

THE SABBATH RECORDER.

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WHOLE No. 2989.

LIGHT AT EVENTIDE.

At Eve it shall be light,
For God's dear lamp of gold
Shines down upon the brow of night,
And cheers the shadows cold.

God bless the evening time,
And where the altar glows
O may a sweet and holy chime
Our hearts to rest compose.

The best of all is this:
To rest in him alone
Who died for us, that we his bliss
Might join at his dear throne.

A few more meeting days,
A few more days apart,
And we shall celebrate the grace
That made us one in heart.

Then on the golden street,
Then in the golden land,
With Christ, our King, we all shall meet,
And in his beauty stand.

—S. W. Presbyterian.

President
Whitford.

In addition to what others have said concerning the late President Whitford of Milton College, we desire to add a personal tribute of honor and regard, in which we are sure every reader of the RECORDER who has been privileged to know him will join. His prominent work in life was that of an educator, and as Superintendent of Public Instruction of the state of Wisconsin, as well as through his work in the College, he has left a wide and lasting impression in educational circles. He has also written much in the line of editorial work and of authorship, especially in the direction of historic studies. He possessed the characteristics of the successful historian in a large degree, having marked ability as a careful investigator, and one who followed the deeper lines of the philosophy of history in all his inquiries. The last personal interview which the writer enjoyed with him was spent in discussing the traces of an early Seventh-day Baptist church on the eastern coast of New Jersey; and the last correspondence was a letter dated but a few weeks before his death, in which he told of some important historic work in connection with national history in the southwest. In all his historic works a high purpose was evident, and a clear recognition of the fact that the historian writes for the future rather than for the present. He was one of the few men who appreciated fully the value of the historic argument as a determining factor, both in questions of controversy and in the final settlement in matters of purpose and policy.

Seen from this standpoint, the work of an historian is one of larger and more permanent value in literature than almost any other form of work. Nothing exceeds such

work, unless it may be a few forms of creative work in poetry and philosophy.

President Whitford brought these two prime elements of success, patience and enthusiasm, into all his work. Through these he made the class-room attractive and inspirational, and taught his pupils the necessity of similar patience and enthusiasm on their part. Through these same elements applied to his historic researches he followed after facts to the last detail, and analyzed situations that he might clearly determine the principles and purposes involved. When we remember also that to these characteristics he added the influence of the devout Christian, it is easy to understand how deeply his loss is felt and how worthy his life, now transferred to the future, is of those honors and tender memories which his pupils and friends unite to bring. The RECORDER adds this bunch of roses to the garlands that other hands have brought to his memory.

The Jews
and the
Sabbath.

WHILE strong protest has been made by the majority of the Jewish people against the efforts to introduce Sunday-observance in place of the Sabbath, it is noticeable that even the advocates of Sunday services disclaim any intention to break down the "Original Sabbath." The Reform Advocate, edited by Dr. Hirsch, who is the leading advocate of Sunday services, declares that if Jews would observe the Sabbath as they ought, no one would think of departing from their ancient customs concerning it. He says:

If the Jews of this country (among whom, of course, we include the Zionists) were to observe the Sabbath, there is not a rabbi in the whole country, not even the most radical of them all, who would not cling to the traditional Sabbath and be thankful there was no necessity to urge another day for the Jew's acceptance. It is only because the Sabbath is kept more in the breach than in the observance that there is an attempt made to offer a substitute.

Candidates
for the
Ministry.

ROBERT E. SPEER, writing in the Congregationalist and Christian World, under the title, "Why Fewer Candidates for the Ministry?" suggests the following reasons: 1. The fact that ministers do not urge their sons to enter the ministry. 2. The greater number of opportunities for Christian service outside the ministry. 3. The loss of regard for the ministry as a sacred caste. 4. The discouragement of young men because the standard of attainment is made too high. 5. The decay of heroism in the matter of self-sacrifice. 6. The spirit of gain and the prevalence

of commercialism. 7. The secularization of religious life. But most prominent among the reasons given by Mr. Speer is the attitude of ministers themselves. His article closes as follows:

There are many other reasons, some as important as these, but I come back to what I said at the beginning. A good deal of responsibility for the falling off in number of candidates for the ministry rests upon the ministry. The ministry does not urge the matter. Where the fire of a divine passion burns in a man he will kindle a like fire in others. This is what keeps the number of foreign missionaries from decreasing. The minister who believes that his calling is the greatest and most divine on earth will seek to lead young men into it with care, but yet with unceasing concern. Hundreds are doing this to-day. And hundreds are not doing it. It is more because ministers feel the disadvantages of the ministry than because the young men feel them, that there are now fewer candidates for the ministry.

The
Rochambeau
Statue.

THE unveiling of the Rochambeau Statue, at Washington, of which we spoke last week, was an event of historic interest. The Count de Rochambeau commanded the French forces which were sent to aid the American Colonies by Louis XVI., in 1780. He was one of the most devoted friends of George Washington, and of the cause of American Independence. After a long voyage—seventy days—he landed at Newport, R. I., with an army of 5,500 French troops, and reported to General Washington for instructions. He was then fifty-five years of age, and a Lieutenant-General, who had seen many years of military service. The landing at Newport was in July, 1780, and Rochambeau continued to co-operate with Washington until the surrender of Cornwallis, Oct. 19, 1781. There is good reason to believe that the war for independence on the part of the Colonies would not have been successful except for the help of Rochambeau and of the French fleet under Commodore de Grasse. The French Army did not leave our shores until December, 1782. Rochambeau returned to France to be called into active service again in the French Revolution, which broke out about that time. During the Reign of Terror he was thrust into prison in Paris; and had not Robespierre gone to the scaffold in 1794, Rochambeau would have undoubtedly been put to death. When Napoleon became First Consul of France, Rochambeau was advanced to highest honors. He died in 1807 at eighty-two years of age. In view of the services rendered to our nation in its infancy, the erection of his statue at Washington is a debt of gratitude which has not been paid too soon.

As Europe Sees Us. THE commanding position of the United States in the production and manufacture of iron and steel is illustrated by some figures published in the London Commercial Intelligence, and reported through the Treasury Bureau of Statistics.

The world's total product of pig iron in 1901, it says, amounted to 40,408,000 tons, of which the United States contributed 15,878,000 tons; the United Kingdom 7,750,000 tons; Germany, 7,663,000 tons; Russia, 3,100,000 tons; France, 2,362,000 tons; and the remainder of the world, 3,655,000 tons. Comparing the product of 1901 with that of the annual average for the five-year period 1866-70, it will be seen that the United States has increased its iron and steel output far more rapidly than any other nation, the figures being, United States, from 1,464,000 tons to 15,878,000 tons, an increase of 985 per cent; United Kingdom, from 5,133,000 tons to 7,750 tons, an increase of 51 per cent; Germany, from 1,226,000 tons to 7,663,000 tons, an increase of 525 per cent; and the entire world, exclusive of the countries mentioned, from 2,710,000 tons to 9,117,000 tons, an increase of 236 per cent. An even more noticeable feature of this growth pointed out by the authority from which these figures are quoted, is the steady and enormous growth of the proportion of the world's product supplied by the United States and the equally rapid decadence in the position held by Great Britain. Thirty-five years ago the United Kingdom produced practically one-half of the world's pig iron, while the United States produced less than one-seventh of the total; whereas, in 1901, the United States stood first in its proportion of the total, contributing practically four-tenths, as against less than two-tenths by the United Kingdom, and about the same share by Germany.

Sunday Law in Washington, D. C.

SOME years ago the City Council of Washington, at a time when the city was governed by itself, had a Sunday law which at last lapsed, because it was discovered that the Mayor had not signed the bill. In 1889 efforts were made for a new Sunday law for the district. The Blair Sunday Rest bill, which was introduced at that time, made considerable stir, so far as the discussion of the bill was concerned, but it failed to become a law. After that the Churchmen's League took the matter up, and united the churches of the district in an effort to secure a bill less strict than the Blair bill. This also failed. During the present Congress the Dillingham-Allen bill is under consideration, the text of which is as follows:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall not be lawful for any person to keep open any place of business or maintain a stand for the sale of any article or articles for profit during Sunday, excepting vendors of books or newspapers, and apothecaries for the dispensing of medicines, and undertakers for the purpose of providing for the dead, or others for the purposes of charity or necessity; nor shall any public playing of football or baseball, or any other kind of playing, sports, pastimes or diversions, disturbing the peace and quiet of the day, be practiced by any person or persons within the District of Columbia on Sunday; nor shall any building operations or work upon railroad construction be lawful upon said day. And for any violation of this Act the person offending shall for each offense be liable to a fine of not less than

five dollars nor more than fifty dollars, and in the case of corporations there shall be a like fine for every person employed in violation of this Act laid upon the corporation offending.

SEC. 2. That it shall be a sufficient defense to a prosecution for labor on the first day of the week that the defendant uniformly keeps another day of the week as a day of rest, and that the labor complained of was done in such a manner as not to interrupt or disturb other persons in observing the first day of the week as a day of rest. This Act shall not be construed to prevent the sale of refreshments other than malt or spirituous liquors, or to prevent the sale of malt and spirituous liquors as now provided for by law, or tobacco, cigars, railroad and steamboat tickets, or the collection and delivery of baggage.

A hearing on this bill was given on the 27th of May, 1902. At the opening of this hearing Commissioner Macfarland stated that four bills had been introduced in Congress looking to the "further protection of the first day of the week as a day of rest in the District of Columbia." The hearing was called for by the Methodist Ministers' Meeting, the Retail Clerks' Association, and other organizations. Various views were presented *pro and con*. At the close of the hearing Commissioner Macfarland requested all who had not been heard to put their views into writing and submit them to the Board for consideration. He promised that the Commissioners would consider all that had been said before making their report to Congress concerning the bills. The Washington Times declares that the hearing showed marked division of sentiment on the part of the people.

It is both interesting and instructive to note the passage of words and phrases from a sudden birth to a permanent place in English literature. Some of these words are born from scientific sources, while others are the result of chance expressions of momentary experience which have in them the elements of continuance because of their expressiveness. "Marconigram" is one of the later words which has been born from the necessity of distinguishing messages sent by wireless telegraphy. One is likely to be surprised in considering how many terms which are never suspected of such an origin were "slang" at birth. "Hustle" was born on the Western plains among cattle men. It was slang at first, it is now good colloquial and will probably take its place in literature. "Rustle" is a synonym, a little less elegant, but not less expressive. A current phrase just now, "It is up to you," lacks in elegance, and at present is no more than slang, although it is vigorously expressive, and like other slang terms carries great meaning. "Bandy" is a well recognized word, and the phrase "to bandy words" is well understood. It came originally from a game called "bandy ball," in which the ball was passed quickly from one to another. "Fiasco" was originally Italian slang. It is a fairly well recognized word today in the United States. Examples might be multiplied, but these are enough to suggest a not unimportant line of study concerning the origin and meaning of terms.

Sunday Law Repealed. OUR readers are aware that the question of minor offenses against the Sunday Law of Massachusetts, such as the sale of soda water, etc., has been under discussion in and about Boston for some weeks past. The result of the

effort to enforce the law was the introduction of a bill repealing several provisions of the general state law. After a spirited discussion in the Legislature the bill was passed and became a law on the 23d of May, at which time the Boston Herald announced, "Blue Law now Dead." This amendment permits the sale of ice cream, soda water, confectionery, etc., by druggists and victuallers on Sunday. The sale of newspapers, tobacco and similar articles was made legal a few years since. Thus it comes about that the efforts to enforce any of the rigid features of Sunday legislation are either set aside by overwhelming public opinion, or erased from the civil code by such amendments as that here spoken of. It is a foregone conclusion that the successful enforcement of even the minor provisions of the Sunday laws of the United States even for a brief period provokes agitation which soon secures a repeal of all features of the law which the prevalent public opinion does not support. Similar results are certain to follow as similar cases arise.

An Uniform Rest Day. In connection with the agitation concerning more stringent laws for Sunday-observance in the District of Columbia, a correspondent of the Washington Post, of May 27, shows the inconsistency of the claim that Sunday legislation does not seek to support Sunday on religious grounds, and that the end sought is only a day of rest. This correspondent says:

An effort is now being made to enact a Puritanical Sunday law for the District of Columbia. As usual, it comes in the shape of a demand for a day of rest. Clergymen say they ask for this legislation as workingmen, not as Sabbatarians, yet Sunday is the chief working day for nearly all clergymen. It will never be practicable for all to rest on the same day, for some must instruct, amuse, and otherwise cater to those who are resting. The workingman can get all needed rest without a pause of all activities on Sunday. If rest is all that is wanted, arrangements can be made for a few employes at a time to rest on different days of the week, as is done on railroads. A cessation of all business on any one day of the week would be intolerably inconvenient to the public. While some are resting others should be working, and vice versa.

In many European cities art galleries, museums, libraries, and so forth are open on Sunday and closed on Monday to give the employes a rest. Rest should be arranged so as to cause the least inconvenience. There is no necessity to have everybody resting on the same day of the week. The demand for rest on Sunday rather than any other day would seem to indicate that the movement is really a religious one.

To people who are intellectual and energetic, holidays are the most tiresome of all days. Change of occupation is rest. Working people could spend a holiday both restfully and profitably in a library or museum; but alas, those places also are hermetically sealed on holidays.

This ought to be the rule: Allow sufficient rest for all, but do not attempt to bring everything and everybody to a standstill on any day of the week. According to Senate bill 5563 a man could not play ping-pong in his own house on Sunday. Next in order will be a bill to make Sunday golf a felony without "benefit of clergy."

CENTRAL ASSOCIATION.

GEO. W. HILLS.

At West Edmeston, in the charming Unadilla Valley, N. Y., was held the Central Association, on May 29 to June 1.

On the day before the opening of the meeting that locality was visited by storms of snow and rain, but summer weather soon returned, and great numbers attended the meetings, which from the first were characterized by a deep spiritual interest and power,

which increased to the last and closed at high-tide. It was plainly evident that pastor A. C. Davis and his people had been divinely prepared for the coming of the Association by prayer, which prayers were heard and answered.

The usual program of song services, prayer and conference meetings, business and sermons was presented. Many parts and features are worthy of notice, but limited space forbids mention of more than a few. The Junior Endeavor program was of much more than usual interest and attractiveness. This was in charge of Mrs. Fred Babcock, of Leonardsville. All the lines of denominational activity were loyally presented. The presence of Bro. D. H. Davis, of Shanghai, China, added greatly to the interest of the meeting.

In the absence of Dr. Lewis, who was to have preached on Sabbath morning, brother Davis preached to a very large congregation. His accounts of the work and workers in the field, the church and its membership in Shanghai, the needs, opportunities and prospects of the mission were presented in such an interesting manner that the China field is nearer and dearer to many than ever before.

An appropriate service was held in memory of the late Rev. J. M. Todd, whose noble life may well afford inspiration to younger men in the service of the Lord.

This very interesting Association closed with deep spiritual interest. We hope and pray that the purposes and aims of those in attendance may be so fully lived out that the coming year will witness still greater growth in Christian living.

Prayer-Meeting Column.

TOPIC FOR JUNE 20, 1902.

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

Topic.—The Miracles of Christ.

Lesson to be chosen by the leader as he may judge best.

Thirty-six miracles are recorded in the Gospels. These are defined as "wonders." See Mark 2:12 and 4:41, also Acts 3:10, 11. They are also tokens of God's presence: Mark 16:20. They are represented as due to Divine power, John 5:36, Acts 6:8, Romans 15:19.

We gain little good from the study of the miracles of Christ if we see in them nothing beyond an expression of power. There are practical spiritual lessons contained in them which we need to learn, and they are impressed by the miracles in a most effective manner. Take for example the first miracle recorded at the marriage in Cana of Galilee. This is well called "a miracle of transformation." The higher lesson it teaches and the one we so much need to learn is the transforming power of the Divine presence in our lives. Almost any one of the miracles in the New Testament may be selected as a central point in the study this evening, according to the needs of any given prayer-meeting as seen by the leader. Whether one or many of the miracles are considered, the chief point to be attained is how the transforming, strengthening, enlightening, and redeeming miracle of the Divine Presence can be attained in our lives.

The Holy Spirit goes through the world employing the magnet of the Cross everywhere to seek to draw men to himself by the attraction of its love.—Wm. M. Taylor.

SYNOPSIS OF A MEMORIAL SERMON.

Preached at the Seventh-Day Baptist church in Salem, W. Va., Sabbath, May 31, 1902, by Rev. E. A. Witter. Theme—"The Elishas of To-Day." Text—2 Kings 2:12, 13.

We notice in the verses immediately preceding our text that Elijah and Elisha have come down to the borderland of their earthly life. As a loving father and son will walk arm-in-arm that they may have a season of helpful personal communion, before even a temporary separation, so these two men walked in close fellowship as the hour for Elijah's departure drew near. There was much to be said between them. We can see clearly marked upon the face of Elisha the look of inquiry. He felt that the only one who was able to give him instruction in some lines was soon to be taken from him. A multitude of questions flocked to his mind. Elijah was not unmindful of this need of help for Elisha, as is shown in verses 9 and 10.

There was a strange contrast, yet striking likeness, between these two men. Elijah, whose career had been full of conflict, must have had the carriage of the old soldier, his eye flashing with the recollection of the victory at Carmel, while Elisha, whose life had been one of unbroken quiet, rather resembled the man with yet undeveloped possibilities of peaceful, painstaking citizenship. As the two men walked and talked, behold a commotion in the clouds. The chariot and the horsemen appeared, and in a moment the old veteran was carried beyond earthly strife into the home of the immortal ones. That was an hour of intense interest. The destiny, not only of life, but of a people, hung upon that moment and its decisions.

Is it any wonder that Elisha lamented and rent his clothes? All honor to the younger man for cherishing the memory of the older man, gone to his reward. There was but one thing for the younger man to do, and because he did that he was the real successor of him who had gone beyond the borderland of mortal life. The falling mantle of Elijah was a challenge to the convictions and courage of Elisha. The young man did not hesitate to pick up the mantle and to face all the responsibility it signified. My own soul is thrilled as I look upon him in that act.

I shall never forget how the boys of '62 and '64 used to rise almost to the height of men in true American patriotism in their desire, Elisha like, to pick up and use the armor and the mantles of the departed veterans. Every year, as we look upon the old soldiers bearing the fragrant wreaths of honor to be strewn upon the lowly resting-places of their sleeping comrades, how ought our hearts to sadden at the thought that in so short a time there will be no man left, however white his locks or halting his step, not one left for a procession of survivors of that awful struggle in the sunny Southland. The day is not far distant when we, the children of as brave men as ever lived, will stand tearfully gazing into the heavens, taking the lament of Elisha upon our lips: "My father, my father, the chariot of Israel and the horsemen thereof."

We go back in mind to the sixties, and find ourselves weighing the worth, not only of such men as Grant, Sherman and Sheridan, but we look back over the dusty ranks in which many a brave boy marched full of patriotism, but without fame. These were they, who by their fortitude, their bravery,

their undaunted courage in the hotly-contested battles made the fame of their leaders possible. Shall we make a holiday of Memorial Day? Shall we allow it to be made a day of mirthful pleasure-seeking? Never. Its office is far too high and sacred for that.

The plaint of the nations at the graves of their heroes has ever been, "we shall never see their like again." Give us the old days when men were made of stuff. After the last taps shall have sounded, and all the lights are out, when the quiet of the camp has become eternal, then who is left? Only Elisha. It may appear that the country can now count on no such men as the young fellows were who shouldered their muskets at the call of Lincoln, when we see how the ranks of everything evil are crowded with young men not out of their teens. When we consider how many young men have no moral principal, we begin to feel that the modern Elisha cannot stand before the Elijah of the sixties. Then, too, we begin to realize that the young men of this generation have not only vitiated their lives, but failing to recognize the importance of picking up and appropriating Elijah's mantle, have turned away and gone to their life-work unmantled and unclothed with that which alone can give them power and fitness for the work of the hour. The present is a time of opportunity which beats the best record of opportunities that are passed. There is a great deal of manhood left in this country of ours. The soldiers of to-day are surely as ready to be men of character as were the soldiers of the sixties. Something even greater is required now. The country needs good citizens. In the early sixties there was a call for thousands of men, but there are more real men needed now than ever before. The call is for men who are willing to sacrifice themselves to the degree of becoming good statesmen, statesmen who will proudly turn from the man with bribes, and, forgetting all else, devote himself to the interests of the homes that give to this country the possibility of being what it is.

The young men of the present have greater opportunities than their fathers ever had. Greater opportunities bring greater responsibilities and larger obligations. The young man of to-day needs the salt of divine grace. He needs the salt of a life consecrated to the right, that he may be saved in the hour of his trial. He has his opportunity in politics. He has the opportunity to resist all temptation to corruption in commercial affairs. Many a young man might fight to the death in the battle front, who cowers before the enemies he meets in private walks of life and becomes an easy victim to strong drink and other kindred vices. It should ever be remembered that impurity is a worse foe than grim-visaged war.

The fight against the grosser and more refined temptations in everyday life is more bitter and calls for greater bravery than the struggle on any battle-field.

The country for which my father died, with all its institutions so well calculated to foster and protect all that is best and truest in life, is made doubly dear to me because of that father's death, and I should be an unworthy son of a noble sire were I not willing to devote my life unselfishly to the support of those institutions, in so far as opportunity and necessity require. Behold how, for sinners lost, Christ suffered and died! When

we realize that we are of those for whom he died; when we consider the great privilege of being freed from sin, how great is the obligation laid upon us to be worthy heirs of such an heritage, and so prove our love for him who has wrought such a work in our behalf. May the Lord help us each, Elisha-like, to take up the mantle of service in behalf of God and truth.

NEWS OF THE WEEK.

On the 31st of May it was officially announced that terms of peace had been agreed upon between the Boers and Lord Kitchener, representing England. The terms on which peace has been secured are more liberal on the part of Great Britain than was expected. All the world will rejoice at this news. The war in South Africa was actually begun in October, 1899. The struggle has been a long and painful one, fiercely contested on both sides. We hope that the final results will be for the best good of both the Dutch states and the Empire. Evil enough has been wrought by the conflict to secure great good if a correspondingly favorable reaction shall take place. The terms of peace indicate not only a good feeling on the part of England, but wise diplomacy in dealing with their newly-acquired subjects. Liberal provisions are made for the expenses of the war, and unexpected generosity characterizes the privileges connected with the surrender. Expressions of joy throughout England are almost excessive, in view of peace thus secured.

More than 90,000 immigrants landed at the port of New York during the month of May, 1902. This represents unskilled labor, and therefore cheap, of which there is an over-supply in and around New York. These immigrants are unwilling to go to the country and are unacquainted with agricultural work. Hence this immense army of immigrants is undesirable material, since the population of New York and other great cities is already overcrowded with those who live from hand to mouth, and from the ranks of whom no small share of our criminal population is recruited. It is high time that a halt was called and that a more vigorous system of sifting the immigrants was instituted at Ellis Island.

A serious accident happened on Staten Island on the 31st of May, in connection with the racing of automobiles. A racing automobile became unmanageable and plunged into the assembled crowd of people who were watching the race. Two deaths have already resulted, while three or more victims are in the hospital suffering from fractured limbs. Some who were only slightly injured were removed to their homes. The owner of the machine and Chaffeur were arrested. It is hoped that this serious result will break up the motor-car racing furor, which has grown rapidly and which is carried forward with great recklessness. The Governors of the Automobile Club of America have adopted resolutions deploring the accident, and declaring "that it is unwise to hold speed trials with automobiles on the public highway," and that they will not hold or consent to the holding of such contests by the Club hereafter.

A few days since, the General Assembly of the United Free Church of Scotland dismissed the charges of heresy made against Prof. George Adam Smith, by a vote of 534 to 263. Prof. Smith represents the advanc-

guard of higher critics in Scotland. The Assembly does not endorse the conclusions of Prof. Smith on many points, but it refuses to condemn them, and declares to the world that he and those like him have the right to express the conclusions which they may reach from the study of the Bible.

The world is saddened at the announcement of the death of Dr. John Henry Barrows, President of Oberlin College. He died on the 3d of June, after an illness of nine days, from pleuro-pneumonia. Dr. Barrows became known throughout the world as President of the World's Congress of Religions, held in Chicago as part of the Columbian Exposition. In 1896 he made the tour of the world, and founded a Christian Lecture-ship in India, under the auspices of Chicago University. Dr. Barrows was born in Medina, Mich., July 11, 1847. He was the author of several valuable books, a man of wide culture and great nobility of character. He ranked among leaders, both in literary and religious matters, and had few equals in breadth of thought, purity of purpose and administrative ability. To those who knew him personally—a privilege granted to the writer of these lines—his death seems a double loss.

It is reported that no tariff revision is likely to be formulated by law during the present Congress.

The struggle in Congress over the Philippine Bill was ended by the passage of that bill in the Senate, on the 3d of June, by a vote of 48 to 30. The debate concerning this bill had been in progress seven weeks and two days. This bill, which will doubtless become a law, approves the action of the President in creating the Philippine Commission, and the offices of Civil Governor and Vice-Governor of the Islands, and authorizes these officers to exercise the powers of government as directed by the President. The "Bill of Rights" of the United States Constitution is applied to the Islands, with the exception of the right to bear arms and the right of trial by jury. The plan already adopted concerning taxation is approved, and the inhabitants of the Islands are to be considered citizens of the United States. Whenever the Insurrection shall be declared wholly subdued, the Governor of the Islands is to make a full report to the President, including recommendations as to future government. Meanwhile popular representative government is to be established in cities and provinces as fast as they are fit for it; qualifications of electors to be determined by the Philippine Commission. Many other provisions are made in keeping with the general plans here set forth. The enactment of this into law will be a long step toward perfecting matters in the Philippines.

The American Congress of Tuberculosis has been in session during the past week in the city of New York. Valuable papers and discussions have been offered. Our readers will be glad to note this fact as one of the many evidences that medical men are struggling with the problem of lessening or destroying "The Great White Plague" known as tuberculosis.

The ship *Lena*, from Barbados to New York, being within range of the volcanic disturbances in Martinique, was covered with many tons of volcanic dust. Seven tons of

this dust were shovelled into the hold of the ship as ballast, and brought to New York. Volcanic activity is less in the West Indies, but new volcanic disturbances are reported in other places, including Seattle, British Columbia and New Mexico.

An agreement has been consummated during the past week for a new railroad across Mexico which will give that country its first direct railroad outlet on the Pacific coast. Its terminal in the United States is Kansas City.

Now that the Philippine Bill is out of the way, a new struggle will begin in Congress between the Nicaragua and the Panama routes for the Isthmian Canal.

It is said that saloon-keepers in country villages are complaining because the free delivery of mail in the rural districts, as a result of which farmers do not come to town for their mail, has brought about a considerable loss in the sale of liquor. This gives double reason for rejoicing over that new provision of the Post-office Department.

The coal strike is likely to accelerate the tendency to use crude oil for fuel in place of coal. An immense power plant is being built in the city of New York for railroad purposes, and it is reported that the owners are preparing to use oil from the Texas field in place of coal. Should coal become permanently fixed at a high rate, the use of oil will doubtless increase.

The Hon. Michael Henry Herbert, Secretary of the British Embassy at Paris, has been appointed Ambassador of Great Britain to the United States in place of the late Lord Pauncefoot.

On the 2d of June, about eighty per cent of the pump-runners and firemen in the coal mines of Pennsylvania obeyed the orders of the leaders of the strike to quit work. Their places were supplied by other workers who are protected by police force, and at this writing it seems that the mines will be kept free from water. Some rioting has occurred, and serious results to life and property are likely to follow.

EVANGELISM AND SABBATH REFORM.

S. I. LEE.

RIGHT TO EXIST AS SEVENTH-DAY BAPTISTS.

No denomination has the right to a separate existence that does not hold and give prominence to at least one vital doctrine distinguishing it from all others with which it is otherwise in harmony. The only thing that warrants the existence of Seventh-day Baptists as a separate denomination is loyalty to the commandments of God, and to Jesus their author and exemplar. If we are not thus loyal we have no right to exist as a separate denomination. If we are loyal we ought to be a very aggressive people. If our distinctive principles warrant our existence they are entitled to a prominence that is often denied them by pastors and evangelists.

DUTY OF EVANGELIST TO PREACH DOCTRINE.

Many contend that it is no part of the work of evangelists to preach distinctive doctrines, but that they should confine their efforts to inducing men and women to be saved from sin. Can we do this without making the law of God a very prominent feature of discourse? I think not. "By the law is the knowledge of sin." "Sin is the transgression of the law." "Where there is no law there is no sin." "The carnal mind is

enmity toward God and is not subject to his law." "To be carnally minded is death." Can a man who is dead in trespasses and sin, which is the transgression of God's law, become alive unto righteousness and "delight in the law of God after the inward man," and continue to transgress God's law knowingly? If he has no knowledge of the law, or does not recognize its binding force, how can he have a knowledge of sin? And without this knowledge of sin how can he be saved from sin? Where there is no law there is no need of a Saviour, as there is no sin to save from. Jesus was so named because it was his mission to "save his people from their sins," and in doing this he fulfilled the prophecy by magnifying the law, *i. e.*, giving an enlarged view or conception of it. Without changing the letter of the law he fulfilled (or filled it full) by showing that in the sight of God it reached the desires and affections of men. And that these desires and affections of his people are to be conformed to the law of God written in their minds and ruling their affections. And he made the law honorable, or honored it, by a living example of perfect obedience. Shall we as evangelists teach sinners that they can be saved from sin while refusing to be subject to the law of God, and making void the commandments of God by following the traditions of men? I dare not tell a man that he may or can be saved from sin while continuing to knowingly and wilfully transgress any commandment of God. I recognize as a fact that many, through false teaching, are ignorant of the obligations of God's law. But a saved condition is manifest by the inquiry, "Lord what wilt thou have me to do?" The regenerate sinner becomes lovingly obedient to every recognized law of his God and Saviour, and as he grows in the knowledge of the law of God he gains strength through loving obedience; while others disregarding God's law grow sick and feeble, and while having a form of godliness are devoid of its power.

HIGH TIME TO BE AGGRESSIVE.

I believe that it is high time for Seventh-day Baptist pastors and evangelists to get out of the ruts made by those who gain popularity by winning converts to an easy-going gospel of saving from hell without saving from sin, but rather saving from punishment while living in sin. A gospel that never gives a Bible definition of sin, or of salvation, even though they may feel like disobeying God when obedience conflicts with their desires or pre-conceived opinions.

Any gospel that does not give prominence to the law of God is another gospel from that which Paul preached, and while it may produce a form of godliness it denies the power thereof, which is shown by loving obedience to every commandment of God. Feelings may be deceptive; the Bible standard is safe and sure. "We know that we have passed from death into life because we love the brethren." "By this we know that we love the children of God when we love God and keep his commandments, for this is the love of God that we keep his commandments." A law-loving gospel is the evangelism of the Bible, and any gospel without law, though it were preached by a Seventh-day Baptist or by an angel from heaven, is not the gospel of Jesus.

It is high time that the watchmen on the

towers of Zion shake off the dust of centuries and be no longer satisfied with devising means to keep the young people born to us from straying away from us and from Bible truth. We should train them for, and lead them in, an aggressive warfare against every form of lawlessness, even though it may be entrenched behind the walls of Christian fellowship.

The war is on, and has been waged for centuries against God's law. The enemy of God's law, whether called infidel or Christian, is our enemy. We love our enemies and must do our best to convert them from the error of their ways and make them prisoners of hope. Therefore let the evangelists, the pastors, the quartets, and the Prescillas and Aquillas give no uncertain sound upon the gospel trumpet, and let the people prepare for battle. Proclaim the law of God, by word of mouth, by the printed page, and by lives conformed to it, for the transgression of the law is sin; and to save his people from sin Jesus left the courts of glory, took on himself humanity, suffered death, bearing our sins in his body, arose from the dead, and ascended on high, and gives eternal life to his people whom he saves from sin.

MEETING OF THE SABBATH-SCHOOL BOARD.

The Sabbath School Board of the Seventh-day Baptist General Conference met in regular session at 220 Broadway, New York City, June 1, 1902, at ten o'clock A. M., with the President, Rev. George B. Shaw, in the Chair.

The following members were present: Rev. George B. Shaw, Frank L. Greene, John B. Cottrell, Rev. Ira Lee Cottrell and Corliss F. Randolph.

Visitor—C. C. Chipman.

Prayer was offered by Rev. I. L. Cottrell.

The minutes of the last two meetings were read.

The Recording Secretary reported that he had sent the usual notices of the meeting to all the members of the Board. In response to this notice a letter was read from Miss Elizabeth A. Fisher, Vice-President for the South-Western Association, in which she expressed her interest in the work of the Board.

The Committee on The Sabbath Visitor reported that all the bills incurred in connection with the purchase and transfer of The Sabbath Visitor were paid. On motion, it was voted that the report of the Committee be accepted.

Rev. George B. Shaw, Committee on Supplies for the Home Department, reported that such supplies had been printed and were on sale at the Publishing House of the American Sabbath Tract Society.

The report was accepted.

The Recording Secretary reported that in accordance with a vote of the Board, at its last regular meeting, he had corresponded with Rev. A. E. Main, Dean of the Theological Seminary of Alfred University, regarding a program for a two-days Sabbath-school Institute, and presented such a program which Dr. Main had prepared.

The program was accepted, ordered incorporated into the minutes of this meeting, and the thanks of the Board were tendered Dr. Main.

The program is as follows:

PART I.

1. The Sabbath-school a "School." (The spirit, methods, work, teaching, learning—everything, as far as possible, to be in accord with the best modern educational standards.)

2. An ideal course of study for our Sabbath-schools. (The Book: its books; Bible biography, history and doctrine, etc.)
3. Child-life, and that child's life. (The nature of child-life in general; and the nature, needs, etc., of John, Mary, Henry and Jane.)
4. The Home Department.

PART II.

1. The importance of knowing what, whom, how, and why one is to teach.
2. How can one come to know what, whom, how, and why one is to teach.
3. The value, principles and methods of grading scholars and teachers.

Rev. George B. Shaw, Committee to secure stationery for the use of the editors of The Sabbath Visitor, reported that such stationery had been procured and the bill paid.

The report was adopted.

The report of the Treasurer was then read and adopted as follows:

FRANK L. GREENE, Treasurer.

In account with

THE SABBATH SCHOOL BOARD OF THE S. D. B. GENERAL CONFERENCE.

Report for the year, Sept. 1, 1901, to May 31, 1902.

RECEIPTS.

DR.

Collection at Conference at Alfred	\$ 19 47
Ormsby, Pa., Special Fund	2 00
F. M. Dealing, former Treasurer	94 47
Plainfield, N. J.	11 10
P. A. Shaw, Alfred Station, N. Y.	25 00
Syracuse, N. Y.	5 00
Dr. S. C. Maxson, Utica, N. Y.	5 00
Mrs. Anna C. Mengerson, Holgate, Ohio	1 00
Dr. H. L. Hulet, Allentown, N. Y.	2 00
Lakewood, Cal.	5 00
Berlin, Wis.	7 27
Coloma, Wis.	4 00
Second Brookfield, N. Y.	6 00
Second Alfred, N. Y.	8 62
Deltwyter, N. Y.	1 00
Walworth, Wis.	5 00
Milton, Wis.	7 00
Stone Fort, Ill.	5 00
Dell Rapids, South Dak.	6 00
Romoke, W. Va.	5 00
Greenbrier, W. Va.	2 00
Milton Junction, Wis.	25 00
Utica, Wis.	4 46
Independence, N. Y.	11 00
Rockville, R. I.	2 00
North Loup, Neb.	6 68
Wellton, Iowa	3 94
Berlin, N. Y.	10 00
Ashaway, R. I.	20 00
Albion, Wis.	5 00
Bitchie, W. Va.	5 00
Verona, N. Y.	4 50
Earlton, Ill.	12 00
Ormsby, Pa.	2 00
New Market, N. J.	10 00
Rock River, Wis.	3 44
Alfred, N. Y.	50 00
Second Brookfield, N. Y.	2 06
Lost Creek, W. Va.	5 25
Hornellsville, N. Y.	3 20
Nortonville, Kan.	25 00
Milton, Wis.	5 00
Coloma, Wis.	58
Main, N. Y.	1 00
Boulder, Col.	1 52
Ashaway, R. I.	4 20
Wellsville, N. Y.	3 00
Nile, N. Y.	5 00
Andover, N. Y.	1 60
Chicago, Ill.	20 00
New York City	50 00
Westerly, R. I.	50 00
Plainfield, N. J.	5 00
First Brookfield, N. Y.	10 00
Milton, Wis.	7 50
Salem, W. Va.	4 56
H. D. Clarke, Dodge Centre, Minn.	2 00
Shiloh, N. J.	3 00
Adam Centre, N. Y.	5 50
Corliss F. Randolph, Newark, N. J.	2 00
Total	\$618 92

EXPENDITURES.

CR.

E. S. Bliss, agent, 1st payment on Visitor	\$100 00
Pres. Geo. B. Shaw, postage and expenses	3 05
John B. Cottrell (Cor. Sec.) printing, postage, etc.	4 60
American Sabbath Tract Society, printing	5 25
" " " " printing and expenses	5 82
Geo. B. Shaw, postage and car fare	4 16
E. S. Bliss (per I. L. Cottrell) 2d payment on Visitor	200 00
" " " " expenses, packing and shipping	2 25
W. H. Crandall, Treasurer Alfred University, editorial work	25 00
Helping Hand	17 50
Ernestine C. Smith, editor Visitor	10 00
E. S. Bliss, final payment on Visitor	200 00
H. D. Clarke, Vice-President, postage and expenses	2 00
Ernestine C. Smith, salary, May	10 00
American Sabbath Tract Society	13 39
Expenses, Cor. Sec., J. B. Cottrell	4 90
" " Editor Helping Hand, Wm. C. Whitford	2 00
" " Vice-Pres. I. L. Cottrell	1 87
" " Rec. Sec. Corliss F. Randolph	2 00
" " Pres. G. B. Shaw	2 24
" " Treas. F. L. Greene	2 44
Total	\$618 57
Balance	35
Total	\$618 92

Audited and found correct.

FRANK L. GREENE, Treas.

JUNE 1, 1902.

J. B. COTTRELL, Auditor.

The President of the Board was made a Standing Committee on the Helping Hand. Minutes read and approved.

Adjourned.
CORLISS F. RANDOLPH, Rec. Sec.

Missions.

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

MISSIONARY HOUR AT THE CENTRAL ASSOCIATION.

The Missionary Hour at the Central Association was conducted by Secretary Whitford. After singing, and prayer by Dr. Daland, the conductor gave a general survey of our missions at home and on foreign fields, and a statement of the condition of the treasury. The Missionary Society was aiding thirty-two small churches in the support of missionary pastors, and other small churches were applying for help. There were on the home field two general missionaries at work, one in Alabama, the other in the Southwest, and one missionary pastor was doing general missionary work part of the time in Iowa. Evangelistic work was being done in Ohio and Wisconsin, by our evangelists, and that Pastor S. H. Babcock, of Albion, Wis., was conducting gospel tent work in South Dakota. He spoke of the good work being done in Holland and of the prospects on the Gold Coast. The rest of the hour was occupied by Dr. D. H. Davis, of Shanghai, China, who had arrived only a few days before in the home land, to visit his aged mother at Verona, N. Y., and to have a short rest. All were glad to see him and gave him a most hearty welcome. There was a large attendance, and he held them with intense interest as he graphically described the work done in China in the boarding and day schools, what the young men and women trained in these schools were doing as helpers in our mission, and in the work of evangelizing China; the removal of the Medical Mission to Li-eu-oo and the successful beginning of the work there by Dr. Palmberg. He stated that there are living [at Li-eu-oo eight Sabbath-keepers connected with our mission, so Dr. Palmberg is not by any means alone. She is favorably received by the people and the officials of the town. It is a place of 20,000 inhabitants, about twenty miles to the northwest of Shanghai, and there is no other mission there, and hence no competition there in medical missions as there is Shanghai.

Dr. Davis spoke of the evangelistic work he was doing, and of his labors in the translation of the Bible into Chinese. He spoke in high terms of the Christian character, fidelity and sacrificial spirit of the native Christians, and gave some examples of their loyalty and sacrifice that had come within his own personal knowledge. The hour was one of great interest. On Sabbath afternoon, after supper, at the tent the Secretary held an informal conference on our mission as a people, which was very interesting.

Dr. Davis gave a fine, strong missionary sermon on Sabbath morning. His theme was, The Mind of Christ. Text, Phil. 2: 5.

1. What is that mind? It is that all men should be saved. That the gospel should be carried to all peoples of the earth. His great commission and command was to go and disciple all nations. To have this mind of Christ, we must possess his spirit, thought and purpose in our own hearts.

2. His mind was that of love for all. His sacrificial life and death was of love. We must possess that love to have his mind in us.

3. It was of humility. We must be humble in heart, in life, and labor.

4. It was a mind of unselfishness; Christ had no element of selfishness in his life and character. He gave himself to save a lost race. We must overcome and drive out our selfishness to have the mind of Christ.

5. The mind of Christ was one of submission and obedience. He was obedient unto death. It was his meat and drink to do the will of his Father. We must be as submissive and obedient to the will of Christ to possess his mind.

If we all had the mind of Christ within us, we all would be missionaries. We would want all men to be saved at home and in all lands. We would have the love of souls; the Christ Spirit, thought, purpose; the unselfishness; the sacrifice; the submission and obedience; and be earnest, active and loving fellow-workers with Christ and the Holy Spirit in the grand and glorious work of evangelizing the world. There would be no one to say, "I do not believe in foreign missions." To one and every one who had the mind of Christ the field for missions would be the whole world. May we all have that mind.

FROM R. S. WILSON,

Thought I would write you a few lines today as I have received so many letters from different parties in the North asking about the negroes of the South. I attended a negro concert last Friday night here in Attalla, at the close of a public school. Myself, wife and children all went. We arrived at the school house about 7 o'clock P. M. The house would seat about 250 or 300 people. There were about 90 people present. When we arrived the teacher, Prof. A. G. Davis, gave us a comfortable seat where no negro was to sit, two seats from the organ. Prof. Davis is a negro 38 years old and holds the highest grade certificate of any negro in the state. He is of a ginger-cake color and real smart.

Rev. R. R. Powers, organist, was a young negro of great musical talent, graduated at Huntsville, Ala.

At 8 o'clock the house was packed full and many standing up. The performance began soon after 8, first by singing "Bring them in," by the school led by Prof. Powers. Second, prayer by G. W. Sanford. Third, The Lord's prayer by the school. Fourth, singing "My Country 'Tis of Thee," then there were recitations by several children that were very good. There was a doll-drill by eight little girls, which lasted eight or ten minutes that was as fine a thing as I ever saw. There were about 50 children on the platform, over 30 girls all dressed in white and 15 or 20 boys all well dressed and all looked as gay as larks. The next best thing was a book-drill by eight larger girls; that was very good. There was also a boys' drill with sticks that was good, and so many other things that I cannot mention now that were very good. I wish some of our Northern friends could have been here and seen and heard what the negroes in the South are doing.

At the close of the concert, Rev. W. F. Smith, of Gadsden, Ala., gave an address, which was very interesting, urging upon them to be better men and women, and he also told them that the good negro would always have friends among the white people. There has been great improvement in the Southern negro for the last few years.

ATTALLA, Ala., May 18, 1902.

TREASURER'S REPORT.

For the month of May, 1902.

GEO. H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Cash in treasury May 1, 1902.....\$1,520 99

Woman's Executive Board:

General Fund.....	\$14 42	
China Mission.....	7 00	
Native Helpers.....	4 00	
Home Missions.....	5 50	
Boys' School.....	1 00	
Education Chinese boys.....	4 00—	35 92

A. G. Crofoot, Cartwright, Wis.....	5 00	
Mrs. H. Alice Fisher, Northboro, Mass.....	10 00	

Seventh-day Baptist Memorial Board, Income from Geo. H. Babcock Discretionary Fund.....	300 00	
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Mr. and Mrs. M. C. Parker, Chicago, Ill., Gold Coast.....	2 00	
Dr. Geo. W. Post, Chicago, Ill., Cartwright, Wis.....	12 50	

Wilber F. Stewart, Milton, Wis., salary of Dr. Palmberg, \$2; Home Missions, \$1.....	3 00	
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Junior Society of Christian Endeavor, Marlboro, N. J.....	5 00	
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Payment on purchase price of Ayers' Property, Unadilla Forks, N. Y.....	82 50	
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Jeremiah Growden, Salemville, Pa.....	1 00	
One-third collection at South-Eastern Association.....	8 55	
One-third collection at Eastern Association.....	29 31	

Sabbath-schools:		
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Janesville, Wis.....	4 00	
Daytona, Fla.....	17 00	

Churches:		
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Adams Centre, N. Y.....	20 00	
Chicago, Ill.....	10 25	
Weldon, Iowa.....	5 00	
Plainfield, N. J.....	33 76	
Second Hopkinton, R. I.....	15 00	
Black Lick, W. Va.....	1 75	
Greenbrier, W. Va.....	4 75	
Middle Island, W. Va.....	4 15	
Ritchie, W. Va.....	2 50	
Rockville, R. I.....	18 00	

\$2,151 93

CR.

O. U. Whitford, traveling expenses.....	\$ 50 00	
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W. L. Davis, Blystone, Pa., balance due salary to March 31, 1902.....	18 33	
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Church at Gentry, Ark., quarter ending March 31, 1902.....	25 00	
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Evangelistic Committee—Orders Nos. 268, 269.....	101 90	
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Interest.....	12 50	
Loan.....	400 00	

Cash in treasury:		
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China Mission.....	\$952 67	
Reduction of debt.....	5 00	
Available for current expenses.....	586 53—	1,544 20

\$2,151 93

E. & O. E.

GEO. H. UTTER, Treas.

THE COLOR OF WATER.

It has been shown that the color of surface water depends both on the character of the neighboring vegetation and on the time that the water remains in contact with it. Water near steep rocks, where there are few trees, will generally be below twenty units in color; steep wooded or cultivated slopes give twenty to fifty units; similar, but gentler slopes, from five to one hundred; and swampy areas, one hundred to five hundred, or even higher. Highly colored waters are more common in the Northern states than in the South. Colored water is gradually bleached by sunlight, the action taking place chiefly within one foot of the surface. The study of color in water is of commercial importance, because most people object to drinking brownish water. Hence, in a town water supply the color must either be removed or its formation must be prevented. The latter is often the most economical thing to do, and it may be accomplished by intercepting the water from the uplands and leading it into the streams without letting it pass through the swamps.—Success.

AN EVENING VISION.

The evening-camp fire burns low; one by one the brands have dissolved into coals, and one by one the little circle has retired into the cabins and gone to sleep. I take from a pile of the skeleton of a dead pine one of its huge resinous bones and cast it on the coals. The surrounding trees have all retired into the silent darkness to repose from the toils of the stormy day—now with its wrestling winds also gone into the darkness of the past. Immediately the yellow flames shoot up high, and the trees step out of the darkness on silent feet, with a surprised expression as if to say, as they look down upon me, "Why, we did not expect you to call for us again." And there they stand waiting, with the stars glittering in their tangled hair.—The late Dr. W. C. Gray.

Woman's Work.

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

THE GLADNESS OF NATURE.

WILLIAM CULLEN BRYANT.

Is this a time to be cloudy and sad,
When our mother Nature laughs around;
When even the deep blue heavens look glad,
And gladness breathes from the blossoming ground?

There are notes of joy from the hang-bird and wren,
And the gossip of swallows through all the sky;
The ground-squirrel gayly chirps by his den,
And the wilding bee hums merrily by.

The clouds are at play in the azure space,
And their shadows at play on the bright green vale,
And here they stretch to the frolic chase,
And there they roll on the easy gale.

There's a dance of leaves in that aspen bower,
There's a titter of winds in that beechen tree,
There's a smile on the fruit, and a smile on the flower,
And a laugh from the brook that runs to the sea.

And look at the broad-faced sun, how he smiles
On the dewy earth that smiles in his ray,
On the leaping waters and gay young isles;
Ay, look, and he'll smile thy gloom away.

In an old note-book we found these words: "Expect the best in life and you will get it. Look for bright spots and you will find them." The circumstances under which they were written have been long ago forgotten, but the truth remains the same. One usually finds what she is looking for. If we seek happiness and pleasant ways, we find them and overlook the annoyances that may occasionally present themselves. They are like the flying clouds that only seem to make the sun more bright and the sky more blue.

Perhaps you have noticed how differently two people look at the same thing. Two neighbors met one summer day. One was full of the beauty of the day, the sunlight, the birds, and flowers, and although her time had been filled with many cares, she had had much pleasure, too. To the other, the clear sky and fresh air had been only a "weather breeder," and she was so tired with her round of tiresome duties that she had no eyes and no heart for the beautiful surroundings.

You think it is natural for some to look on the bright side and some on the dark side of life. That is probably true; but if you thought you had a natural tendency toward disease, would you sit calmly down and wait for it to come, because it was in the course of nature? If you were wise, you would consult the best medical authorities within your reach, change your manner of life if necessary, and do all in your power to bring yourself into a normal condition of health.

Despondency is, in a sense, a disease, and should meet with a struggle just as determined and just as persistent as if it were a matter of health. When you find you are looking on the dark side of things, let that be a signal to you to try and find something pleasant to think about. Half the troubles in life never happened, for much of it has been only anticipated, and never really happened. Don't borrow trouble, for life will not be long enough to pay the debt. As Eben Holden expresses it: "Stop lookin' for trouble, an' happiness 'll look for you."

IN MEMORIAM.

WHEREAS, It has pleased our Heavenly Father to call from our midst the beloved sister and co-worker, Mrs. Margaret Harris; that while we miss her gentle, unassuming ways in our gatherings, her kind assistance in deeds of charity, we humbly bow to the will of one "Who doeth all things well."

Resolved, May we take him at his word, bowing sub-

missively and say, "Not my will but thine be done," for his promises which can never be broken are: "He will be with us to the end."

Resolved, That in the hour of bereavement we, as members of the Ladies' Aid Society of Shiloh, offer to the family our sincere sympathy, and will ever pray that they may be kept until the Master shall say, "It is enough, come up higher."

Resolved, That a copy of these resolutions be recorded in our minutes and published in the SABBATH RECORDER.

MRS. E. B. SAUNDERS,
MRS. ELLA TOMLINSON, } Com.
MRS. HIRAM DAVIS.

SHILOH, N. J., May 28, 1902.

A TALK WITH MOTHERS.

MRS. M. M. STILLMAN.

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

We, as a people, have a special message to bear to the world; therefore, we ought to be particularly careful in obedience to the Word of God, for "obedience is better than sacrifice." "The willing and obedient shall eat the good of the land," said the prophet. The New Testament says, "If ye know these things, happy are ye if ye do them." We shall not have much power to declare the Fourth Commandment unless we are found obeying the Ten.

The thought of the responsibility upon us because of motherhood has been with me very much lately; so, in response to the call of our Secretary, I herein offer a little talk with mothers.

Do we mothers realize as we ought that upon our children will rest the cares and responsibilities of the future of our denomination?

Do we believe the truths for which our denomination stands are really God's laws, and the gospel of his Son and Saviour?

If we do thus believe, are we doing our whole duty in teaching our children to love and to be loyal to God's truth, and the special truth taught by the denomination?

Let us turn to the directions given to Israel: "And these words which I command you this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house and when thou walkest in the way, and when thou liest down, and when thou risest up." . . . "And the Lord commanded us to do all these statutes, to fear the Lord our God for our good always." . . . "And it shall be our righteousness if we observe to do all these commandments before the Lord our God as he hath commanded us."

If we are faithful in teaching our children, we cannot leave it for the Sabbath-school teacher, or the Christian Endeavor superintendent, or the pastor to do, for we have this personal responsibility upon us. How many of us have taken the care that we ought to interest our children in reading the SABBATH RECORDER — our only means of denominational exchange of thought?

How can we be interested in anything about which we know very little, or into which we personally have put but little of value? for "Where the treasure is there will the heart be also." We believe that the Bible is God's revealed will to us, that it contains all that is required for us to know in order that we may be led from a life of sin and enmity against God into a life of friendship and unity with him. It tells us of our nature, our destiny, and of the bread of life that is the food of the soul. With these truths

before us, and the fact that God has given into our care immortal souls to be trained and taught to obey God's holy law or to suffer eternal ruin, how sacred is the office of motherhood!

Eternity! Eternity! How can we fathom its mysteries? No more can we fathom the mysteries of the immortal life bound up in that little babe that we clasp so fondly to our breast, and for whose physical necessities we are so careful and anxious. Let us often think of the spirit life and the molding of character day by day.

We would think a mother cruel who would not give her child proper food each day; but it is even more so in the light of the eternal word to neglect its spiritual life. Alas, for the sad fact that not all mothers are themselves awake to their own spiritual needs, and, therefore, cannot teach the child its needs. We believe that redemption and eternal life are the greatest good that we can gain in this life. We ought, then, to take deeper interest in seeing that the child has every opportunity to know the way of life, and see that it follows the directions given.

We provide our children with books for the development and culture of the mind. Not less careful should we be in providing books and papers that will help spiritual growth. We cannot be too careful what our children read. Bad books and papers may be even worse than bad companions. Let us be careful to provide such reading as will be elevating and helpful as well as entertaining.

We hear a great deal about environment and heredity. Noble men and women have told us that every child has the right to be "well born." The responsibility that comes to parents because of this God-given power demands that they be honest, upright men and women, so that the child shall not be compelled to suffer for the sins of the parents. Environment has just as important a place in the spirit life of our children as in the physical. Mothers, we cannot value or measure the influence of a real Christ-like life upon the soul-life of our children.

The spirit life of the child may be likened to a piece of ground that we wish to convert into a fruitful garden. We do not scatter the seed upon the top of the soil in a haphazard way, but first enrich and plow and mellow the soil, then carefully plant the seed, and kill weeds, until the plant has the strength and growth desired. Just so with the spirit life of our children. We mothers are largely responsible for the preparation of the soil of our children's lives. We must enrich it with our prayers, and water with tears, and plant the seed of God's everlasting truth, pull up this weed of sin, and the weed of selfishness, and tenderly and patiently wait until in God's own time the seed sown shall take root and grow.

Christ taught us that we have higher needs than the natural and physical, when he said, "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God." There is a hunger of soul that needs satisfying. Just when in the child-life this spirit nature comes to realize its own life we may not always tell. With some it is at a very tender age. We know that when it is conscious of such life, has been born of the spirit, it craves a power and strength from above. Christ is that power. The soul that feeds upon him takes into itself his princi-

ples and spirit and grows into his image. We may not understand how all this may be, but Christ plainly says that if we do this we shall grow into his likeness.

Nothing is more noble or fraught with richer blessings. No joy is greater than that which comes to the mother who rears a family of children with true Christian character and sends them forth to be a blessing to the world.

Sometimes we feel that we are giving up too much that would be a pleasure to us in working for church or society, that we may properly care for the dear little ones that God has given to us; but we ought to fully know that there is no more important work in the world than caring for these little ones. Only let us make our lives conform to the perfect pattern, and give to our children the very best of our lives, and eternity alone will reveal the magnitude of influence that our lives have set in motion.

LOST CREEK, Va., May 11, 1902.

A MOTHER in speaking of the success of her children in school says: "Much complaint has been made of late of the children in the public schools having more work than they can do at school. But my two girls have not found the work hard, and I believe that one reason is because they did not start before they were old enough to understand the work. Two other good reasons are that they have never been up past bedtime during the school year, and they have only three meals a day. I now believe that too much time is spent in amusing children instead of letting them amuse themselves. Children are highly imaginative, and by many little arts and devices work is easily made play."

THE NEW SHORT PRESBYTERIAN CREED.

The new Creed adopted by the Presbyterian General Assembly at its late session in New York City is as follows:

ARTICLE I. OF GOD.

"We believe in the ever-living God, who is a spirit, and the Father of our spirits; infinite, eternal, and unchangeable in his being and perfections; the Lord Almighty, most just in all his ways, most glorious in holiness, unsearchable in wisdom and plenteous in mercy; full of love and compassion, and abundant in goodness and truth. We worship him, Father, Son, and Holy Spirit, three persons in one Godhead, one in substance and equal in power and glory.

ARTICLE II. OF REVELATION.

"We believe that God is revealed in nature, in history, and in the heart of man; that he has made gracious and clearer revelations of himself to men of God who spoke as they were moved by the Holy Spirit, and that Jesus Christ, the word made flesh, is the brightness of the Father's glory and the express image of his person. We gratefully receive the Holy Scriptures, given by inspiration, to be the faithful record of God's gracious revelations and the sure witness to Christ, as the word of God, the only infallible rule of faith and life.

ARTICLE III. OF THE ETERNAL PURPOSE.

"We believe that the eternal, wise, holy, and loving purpose of God embraces all events, so that while the freedom of man is not taken away, nor is God the author of sin, yet in his providence he makes all things work together in the fulfillment of his sovereign design and the manifestation of his glory; wherefore, humbly acknowledging the mystery of this truth, we trust in his protecting care and set our hearts to do his will.

ARTICLE IV. OF THE CREATION.

"We believe that God is the creator, upholder, and governor of all things; that he is above all his works and in them all; and that he made man in his own

image, meet for fellowship with him, free and able to choose between good and evil, and forever responsible to his Maker and Lord.

ARTICLE V. OF THE SIN OF MAN.

"We believe that our first parents, being tempted, chose evil, and so fell from God and came under the power of sin, the penalty of which is eternal death; and we confess that, by reason of this disobedience, we and all men are born with a sinful nature; that we have broken God's law, and that no man can be saved but by his grace.

ARTICLE VI. OF THE GRACE OF GOD.

"We believe that God, out of his great love for the world, has given his only begotten Son to be the Saviour of sinners, and in the gospel freely offers his all-sufficient salvation to all men. And we praise him for the unspeakable grace wherein he has provided a way of eternal life for all mankind.

ARTICLE VII. OF ELECTION.

"We believe that God, from the beginning, in his own good pleasure, gave to his Son a people, an innumerable multitude, chosen in Christ unto holiness, service and salvation; we believe that all who come to years of discretion can receive this salvation only through faith and repentance, and we believe that all who die in infancy, and all others given by the Father to the Son who are beyond the reach of the outward means of grace, are regenerated and saved by Christ through the Spirit, who works when and where and how he pleases.

ARTICLE VIII. OF OUR LORD JESUS CHRIST.

"We believe in and confess the Lord Jesus Christ, the only mediator between God and man, who, being the eternal Son of God, for us men and for our salvation became truly man, being conceived by the Holy Ghost and born of the Virgin Mary, without sin; unto us he revealed the Father, by his word and spirit making known the perfect will of God; for us he fulfilled all righteousness and satisfied eternal justice, offering himself a perfect sacrifice upon the cross to take away the sin of the world; for us he rose from the dead and ascended into heaven, where he ever intercedes for us; in our hearts, joined to him by faith, he abides forever as the indwelling Christ; over us, and over all for us, he rules; wherefore, unto him we render love, obedience and adoration as our prophet, priest and king forever.

ARTICLE IX. OF FAITH AND REPENTANCE.

"We believe that God pardons our sins and accepts us as righteous, solely on the ground of the perfect obedience and sacrifice of Christ, received by faith alone; and that this saving faith is always accompanied by repentance, wherein we confess and forsake our sins with full purpose of and endeavor after a new obedience to God.

ARTICLE X. OF THE HOLY SPIRIT.

"We believe in the Holy Spirit, the Lord and giver of life, who moves everywhere upon the hearts of men, to restrain them from evil and to incite them unto good, and whom the Father is ever willing to give unto all who ask him. We believe that he has spoken by holy men of God by making known his truth to men for their salvation; that, through our exalted Saviour, he was sent forth in power to convict the world of sin, to enlighten men's minds in the knowledge of Christ, and to persuade and enable them to obey the call of the Gospel; and that he abides with the church, dwelling in every believer as the spirit of truth, of holiness and of comfort.

ARTICLE XI. OF THE NEW BIRTH AND THE NEW LIFE.

"We believe that the Holy Spirit only is the author and source of the new birth; we rejoice in the new life, wherein he is given unto us as the seal of sonship in Christ, and keeps loving fellowship with us, helps us in our infirmities, purges us from our faults and ever continues his transforming work in us until we are perfected in the likeness of Christ, in the glory of the life to come.

ARTICLE XII. OF THE RESURRECTION AND THE LIFE TO COME.

"We believe that in the life to come the spirits of the just, at death made free from sin, enjoy immediate communion with God and the vision of his glory; and we confidently look for the general resurrection in the last day, when the bodies of those who sleep in Christ shall be fashioned in the likeness of the glorious body of their Lord, with whom they shall live and reign forever.

ARTICLE XIII. OF THE LAW OF GOD.

"We believe that the law of God, revealed in the Ten Commandments and more clearly disclosed in the word of Christ, is forever established in truth and equity, so that no human work shall abide except it be built on this foundation. We believe that God requires of every man to do justly, to love mercy, and to walk humbly with his God, and that only through this harmony with the will of God shall be fulfilled that brotherhood of man wherein the kingdom of God is to be made manifest.

ARTICLE XIV. OF THE CHURCH AND THE SACRAMENTS.

"We believe in the holy Catholic church, of which Christ is the only head. We believe that the church invisible consists of all the redeemed, and that the church visible embraces all who profess the true religion, together with their children. We receive to our communion all who confess and obey Christ as their divine Lord and Saviour, and we hold fellowship with all believers in him.

"We receive the sacrament of baptism and the Lord's Supper, alone divinely established and committed to the church, together with the word, as means of grace, made effectual only by the holy spirit, and always to be used by Christians with prayer and praise to God.

ARTICLE XV. OF THE LAST JUDGMENT.

"We believe that the Lord Jesus Christ will come again in glorious majesty to judge the world and to make a final separation between the righteous and the wicked. The wicked shall receive the eternal award of their sins, and the Lord will manifest the glory of his mercy in the salvation of his people and their entrance upon the full enjoyment of eternal life.

ARTICLE XVI. OF CHRISTIAN SERVICE AND THE FINAL TRIUMPH.

"We believe that it is our duty, as servants and friends of Christ, to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's day, to preserve the sanctity of the family, to uphold the just authority of the state, and so to live in all honesty, purity and charity, that our lives shall testify of Christ. We joyfully receive the Word of Christ, bidding his people go into all the world and make disciples of all nations, and declare unto them that God was in Christ reconciling the world unto himself, and that he will have all men to be saved and to come to the knowledge of the truth. We confidently trust that by his power and grace all his enemies and ours shall be finally overcome, and the kingdoms of this world shall be made the kingdom of our God and of his Christ. In this faith we abide; in this service we labor, and in this hope we pray.

Even so, come, Lord Jesus."

THE HIGHLAND SHEPHERD.

Among the "comfortable words" of Scripture probably none have a securer lodgment in the heart than those of the twenty-third Psalm. To conceive of Jehovah as a Shepherd was most natural for a Hebrew poet. The concept fitted into the life of the people in a remarkable way. Many of them had flocks, as had their fathers before them. They knew all the peculiar characteristics of sheep—their innocence, helplessness, and special needs, as well as their inclination to go astray and to turn everyone to his own way. They knew also what patience was required of the shepherd, what tender solicitude, wisdom, and devotion. When the psalmist therefore sang of Jehovah as a Shepherd, who would not permit his sheep to want, but would lead them into green pastures and beside quiet waters, there was an eager response in their hearts. And all down the years these words have been read and pondered by men and women who gratefully relate themselves to Jehovah as sheep to a shepherd, conscious at once of his willingness to succor them, and of their need of his sympathy and loving care.

To some the acknowledgment of such a relation may seem to be a confession of weak-

ness and yielding to the sway of mere sentiment. But those who have felt the absolute need of soul succor, and have experienced the inability of even the sweetest and kindest human sympathy to satisfy that profound need, will declare that it is infinitely more than sentiment that thus induces them to seek the shepherdly influences of Jehovah.

The relation of shepherd and sheep implies dependence of the latter upon the former, and complete and constant obedience. The sheep "shall not want" only as it obeys the voice and follows the lead of the shepherd. There are no green pastures or still waters for the erring sheep. Obedience to the Shepherd brings its own rich and sure reward.

The story is told of an American woman who, in her travels in Scotland, met a Highland shepherd. She saw him lead his flock day by day to green pastures, and noticed that he cared for his sheep as tenderly as though they were children, often speaking to this one and that, calling after one who might be straying from the flock, consoling another that had met with some mishap, and in every way discharging with loving fidelity the various duties of his position. But the visitor noted that the shepherd always carried a young sheep in his arms, and she asked him one day why he did so.

"Is that sheep sick, that you carry it every day in your arms?" she asked.

"Well, yes," said the shepherd. "That is, you see, its leg is broken."

"That's very sad. How did it happen to get broken?"

"I broke it."

"You did? How cruel! How could you do such a thing?"

"Well, you see," said the shepherd, "it was like this. That sheep was a willful, disobedient, and rebellious creature. She would not listen to or heed my voice. She would run off from the flock all by herself, or lead a few others off with her into dangerous places. She would not be content to feed where I led the flock, but sought out feeding places of her own, where the brambles grew and the grass was poor and perils lurked. Ah, she was a willful lass, and her example to the flock was bad. And so to save her and to save the flock I took her into my arms one day and broke her leg, and with the snapping of the bone a great ache came into my heart."

"What a pity!" said the woman. "But why don't you leave her at home? Why do you carry her about?"

"Well, you see, she belongs to the fold. She is my sheep, just as much as the others are, and she needs me more now. And so I just gather her to my bosom, and I talk to her as gently as I can, and when I put her down on the grass I gather the sweetest bunches for her to eat, and I bring her the coolest water; and we have moments of sweet communion together, my wounded sheep and I."

"Will she always be lame?"

"No, she will soon be well again. As soon as the bone was broken and the sheep saw her helpless condition, and appealed to me—O, I shall never forget the look of her eye—I set the leg, and the bone has knit nicely, and she will be about again after a while. But she's not the sheep she was. She loves and trusts me now, and she knows my voice better than before, and I'll have no more trouble with her."

And the visitor as she heard the shepherd's story thought of her own disobedience and willfulness, and the lesson went to her heart. And there came to her mind that passage so expressive of our treatment of the great and tender Shepherd: "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all."—Christian Advocate.

NATURE OF VOLCANIC ERUPTIONS.

Israel C. Russell, professor of geology in the University of Michigan, has written for The Tribune an article on volcanoes, in which he says:

When reduced to its simplest terms, a volcano may be defined as a tube, or conduit, in the earth's crust, through which molten rock is forced to the surface. The conduit penetrates the cool and rigid rocks forming the superficial portion of the earth, and reaches its highly heated interior.

The length of volcanic conduits can only be conjectured, but, judging from the approximately known rate of increase of heat with depth (on an average 1 degree Fahrenheit for each 60 feet), and the temperature at which volcanic rocks melt (from 2,300 to 2,700 degrees Fahrenheit, when not under pressure), they must seemingly have a depth of at least twenty miles. There are other factors to be considered, but in general terms it is safe to assume that the conduits of volcanoes are irregular openings, many miles in depth, which furnish passageways for molten rock (lava) from the highly heated sub-crust portion of the earth to its surface.

Volcanoes are frequently arranged in well defined lines, as in Central America and the Lesser Antilles. These and other evidences may be accepted as proving that they are located on breaks or cracks in the cool and rigid rocks composing the outer portion of the earth. The breaks referred to are probably not single clean cut gashes, but irregular and branching fractures through rock that for the most part are under enormous pressure. Owing to the irregularities of the fissures, the molten rock pressed up from below does not commonly rise through them freely, but at the most favorable localities, as where two or more fractures intersect. There have been times in the history of the earth when outwellings of molten rock have occurred throughout the extent of many long fissures, and vast inundations of lava have resulted, as, for example, when the lava plains crossed by the Columbia River were formed. These plains, some 200,000 square miles in area, are underlain by sheets of once molten rock, which have an average thickness of something like 4,000 feet. Between outpourings of veritable floods of lava, as in the instance cited, and the eruption of the smallest volcano there is a complete gradation, showing that all volcanoes have essentially the same mode of origin.

Local eruptions, or volcanoes, in distinction from "fissure eruptions," present two leading characteristics—in one class the lava is poured out quietly, frequently in vast quantities, but without explosions; and in the other class the matter extruded is generally comparatively small in amount, but accompanied by explosions, frequently of great violence.

WHEN ERUPTIONS BECOME VIOLENT.

The quiet volcanic eruptions are attended

by the escape of steam and gases from the molten rock, but the lava being in a highly liquid state, the steam and gases dissolved in it escape quietly and without explosions. If, however, the molten rock is less completely fluid, or in a viscous condition, the vapors and gases contained in it find difficulty in escaping, and may be retained until, becoming concentrated in large volume, they break their way to the surface, producing violent explosions. Volcanoes in which the lava extruded is viscous, and the escape of steam and gases is retarded until the pent up energy bursts all bounds, are of the explosive type. One characteristic example is Vesuvius.

"When steam escapes from the summit of a volcanic conduit—which, in plain terms, is a tall vessel filled with intensely hot and more or less viscous liquid—masses of the liquid rock are blown into the air, and on falling build up a rim or crater about the place of discharge. Commonly the lava in the summit portion of a conduit becomes chilled and perhaps hardened, and when a steam explosion occurs this crust is shattered and the fragments hurled into the air and contributed to the building of the walls of the inclosing crater. The products of explosive volcanoes are vapor and gases, molten rock and solid rock. The vapor is steam, and the gases, in certain instances, at least, largely free hydrogen and free oxygen. The explosions, although commonly ascribed to the violent escape of steam, may in part be due to the union of the oxygen and hydrogen present. The liquid rock escapes as streams or lava-flows, and in part is blown into the air. The liquid or plastic projectiles produced in this manner may become sufficiently solid to retain their form on striking, and are termed volcanic bombs. They frequently have a spindle shape, with twisted ends, showing that they rotated while in the air about an axis; but in other instances they flatten on striking, and may even be so nearly liquid that the material composing them spreads out as a thin cake when it comes to rest. Bombs are frequently found several miles from the volcano that ejected them, and flattened, and even thin lava cakes are sometimes abundant at a distance of one or two miles from the place where they began their aerial journeys.

"The solid rock blown out by volcanoes consists usually of highly vesicular material which hardened on the surface of the column of lava within a conduit and was shattered by explosions beneath it. These fragments vary in size from dust particles up to masses several feet in diameter, and during violent eruptions are hurled miles high. The larger fragments commonly fall near their place of origin, and usually furnish the principal part of the material of which craters are built, but the gravel-like kernels, lapilli, may be carried laterally several miles if a wind is blowing, while the dust is frequently showered down on thousands of square miles of land or sea. The solid and usually angular fragments manufactured in this manner vary in temperature, and may still be red-hot on falling.

Volcanoes of the explosive type not uncommonly discharge streams of lava, which may flow many miles. In certain instances these outwellings of liquid rock occur after severe earthquakes and violent explosions, and may have all the characteristics of quiet eruptions. There is thus no fundamental difference between the two types into which it is convenient to divide volcanoes.—New York Daily Tribune.

Young People's Work.

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

Beginning Young.

Talk about the value of beginning young—why, Alfred Burdett Crofoot, that little fellow over in China, "going on three," has already begun service as an interpreter; for he tells his mother the meaning of some Chinese words which she does not happen to understand. When Chinese visitors leave the house, he will after the fashion of the country make a profound bow, almost touching his forehead to the floor; when American or English callers depart he will say "Good bye."

And why are not the early years exactly as important for moral and spiritual impressions?

Free to Each Sabbath-school Library.

A copy of the P. A. Burdick memorial book is hereby offered, by the kindness of Mrs. Burdick, to each Sabbath-school library. Any school wishing to avail itself of this opportunity, will please address Mrs. P. A. Burdick, Alfred, N. Y., enclosing 10 cents for postage and packing. This noble tribute to the life work of our great gospel temperance champion should be in the hands of all our young people. To any young man or young woman in gospel work, or preparing for it, the same offer is extended.

A Broken Wrist Homily.

We quote the following extract from a letter coming to our desk:

"A year ago now I was celebrating the opening of the new century in rather a unique way. Going to church January 26, I found myself reclining on the icy walk and picked up a broken arm to bring home with me. I enclose a little sketch of the blessed experience which resulted. I found my surgeon was not taking as good care of his own soul as he did of my wrist. I wrote him the message which I believe the Spirit prompted, which was appreciated both by himself and his Christian wife. Then the burden of my heart increased, taking in the whole medical fraternity, and I condensed my appeal to him and have been sending it to Medical Journals, not daring to hope that it would be published; and "according to my faith it has been unto me."

Just then your interesting notice of the Medical Evangelist delighted me, and I wrote Dr. Davis of what I was trying to do. He gave me the first real encouragement, telling me I had "the right idea of the doctors. They need something to make them think. Keep on in your good work."

We add a copy of the appeal to physicians and surgeons, of which class we have many, present and prospective. If medical missionaries go to China to reach the souls of men while they heal their bodies, why not medical missionaries? And, for that matter, why not legal missionaries, agricultural missionaries, merchant missionaries? etc.

TO PHYSICIANS AND SURGEONS.

FROM A PATIENT.

Grateful appreciation of surgical skill prompts this expression of intense anxiety for your present and eternal welfare. Have you applied to Jesus the "great physician" to restore you from the fatal effects of the fall of human nature into sin, which is far

more destructive than contact with icy pavements, disastrous as so many have found that to be? One of the most artful snares of the father of lies is to persuade people that they are good by nature, or can save themselves by their good works. But the Word of God which "will judge you at the last day," faithfully warns us that "He that hath not the Son of God hath not life." Have you by appropriating faith taken him as your personal Saviour, as your patients put their lives into your hands? I tried to flatter myself that my wrist was not broken because I could move my fingers, but the surgeon assured me that there was a serious fracture that must be reduced. Equally true it is that you must be brought back from a fallen condition into harmony with God. With both your hands made helpless by fractures you would not think of trying to reduce fractures of your ankles, much as you might desire to walk. Even more helpless is your paralyzed state spiritually and equally useless is it to think of saving yourselves from it. What could the people, or even you, do, without a surgeon? And no less than these bodies need a surgeon do the surgeons themselves need a Saviour for their souls. Do not reject Jesus' offer to heal your wounds. He can make a perfect cure. And he said to an eminently good man "Ye must be born again." "Born of the Spirit." Search the precious Word of God as for hidden treasures, especially John 3d chapter and Eph. 2d and Acts 3 and 4. Do not neglect to seek the regenerating power of the Holy Spirit.

A. F. BARBER.

NORWICH, N. Y. Jan. 25, 1902.

A Double Fee.

The following spirited dialogue on this subject occurred in three successive issues of the Norwich Sun:

DOES IT MEAN NORWICH?

The Sun is in receipt of the subjoined peculiar communication, and gives it place herewith without comment. Perhaps, however, some reader of the paper may catch a helpful thought from reading it. If they do, let the other readers know what it is through these columns.

WANTED.

"In every town Christian physicians who are qualified by personal experience to minister to the spiritual as well as bodily needs of their patients, and when necessary point the dying to Jesus, the Great Physician, who alone can save the soul."

THE FIRST ANSWER.

The following was received from an out-of-town legal gentleman:

EDITOR SUN:—The notice under the heading "WANTED" which was sent to your office and appeared in your issue of October 19th, asking for a physician who would administer to the souls as well as the bodies of the dying, was placed before a Chenango county medical gentleman who was asked if he was prepared to comply with the demand. His reply, which would be hard to guess, was: "If they wish to pay in both capacities I might consider it."

RESPONSE TO FIRST ANSWER.

To the Editor of the Morning Sun:

The reply in your issue of October 30, to "Wanted" in Oct. 19 gratefully received. It is cause of much joy that medical men are considering the advantages of being qualified

by a divine diploma to administer to the souls as well as bodies of their patients. Please assure them that the most satisfactory reward is guaranteed by the highest authority. "Godliness is profitable unto all things; having promise of the life that now is, and of that which is to come." God bless our doctors. What vast opportunities for usefulness are yours. May you faithfully improve them, always realizing that spiritual interests surpass the temporal, as fleeting time is outmeasured by boundless eternity.

A PATIENT.

OUR MIRROR.

WESTERLY, R. I.—The last Quarterly Meeting of the local Christian Endeavor Union was held on the evening of May 13, in the Potter Hill chapel. It was expected that Rev. D. T. MacClymont, of Stonington, would deliver the address of the evening, but being unable to attend, Rev. E. E. Gates, of Noank, was introduced as the speaker. The banner was awarded to the Society at Ashaway.

The Eastern Association convened with our church from May 22 to 25 inclusive. The weather was very good with the exception of a few showers early on Sabbath morning and again on Sunday afternoon. Much credit is due the Flower Committee for their efforts in trimming the church so prettily, with cut flowers and potted plants, for the occasion.

Our prayer-meeting on Sabbath afternoon was led by the President of this Society, Theodore Downs, who gave an interesting talk on "Gifts wrought by the Holy Spirit," from the lesson found in 1 Cor. 12: 1-10. After singing "Take time to be Holy," Rev. W. C. Daland, a former pastor and member of this Society, gave a brief but helpful talk on the same subject. Many testimonies followed. An anthem was rendered by the choir and Miss Emma S. Langworthy sang a solo.

At the Young People's Hour in the evening, Rev. Clayton A. Burdick, of Ashaway, gave an earnest talk on Junior work, plainly showing the need of more faithful labor in this work as well as the benefits that are derived therefrom. Following this, Evangelist E. W. Kenyon, of Spencer, Mass., spoke upon "The works of God." Dr. Edwin Whitford sang a solo, "Jesus, Shepherd of the Sheep."

B.

JUNE 1, 1902.

I HAVE just returned from our County Convention, and am so full of enthusiasm that I must write something to all of you. I wish to bring before you a plan for organizing the Societies of our denomination into a Christian Endeavor Union. Let us organize a Christian Endeavor Union, composed of all of the Societies of the Seventh-day Baptist denomination, each member of which shall become a loyal supporter and earnest worker in this Union. Among the officers let there be a field secretary, to go among the Societies keeping them in touch with each other, and conducting meetings for the increase of interest and efficiency in Christian Endeavor work, so that we may do more for "Christ and the Church," both at home and abroad.

I know that if we do this and work faithfully, we shall not only bring a great blessing into our own lives; but we shall build up the cause in love—the cause of Christ. What we need in our Christian Endeavor work is denomina-

tional loyalty, and this we must have. Mr. Kinports, the Secretary of the New York State Christian Endeavor Union, said in our County Convention at Belmont: "If this Convention does not make the Seventh-day Baptists better Seventh-day Baptists, the Presbyterians better Presbyterians, the Congregationalists better Congregationalists, then this Convention has been held in vain." It has made me a better Seventh-day Baptist, and I am ready, with God's help, to do all I can to help our denomination in carrying forward the mission which God has given us. I feel that the most I can do is to help stimulate our young people to a more active, consecrated Christian life; and I believe the best way to do this is through a Christian Endeavor Union. We are in the world not to play, but to work; not to keep, but to give. Sometime the older people will lay aside their work. Who will take their places? You say the young people. What can the young people do if they are not trained in Christian work? How shall we train them? There is no better way, in my opinion, than through a Seventh-day Baptist Christian Endeavor Union. If we will come out and work in God's cause, he will help us, he will strengthen us, he will guide us on to a glorious victory.

This is a work that each pastor in our denomination ought heartily to favor; yes, more than that. He ought to get behind the movement and push it with all his power, by working for it, by praying for it, by preaching for it. This will be a mutual benefit to our pastors and young people. I hope the young people will take hold of this movement with a determination that will culminate in a grand success. I would like to hear from all the Christian Endeavor Societies in our denomination on this subject immediately.

Yours, for Christ and the church,

STARR A. BURDICK.

ALFRED, N. Y., June 3, 1902.

HE CAUGHT IT.

The man dashed down the street after the retreating car.

Every muscle was strained, his breath came in quick gasps, the beads of moisture stood out upon his forehead. His feet were working like the pedals on a bicycle. He only touched the ground in the more altitudinous places.

"I'll—catch—that—street—car," he gasped, "or die."

Faster went the car. Faster went the man.

He overturned fruit-stands and aged blind men in his wild career. He knocked down children and trampled upon them. But onward he rushed. He collided with a baby carriage. The baby was knocked into the street. The mother of the child picked it up. She pointed a finger at the disappearing form of the man. "Murderer!" she hissed through her clinched teeth.

He draws nearer to the car. Nearer yet:

He reaches out his hand.

He touches the rail on the rear platform.

He gives one last convulsive effort.

He is on the car.

He sinks breathless into a seat and mops his brow. The conductor touches him on the shoulder.

"Git offen here," speaks the conductor. "We're a-goin' to ther barn. No more cars to-night."—Selected.

Children's Page.

WHAT DO THE ROBINS SAY?

M. FRANCES RANKIN.

What do the Robins say to me
As they whistle and sing high in the tree?
"God loves you, God loves me,"
Whistles the Robin high in the tree.

What is the Robin's message to me,
As he builds and sings high in the tree,
Singing and building with happy zest?
"The singing heart is the happiest."
Whistles the Robin, building his nest.

What does the Robin say to me,
As he wings his flight from tree to tree,
Soaring and singing high in the air?
"Children and birds are God's own care,
Guiding us here, guiding us there,"
Whistles the Robin, who knows no fear.
—N. Y. Observer.

THE STORM'S LITTLE VICTIM.

GEORGE E. WELSH.

Willis Boyd trudged manfully through the deep snow, facing the blizzard-like storm as best he could. It was getting late—very late—in the afternoon, and he had promised to be home early. There had been a circus stalled on the railroad, and Willis had yielded to the temptation to see what they would do with the animals. It had grown dark then before he had realized it.

It was a good mile down the road to his home, and, remembering his promise and his mother's anxiety at his lateness, he started on a run. Then, puffing and panting, he stopped a moment, and thought. The snow was so deep and it was so bitterly cold that he began to get a little frightened.

"I'll take the railroad home," he said finally, after he had recovered his breath. "That's shorter than this road."

The railroad track ran close to his house, and he knew by following that he would not get lost. He was beginning to feel a little anxious himself, and wondered if there was any danger of his getting lost in the storm. He was only a little mite of a chap, and it would not take very much more snow to come up to his waist.

"I wish I hadn't stayed so long," he muttered to himself as he once more trudged along. "I suppose I ought to get lost just for not keeping my word."

Willis was somewhat of a philosopher, and his self-condemnation would have sounded queer and old-fashioned to some; but the boy had been brought up carefully, and his conscience troubled him when he did wrong.

When he reached the railroad track he stopped in dismay. It was almost obliterated. The snow had covered every part of it, and only for the white telegraph poles he would have concluded that he had made a mistake.

"Yes, this is the right way," he said aloud, after he had studied his surroundings a little in silence. "I know I'm right, but things do look a little queer."

Ten minutes of hard walking and floundering through the snow brought him a little nearer his home, but he was still a long way off. His feet and hands were very cold, and his legs tired and heavy. The snow blew in biting clouds in his face, and there was such a great solemn stillness over the landscape that he was awed by it. If there had been stars overhead the boy would have felt less lonely and frightened.

When he had trudged half the distance along the track Willis heard the loud shriek of an engine. He stopped in astonishment,

and looked up and down the track. There was no sign of the headlight of any engine in either direction. The boy peered through the snowstorm long and hard, and then said:

"I guess it must have been down at the station. The engine and train couldn't move, and they were blowing the whistle just for fun."

Then in an awed voice he added: "Suppose some of them wild animals got out of the train and came up this track. They might creep up here, and I'd have no chance to run."

In dim fear of some animal appearing; the boy actually glanced around on every side. All the objects were covered with snow, and they looked white and solemn in the darkness. A few lights twinkled out of the snowstorm, showing him that he was not very far from some houses.

He was looking rather longingly at some of these when a noise—strange and peculiar in the distance—startled him. "What was that?" he gasped, and his little face turned as white as the snow.

He was thinking of the wild animals in the menagerie which had been snowed under on the train at the station, and when he heard a peculiar swishing noise down the track he was ready to run. Then the snow in that direction seemed to rise up in a great mountain and form a beautiful shower. Willis had only time to gasp some inarticulate words, which expressed his fears, and then he dashed off the track to find some hiding place in the snow-covered bushes.

But he was too late. The monster was upon him before he could run a dozen feet. There was a flash of something bright, a terrible noise, and then the snow seemed to rise up around him in one great heaving mass. Willis felt himself picked up and carried through the air. He was going so long that he did not know whether he would ever come to earth again. He knew he was in the midst of a great cloud of snow. It was in his face, ears, and eyes.

Then there came a distinct jar and shock. It seemed so violent that Willis uttered a small scream. But when everything was quiet a moment later he knew that he had reached earth again, and that he was not seriously hurt.

He lay in the snow, while a distant rumbling noise seemed to jar the very earth around him. In a half-dazed way he muttered to himself, "I wonder what it was!"

But there was still a good deal for the boy to think about and wonder at, for he was not yet through with his adventure. When he tried to struggle to his feet he found that he was in an immense snow-bank. Try as hard as he could, he could not reach the top of the bank with his little hands. On all sides there were walls of solid snow—walls that were soft and fleecy enough, but nevertheless walls which frightened Willis as much as if they had been made of stone. Thoughts of how sheep and lambs had been snowed under in great storms and buried alive for several days occurred to him. Was he thus to be kept imprisoned in the snow-bank until the sun or rain had melted the snow?

The very idea of it brought tears to the little eyes. For a few moments he lost his head and sat down in the snow and cried aloud, but after he had exhausted his tears he stood up again and said bravely: "I won't be such a

baby. I'll crawl out of this snow prison. I know I can do it."

With true endeavor and manful effort he then floundered around and pushed and pulled the snow, even building hard snow steps on which to mount higher and reach the surface; but all his work seemed doomed to disappointment. He could not reach the top, nor even punch a hole in the white prison walls above him to the air beyond.

"Then I'll call for help; maybe someone will hear me," he said manfully, but with a little tremble in his voice.

Willis had a good pair of lungs, like most healthy country children, and in this hour of need he used them well. He shouted and screamed until he thought everybody within ten miles must hear him. The silent walls of snow, it is true, muffled the sound a little, but the noise was great.

Then his cries seemed to receive an answer. Once Willis thought he heard voices outside, and he renewed his shouts. He was overjoyed when there came a responsive, "Halloo!"

"Halloo!" shouted Willis. "I'm here!"

"Where's here?" demanded the man's voice.

"Here under the snow-bank! I can't get out! Won't somebody help me?"

"Yes, my lad, I'll help you; but keep up shouting until I find you. I can't locate you yet."

It was a long time before the man found the place, and Willis had to keep up such an intermittent calling that he was nearly hoarse when the man finally dropped through the snow in the right place. With a good deal of difficulty he pulled the boy out and stood him up on the track.

"How did you ever get into such a bank?" asked the man.

"I don't know," replied the boy, looking dubiously at the snow-heap, which was nearly thirty feet high. "Something came along, and the snow just jumped up in a big heap, and I went up with it."

Suddenly the man began to laugh, and then said, "You were standing on the railroad track when it came along?"

Willis answered affirmatively, and the rescuer added: "Why, then, my little man, you were picked up by the snow-plow of the engine, and hurled through the air with the snow. See, the tracks are all swept clean."

True enough, the railroad was now clean and almost free of all snow. Willis looked up and down it, and then tried to recall the light, the swishing noise, and the sudden upward motion he had experienced. Then he added: "Yes, that must have been it. I thought maybe it was one of the animals."

The two could afford to laugh at it now, and as they trudged homeward Willis told how he felt when buried alive in the snow. Later, when he told his mother the whole story, she saw the serious side of it more than the comical, and said, "We ought to be thankful you are alive, Willis, to tell the story."

"I am," heartily replied Willis.—Christian Advocate.

TRACT SOCIETY.

Receipts for May, 1902.

Miss H. C. Munson, Onwayo, Pa.....	\$ 1 00
George Bonham, Shiloh, N. J.....	5 00
M. Harry, Watson, N. Y.....	5 00
Mrs. C. D. Potter, Belmont, N. Y.....	100 00
H. Kerr, VanBuren, Ark.....	3 46
Dr. Anne L. Waite, New York.....	75
L. Irene VanHorn, Boulder, Col.....	5 00
Jeremiah Gowden, Salemville, Pa.....	1 00
Reuben D. Ayres bequest, on account sale of property.....	82 50
S. D. B. Memorial Fund, Geo. H. Babcock bequest.....	1,516 58
Woman's Board.....	44 91
One-half joint collection at South-Eastern Association.....	8 50
One-third joint collection at Eastern Association.....	29 31
Churches:	
Adams Centre, N. Y.....	20 00
Plainfield, N. J., special on debt.....	1 00
Chicago, Ill.....	33 77
First Hopkinton, R. I., Sabbath school.....	10 25
Welton, Iowa.....	23 26
	5 00
	\$1,896 29
Publishing House Receipts.....	592 34
	\$2,488 63

E. & O. E. F. J. HUBBARD, Treasurer.
PLAINFIELD, N. J., June 1, 1902.

Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6: 10. "But to do good and to communicate, forget not."—Heb. 13: 16.

WESTERLY, R. I.—Our Annual Church Meeting, which occurred on March 30, was adjourned till April 27, as a further discussion was desired on some of the more important matters of interest. At the adjourned session, which was quite largely attended, the individual communion service was adopted, and the Ladies' Aid Society kindly offered to furnish the funds to purchase the same. The lawn in front of the church has been nicely graded, and other improvements on the church property are soon to be made.

The first Sabbath in May, Pastor Davis began a series of three addresses on the Sabbath question, taking for his subject, "The Sabbath of the Fourth Commandment." He reviewed concisely a book recently issued by Rev. Walter S. Gamble, of Kansas, which Mr. Davis has been studying closely and in the study of which he has received help from a number of the first Bible scholars of the country. The subject of the second address was "The Sabbath unchanged except by the commandments of men;" and that of the last was "Our duty to the Sabbath." Each of these services was well attended, and Mr. Davis' words were closely listened to.

On the morning of May 22, we gladly welcomed the Annual Session of the Eastern Association. Through the efforts of the Young People the church had been prettily decorated with cut flowers and potted plants. On the following Tuesday evening, under the auspices of the choir, Rev. William C. Daland, of Leonardsville, N. Y., gave an illustrated lecture on London. Mr. Daland gave an organ recital for the benefit of those who assembled early. At the close of his talk, pictures were shown of the late Queen Victoria and the present king, also one of President Roosevelt. After this all joined in singing "America," the words of which were shown on the screen.

B.
JUNE 1, 1902.

ADAMS CENTRE, N. Y.—Our Sabbath-school was represented at the Seventh Annual Convention of the Jefferson County Sunday-school Association, which was held at Watertown, N. Y., May 14, 15, by three delegates, Miss Mary Crosby, Mrs. F. S. Jones and Mr. Norris Maltby. The delegates reported an unusually interesting and profitable session.

Our new pastor, Rev. S. S. Powell, and his family arrived here Tuesday P. M., May 13. A reception was held at the home of Mr. J. C. Heath on Thursday evening, and was well attended.

The Jefferson and Lewis County Y. P. S. C. E. District Convention convened at Carthage May 27. Rev. S. S. Powell, Mrs. W. T. Colton, Miss Ellen Wright, Clara Hull, Margaret Green, Allie Dealing and Hannah Horton from our Society were in attendance.

Rev. S. S. Powell, Mr. O. D. Green, Mr. and Mrs. John Williams, Mrs. W. D. Greene, Mrs. A. J. Greene, Clara Hull, Margaret Greene, Allie Dealing and Hannah Horton attended the Association at West Edmeston. COR.

MARLBORO, N. J.—The Marlboro church was filled to its utmost capacity at the Sabbath morning service, May 31, by those who desired to hear the last sermon of our pastor,

Rev. Leon D. Burdick. Eld. Burdick is an able preacher, and his sermon from the text, "Let your light so shine before men that they may see your good works and glorify your father which is in heaven," was indeed a powerful one. At the close of the service the congregation proceeded to the cemetery where a short memorial service was held. "America" was sung; prayer was offered by Dea. J. G. Hummel; remarks were made by Rev. Perie R. Burdick, and then the graves of soldiers were decorated by the children.

Eld. and Mrs. Burdick are held in high esteem, not only by our own people, but by the community at large, and will leave behind many warm friends who will follow them to their new field of labor at Verona, N. Y., with their prayers.

We are glad to have secured the Rev. N. M. Mills, of Rhode Island, as our pastor for the ensuing year. We regret that he cannot come at once, but believe our people will be loyal to all of the church appointments. We are grateful to Rev. E. B. Saunders, of Shiloh, for his kind offer to help us whenever he can.

Two boxes of books will be shipped soon to the Sabbath-schools of Fouke and Little Prairie, Ark. These books were contributed by the people of the Shiloh and Marlboro churches, and are good, readable books suitable for the nucleus of a Sabbath-school library.

E. A. F.

SALEMVILLE, Pa.—The people of Salemville, Pa., are rejoicing in the helpful influence of the late Association held at this place. It gave them great pleasure to meet those whom they had known before and to see the faces of those of whom they had only heard. Many say that the Association represented the ablest body of men ever gathered at Salemville. Our hearts have been deeply impressed with the excellent lessons taught, and we believe more fully in the importance of our mission and in the success of truth. The services of the Salem Quartet were greatly appreciated, and their singing added much to the interest of the sessions. The sermon of Rev. Geo. W. Hills, at the closing session of the Association, was one of power, at which time three persons "came forward for prayers." On Monday evening, following the Association, Rev. E. A. Witter gave a lecture on Pilgrim's Progress, which was much appreciated. D. C. Lippincott, former pastor at Salemville, preached in the evening when there were two more conversions. Five young people were baptized by Mr. Lippincott on Wednesday, May 21. He remained during the entire week, and on Sunday evening, May 25, two others were baptized before the evening service. At the close of the evening service still another candidate for baptism came forward who was baptized and received into membership, on the banks of the stream, that evening. Thus eight souls were led to Christ, three of whom are converts to the Sabbath. This field is a promising one, and we hope that Salemville may soon become one of the strong churches of the denomination in the Southeast. Dr. A. H. Lewis, editor of the RECORDER, was much missed from the sessions of the Association and many expressed a hope that he might visit us in the near future. We all realize that God has blessed us abundantly through the Association, and we are encouraged to take higher ground and be more active in the service of Christ.

A. D. W.

MAY 28, 1902.

WALWORTH, Wis.—The Delevan (Wisconsin) Enterprise of May 29, records a farewell reception given to Rev. and Mrs. S. L. Maxson, at Walworth, Wis., when they were about to leave for their new home in Oklahoma. It was a Surprise Party, in which speeches, the presentation of a memory album, and other evidences of appreciation were prominent. Their Oklahoma address is given as Kingfisher. Cor.

GENTRY, Ark.—The Seventh-day Baptists are well represented in the business interests in this place. One of the hotels, the Orchard House, is kept by Mr. M. L. Maxson, who is one of our people. We are also represented in the leading Real Estate Company of Maxson & Sullivan. As we become acquainted with the country we are more and more pleased with it. So far as the strawberry crop was developed, during the late strawberry season, it was very successful from a business standpoint. Seventh-day Baptists who desire to visit this place, or learn concerning the opportunities for business and the character of the country, will do well to address those of our people who are here named. M.

JUDAISM AS A RELIGIOUS CONCEPTION.

It is the only Asiatic conception of religion that has subdued Europe and America, and that still holds undisputed sway over all its diverse nationalities, is the assertion of Gustave Gottlieb in an article on "The True Nature of Anti-Semitism" in the International Monthly for June. The very name which symbolizes to them all that is noblest, purest, and most blessed, points to that source as unfailingly as the needle of the compass to the poles. Harnack claims that Christianity is not one religion amongst others, but *the religion*, the only one fulfilling all the conditions of its highest ideal. The Being in whom that fullness of light was revealed,—was he not a Semite or the Semites? Did he ever deny his origin? Christianity means *Messianity*, and the whole idea of a Meshiach—the anointed, namely, anointed ruler,—is most intensely national and, therefore, intensely Semitic,—from which indisputable fact it follows that the loftiest conception of religion came to the world from that source. Thence came the Bible,—the book of the world which has been translated into every living tongue and dialect, and to the elucidation of which hosts of scholars still devote their lives. Painting, sculpture, music, poetry, have attempted their highest flights under its inspiration. From countless pulpits its moral and religious truths are expounded, week after week, and on every great occasion of national significance,—in whatever part of Christendom it may occur,—the Songs of Zion are awakened as the fittest expressions of the prevailing sentiment. The Psalter is the most wonderful of existing books,—at home, alike in the palace of the king and the cottage of the peasant, the inexhaustible theme of our masters of music. Noeldeke, Protestant professor at the University of Strasburg, one of the great lights of Semitic scholarship, declares that "by the side of the Psalms all other religious hymns appear as pale imitations merely." On that field were gathered the sheaves which a master hand has wound together into the One Universal Prayer, in which all churches join with one accord. And the Universal Day of Rest,—that one sure blessing of the laboring man,—whence did it come? What other legislator had the divine audacity to make its observance one of the foundation laws of his constitution, and to give it precedence, even over all moral enactments.

Popular Science.

H. H. BAKER.

Peat.

Rocks, in formation from the debris of plants, more or less decomposed and chemically changed, are found in low, marshy places where water plants grow, flourish, die and decay, forming bogs of a fibrous substance, yellow or brown, like compressed hay. In these the remains of plants are seen in abundance, and when wet and compact they have a dark-brown or black appearance, resembling black clay or some varieties of lignite. The nature and proportions of peat in the dried state, by analysis of a good sample, are about as follows: Carbon, 60; hydrogen, 5; oxygen, 31; nitrogen, 1; ash, 3. Peat is abundant in Europe. In Ireland it has been used for fuel since the days of the Romans, and is being freely used at the present time.

Peat is found, more or less, in all countries, and in almost all latitudes, and is abundant throughout the United States. Wherever there is swampy land, and bogs are formed, there it is to be found, and in some places from twelve to fifteen feet in thickness.

In Scotland and in some of the New England states it is prepared for fuel by simply cutting it into square blocks, and letting it dry by the rays of the sun. A few efforts have been made to prepare it for use by first grinding the material to a pulp, and pressing it into blocks like bricks; but since coal has been found in abundance, and so cheap, the preparation of peat for fuel has been mostly dispensed with.

Since the formation of labor organizations, and their demands and strikes for higher wages and shorter hours and recognition, have become so frequent, the price of coal has so far advanced that consumers are beginning to look about for an article to take its place. We understand that experiments are now being tried which promise success.

From what we can learn, there is spread throughout the country sufficient quantities of peat to meet all demands for fuel, and that only proper portable machinery is needed to dig, press out the water, dry and shape the peat for use, thus dispensing with hand labor in a great degree, when a cheaper and better fuel can be had, widely distributed, and more immediately under the control of the consumers.

Our opinion is that a practical portable working plant, to be run by steam made from the waste, can be constructed and operated at the peat bed by three men at a cost of from \$1,200 to \$1,500, that would prove a profitable investment.

Gentlemen farmers having marshy or boggy land, dig out some of the peat, dry it in your ovens, and see how it will burn. If of second quality, it can easily be raised to first in manufacture by the addition of a sprinkling of crude petroleum, which is cheaper for fuel than coal, where it can be used.

Gentlemen inventors, let us have a cheaper article for fuel, and put a stop to such tremendous strikes as are in progress now in the coal regions.

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.

THE ANSWER OF THE CROSS.

Why is suffering — crushing, agonizing, hopeless — allowed in God's world? — Why does it fall, in numberless cases, on those who clearly do not deserve it? Why are some of the purest lives born into its shadow, and passed in pain? What useful end has ever been discovered for the most and worst of human anguish? Why is this inexplicable, inexorable burden laid by an all-powerful God on the weak shoulders of man?

These questions will not down. The more love of God is preached, and his fatherhood, the more insistent they become. They are not asked by the skeptic or the mocker alone, but by those who believe, and by those who would believe if they could. Evolution cannot answer them, any more than original sin could. Though Christian Science denies the very existence of suffering, it cannot remove the awful fixed fact of human pain. What does such a fact mean in the creation, if the Creator is all-loving, all-seeing, all-powerful, and if man is the child of God?

There is only one answer—the answer of the Cross. Why we suffer we do not know; but we know that Christ, entering the life of the race, found and accepted this fixed fact of pain, and that God made no exception for him, sinless and obedient as he was. Christ deserved joy; he received and accepted agony instead. His title to human brotherhood is that he was a man of sorrows and acquainted with grief. He was no ascetic; he did not seek pain; his agony in the garden shows how he recoiled from it. But it was given to Christ, nevertheless, to understand every depth of human sorrow—poverty, homelessness, defeat, loneliness, utter disappointment, physical pain, weariness of spirit, the shock of disloyalty and betrayal, an agonizing and shameful death. When any one of us can parallel the sufferings of Christ, we may feel, indeed, an impulse to murmur against the love of God. But—it is Christ himself, out of his agony, who has proclaimed to the world that God is love. It was upon the cross that he called upon God as his "Father." Gathering all the spears of human sorrow in his own bosom, he conquered for all those who follow him an entrance into eternal victory and eternal joy, there to be with him.

The rebellious personal question, "Why must I suffer?" is answered by the patience of the suffering Christ. The sad impersonal question, "Why must the innocent suffer?" is answered by the unshaken faith of the betrayed and crucified Christ in the purposes and love of the Father. The answer of the Cross is a mysterious answer. But any man who takes it into his heart finds full satisfaction and new strength in it. "I, if I be lifted up, shall draw all men unto me." From the lifted cross, out of the brotherhood of suffering, the Man of Sorrows, the Son of God, draws those who sorrow to himself, and to that Eternal Love which shall some day make the reason of all agonies plain to each soul that trusts and endures.—The Outlook.

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: 1-12
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 XII.—TEMPERANCE LESSON.

For Sabbath-day, June 21, 1902.

LESSON TEXT.—Rom. 13: 8-14.

Golden Text.—Let us therefore cast off the works of darkness, and let us put on the armour of light.—Rom. 13: 12.

INTRODUCTION.

The Epistle to the Romans was probably written from Corinth, near the close of Paul's Third Missionary Journey, and therefore probably in the early part of the year 58. Paul had for a long time wished to visit the church at Rome, and to carry the Gospel further west. Now for the present being hindered in this desire on account of the necessity of his journey to Jerusalem, he writes to the Romans this greatest of all his letters, setting forth his message as he would have spoken it, if he had been present with them. We must not, however, suppose that Paul has written for us a treatise on systematic theology, or a polemical argument against those who differed with him. He was making a plain statement of the way of salvation as he saw it, and warning against errors that might arise from a superficial view of the foundation principles of the Christian religion.

This letter to the Romans is a great doctrinal epistle, but that is not all. The doctrines of our faith are not far removed from our every-day experience. We are not surprised, therefore, at a practical portion as well as a doctrinal portion in this letter. From chapter 12 on, Paul speaks with vigor and directness concerning the conduct that is becoming to those who have been saved through Jesus Christ. From this practical part of the Epistle our Temperance Lesson is taken.

TIME.—Probably in the winter or early spring of the year 58.

PLACE.—Paul is writing from Corinth, or possibly from its seaport, Cenchreae.

PERSONS.—Paul, the apostle to the Christians at Rome. There were both Gentiles and Jews in the church at Rome; it is probable that the former class predominated.

OUTLINE:

1. The Law of Love a Rule of Life. v. 8-10.
2. Becoming Conduct for Christians. v. 11-14.

NOTES.

8. *Owe no man anything but to love one another.* Here Paul states, in a negative form, what he has said directly at the beginning of the preceding verse. It is a part of the duty of a follower of Christ to pay his debts, whether they are obligations payable in money or of whatever kind. This verse does not teach that it is wrong to run into debt; but rather that it is wrong to fail to pay. Paul does not mean to say that we must pay other debts, but need not be careful about paying the debt of love that we owe to our fellowmen. Far otherwise; that is just the debt which we are to be continually paying, and which from the very nature of the case we can never fully pay off. We love our fellowmen and do them good; but we are still under obligation to love them and do more for them. This law of love also requires that all other debts should be paid. *For he that loveth another hath fulfilled the law.* Instead of "another," we should translate "the others," that is the one beside himself. It is not sufficient to love one person and to treat the others as it happens; we must love each other one. Paul does not mean that love is a substitute for obedience to the law; but if one loves, he will necessarily be fulfilling the precepts of the law.

9. *For this, thou shalt not, etc.* Paul here cites certain commands, disobedience to which shows a lack of love to fellowmen, and asserts that they, as well as many other commandments referring to duties to others, may

all be included under the general command, "Thou shalt love thy neighbor as thyself." *Thou shalt not covet.* This commandment is not found in the best manuscripts in this passage, and is therefore omitted in the revised versions. *Thou shalt love thy neighbor as thyself.* This form of expression is a quotation from Lev. 19: 18. Compare our Lord's use of this expression in Matt 22: 39. James also quotes the same words. James 2: 8. In the parable of the Good Samaritan, Jesus shows that this command means much more than the Jews understood it to mean.

10. *Therefore love is the fulfilling of the law.* Because the law forbids us to do evil to our neighbor and makes no other requirement in relation to him, so that which thus restrains us, namely, love, is the virtual fulfillment of the law.

11. *And that, etc.* Literally, "And this." Paul now adds an argument to show the importance of the previous admonition, and then goes on to further lessons from the proposition of this verse. We ought to be in earnest in our service of love, especially in view of the present season; for the time of Christ's coming is at hand. Although there are statements in our Lord's teaching in Matt. 24 which make it certain that his second coming was not to be immediately, yet the New Testament writers uniformly speak of it as impending, and even to be expected in their own life-time. *To awake out of sleep.* Paul uses the word "sleep" as a figure for that state of inactivity in which the Christians are resting with a remnant of the deadening influence of sin about them. *Our salvation nearer.* That is, the full and complete saving to which we shall attain in the presence of our Lord. The word "our" probably belongs with "nearer"; "salvation is nearer us." *Than when we believed.* That is, when we became believers.

12. *The night is far spent, the day is at hand.* The time of our waiting is almost done; we are almost come to blessed enjoyment of full salvation in the presence of our Lord. *Let us cast off therefore the works of darkness.* It is now time to lay aside our garments of the night—to put away from us every vestige of sin and evil. *And let us put on the armor of light.* Not clothing merely, but armor. Not glittering arms, but the armor of light—of righteous principles and spiritual zeal.

13. *Let us walk honestly.* Rather, becomingly, appropriately. As the men of this world have a better conduct for the day than for the night, how much more should we walk with the most perfect moral decorum, in view of the daylight of Christ's blessing upon us. *Not in rioting and drunkenness.* Revelings and carousals. The latter word is in the plural. These practices are compatible only with moral darkness. *Not in chambering and wantonness.* The Revised Version preserves the old English words, probably that our ears might not be offended by any more explicit reference to moral depravity. *In strife and envying.* A man must have control of his temper, as well as of his sexual life and appetites in order to walk becomingly. Instead of "envy," it is better to translate "jealousy."

14. *But put ye on the Lord Jesus Christ.* Identify yourselves wholly with Christ, be at one with him in thought and conduct, and so attain to becoming conduct, having avoided all the evils of the life of darkness. Compare Gal. 3: 27, in regard to putting on Christ in baptism. *And make not provision for the flesh, etc.* That is, so control the physical nature as not to encourage, but rather to restrain, the bodily passions.

THE FILIPINOS.

The Filipino, whether he be an educated or an uneducated person, is temperate. I do not remember to have seen a single Filipino drunk, except my own coachman, whom I had to dismiss, and he was a very good coachman. They drink, a great many of them, but they drink moderately. They drink the vino, which they purchase at small shops that are not loafing places as our saloons are, but are only shops. I have lived two years in Manila and there are now, I believe, 450 shops, a reduction from 2,500, the estimated number in the Spanish times; but I have never seen a vino shop to know it, which is an indication that there is no publicity about it or any gathering of a crowd in its neighborhood. The few American saloons, fifty or sixty in number in Manila, one can see a long distance off, but not so a vino shop.—Gov. William H. Taft, in *The Independent*.

AFFAIRS IN CHINA.

The American Bible Society has received a valuable report from its Agent in Shanghai, China, the Rev. John R. Hykes, D. D., on the present and prospective situation in China, the substance of which is as follows:

There are not wanting prophets of evil who predict trouble and disaster in the near future; but I incline to a more hopeful view. The lives and property of foreigners in China are in less danger than they were before the uprising of last summer, and the friends of reform have every reason to take courage. Whether there be a recurrence of the troubles or not depends entirely upon the attitude of the Chinese government. If it wants another outbreak it will occur, and in the manner prescribed; if it does not, then all will be quiet and peaceful. The occurrences of last year demonstrate beyond all question that the mass of the people are law-abiding; and only anti-foreign as their passions and superstitions are worked upon by the officials and *literati*.

The situation in China is not so discouraging as some pessimistic writers would have us believe. The cause of reform is not dead; it has more advocates than ever. The best men in the Empire recognize the fact that any reform to be permanent must aim at dispelling the gross ignorance and superstition which are the fertile soil in which corruption, cruelty, and anarchy breed.

One of the signs of the times is a remarkable movement upon the part of some of the highest officials in the land to make a re-translation or revision of the entire Bible with a view of putting it into what they consider a more worthy literary form; and this work is now in progress with the imperial sanction! Two of the first scholars of the Empire have been engaged. This work is not undertaken because the officials concerned regard the Bible as a sacred book, but because they hope, by putting it into a more acceptable literary dress, to acquaint the official class with its contents, remove their prejudice against it, and thereby against Christians and Christianity. It is their purpose to publish and circulate it at least among the officials and literary class.

The events of the past year have, apparently, left no bitterness behind, so far as the people are concerned. Even in the places where the most fierce persecutions raged no hostility is manifested. Now that they have time for sober reflection the people are deeply impressed with the fortitude and heroism of their victims, and are inquiring into the religion that could so transform and sustain them.

We issued more Mandarin Bibles in the last three months of this year than would have been considered ample stock for eight years a decade ago. The total direct issues of Bibles for the year reached a total of 10,126, or just about one-fourth of the entire number sent out by the American Bible Society from the time it commenced distributing Scriptures in China, more than forty years ago, to the end of last year. The demand for Bibles and Testaments has not been confined to any district, but has come from all parts of the Empire to which our missionaries have returned. This ought to help correct the erroneous impression, so widespread at home, that the Boxer crusade of 1900 was essentially anti-missionary, inspired and fostered

by a hatred of Christianity for which the missionaries were directly responsible. The people come after Bibles—they are not thrust upon them. They are not satisfied as to the all-sufficiency of their own literature, but are eager to study foreign books, whether scientific or religious, and they are increasingly eager to read the Bible. Never before have the colporteurs been so well received both in towns and villages as during the past year. It is astonishing how many people there are who read the Gospels carefully and studiously from beginning to end.

MARRIAGES.

LINDAHL—FURROW.—At the home of the bride's parents, near Garwin, Iowa, by Rev. W. A. Pye, May 26, 1902, Mr. Nels M. Lindahl, of Kanawha, and Miss Lydia A. Furrow, of Garwin.

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.

MOSHER.—Elizabeth Loring, wife of Joseph E. Mosher, was born in New York City Sept. 20, 1836, and died in Plainfield, N. J., May 30, 1902.

She had been a member of the Seventh-day Baptist church of Plainfield for 48 years, and was a worthy Christian woman, especially patient and trustful during a long and trying illness. G. B. S.

BRONNER.—In Alfred, N. Y., May 27, 1902, of gastralgia, Elizabeth Nichols Bronner.

She was next to the youngest of six children born to Francis and Elmina Nichols. She was married to Daniel Bronner Dec. 25, 1867. Two children cherish her memory: Latha Daniel, of Andover, N. Y., and Mina (Mrs. Leon Bloss) of Whitesville, N. Y. The family moved to their present home in Alfred sixteen years ago. She was baptized when quite young, and had ever since been a member of the Second Alfred church. She was a lover of home and family. She read the Scriptures much, turning to them always in trouble. The open Bible was found by the low chair where she last sat. She taught her children to read the Bible and trust in God. Services at the home May 29, conducted by Pastor Randolph. Text: Phil. 1: 21. L. C. R.

PARKER.—At Alfred, N. Y., May 28, 1902, of the grip, George Parker.

He was born in slavery, near Murfreesboro, N. C., and was probably nearly seventy years of age. He escaped to the Union camp in 1862, and came to Alfred, where he has since lived. He was married May 10, 1885, to Ellen Van Doren Simons, who survives him. He was converted in early life and loved to attend church. He is spoken of by a large circle of friends as honest, moral, tender-hearted and appreciative. Services were held in the First Alfred church Sabbath afternoon, May 31, the Memorial Day decorations being still in place, and the tribute of love was paid under the same flag under which he was made free. Services conducted by the pastor, assisted by James Dawes, the black missionary. L. C. R.

Literary Notes.

The American Antiquarian for May-June, 1902, presents the following valuable table of contents:

The Ruined Cities of Asia and America, illustrated, by Stephen D. Peet; Primitive Ceramic Art in Wisconsin, illustrated, by Publius V. Lawson; The Philippine Library, by Frederick Starr; Cultural Development of Man, by Dr. A. L. Benedict; Anthropological Notes, by A. F. Chamberlain; Archæology in Australia, by John Fraser, L.L.D., Sidney; Stone Circles in Colorado, by A. M. Swan; Origin of the Alphabet, by Arthur J. Evans; Lake Dwelling in Belgium, by Alexander F. Chamberlain; Contact Between Asia and America, by James Wickersham; Ancient Boat From the Nile, selected; The Oldest Discovered Specimens of Egyptian Jewelry; Editorial; Mythologic Art in Prehistoric and Historic Times, illustrated; The Coming Congress of Americanists; Editorial Correspondence; American Association for the Advancement of Science; International Congress of Americanists; Literary Notes; Book Reviews. 5817 Madison Avenue, Chicago, Ill.

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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.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

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 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.

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

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

PROGRAM.

FIFTH DAY—MORNING.

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

AFTERNOON.

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

EVENING.

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

SIXTH DAY—MORNING.

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

AFTERNOON.

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

EVENING.

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

SABBATH-DAY—MORNING.

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

AFTERNOON.

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

EVENING.

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

FIRST-DAY—MORNING.

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

AFTERNOON.

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

EVENING.

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

L. A. PLATTS.

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

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

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

Ashaway, R. I.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

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

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These officers, together with Rev. A. H. Lewis, D. D., Cor. Sec., Tract Society, Rev. O. U. Whitford, D. D., Cor. Sec., Missionary Society, and Rev. W. L. Burdick, Cor. Sec., Education Society, constitute the Executive Committee of the Conference.

Milton, Wis.

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