 1900; while sheetings rose to 2,840,518 pieces. Japanese goods also show progress, Japanese shirtings having risen from 1,356 to 14,029

pieces. Gray and white shirtings were about the same, amongst them being included a growing importation of American goods. Owing to the fall in exchange and the dearth of cotton in America and Europe, there was a marked demand during the year for cheaper qualities of cotton goods, which was rather a reversal of the tendency of late years.

American kerosene oil was six millions of gallons in excess of the largest previous importation, in 1894; Russian kept its place, while Sumatran is rapidly gaining, and has reached 40,640,049 gallons."

**Special Notices.**

**North-Western Tract Depository.**

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

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

SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Maxson, 22 Grant St. Other Sabbaths, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

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.

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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, B. F. Rogers.

**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 J. T. 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, H. L. Hulett.  
Social and Economic, C. B. Clarke.  
Legal, P. P. Lyon.  
Pulpit and Platform, G. P. Kenyon.  
School and Press, W. L. Burdick.

**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. Junior Endeavor Hour, Miss Mae Dixon.
- 3.15. Sermon by A. J. C. Bond, Delegate from South-Eastern Association, followed by C. E. Consecration Meeting, led by A. L. Davis.

**EVENING.**

- 7.45. 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.**

- 7.45. 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 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 Edelman 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.

TABLE OF CONTENTS.

EDITORIAL.—How Much are we Influenced? No-Sabbathism a Deceptive Error; Constant Vigilance is Necessary; The Blessing of Being thus Vigilant; Criticism; What Our Thoughts Disclose; Problems Solved by Experience; Sanitary Science; The Supply of Meats.....337-338

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