

# THE SABBATH RECORDER.

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## SUCCESS.

M. B. CLARKE.

What is success in life? Is it to heap  
Vast wealth, in gold and gems and works of art,  
To build a palace and therein to sleep,  
From the great herd of toilers far apart?  
Nay, for "uneasy lies the head that wears a crown,"  
And happiness has little share in earth's renown.

Is it to stand upon the height of power,  
Nations to rule and people to command?  
Is it to wear for one brief fleeting hour  
The laurel proffered by Fame's outstretched hand?  
Nay, many from these dizzy heights have testified  
That happiness and glory are not thus allied.

The life which gives to other lives most good,  
Within its sphere of opportunity,  
Though circumscribed, perchance misunderstood,  
Its influence and aims may sometimes be,  
That life gives proof by helpfulness and happiness,  
It has attained the measure of Divine success.



**A Happy Man.** THE book of Proverbs is rightly classed among "Wisdom Books." It is a mine of wealth touching practical wisdom which ought to be studied more carefully than it is. In the third chapter we read, "Happy the man that hath found wisdom, and the man that acquireth understanding. For the obtaining of her is better than the obtaining of silver, and better than fine gold is her product. She is more precious than pearls, and all the things thou valuest are not equal unto her." Throughout the wisdom books of the Old Testament, the knowledge of God and righteousness, and the obedience which that knowledge dictates, are represented as the highest form of wisdom, and the gaining of that wisdom as the highest happiness. The beauty and force of this comparison will be realized when the reader remembers how men are deemed happy and wise who succeed in the affairs of this world. However much successful men are sometimes condemned through envy, or for any other cause, the world deems such men wise and fortunate beyond their fellows. When we appreciate the greater value of eternal riches and the enduring nature of spiritual wealth, we can the better understand what the writer of the Proverbs meant. No one can appreciate the surpassing value of these everlasting riches who does not make the comparison from a standpoint higher than common experience. The riches of to-day must soon drop from nerveless fingers and be uncared for by the eyes which death closes. If nothing of spiritual riches remains, awaiting one's entrance into the future life, he is poorest of the poor, and it may be said of him, "He died in utter want." But, since life is only just beginning when men pass from this stage of existence into the next, and since that next stage is the only abiding one, he whom spiritual

riches are awaiting there is richest of the rich. Therefore is the proverb true, that he is happiest who in this life findeth real wisdom, and attaineth genuine understanding. Dwell upon these truths, until they become familiar to your constant thought. Hang them on the walls of your memory as choice pictures to be seen in the glory of the morning light, and studied when the shadows of evening fall around you. If to this knowledge of true wisdom you can add such of earthly attainments as will make life better for yourself, and for others, that will be well; but if nothing of earthly success or wealth or honor, as men count, should come to you, you will still be rich and wise and blessed. Here is true happiness.



**Weary?** WEARISOMENESS and exhaustion are universal experiences. Life is strenuous and complicated. Its demands are incessant, often imperative. Once in the rush of action, it is almost impossible to escape the sweeping current. Life is punctuated by sorrows and our steps are made slow because of accumulated burdens. All human experience has been thus. The writer of the fifty-fifth Psalm had learned this lesson, and equally had he learned the true source of relief. He says to you: "Cast thy burden upon the Lord, and he will sustain thee: he will never suffer the righteous to be moved." Note that it is your burden, not another's. Weariness is forgotten when new strength comes in. The starving traveler sinks under a burden comparatively light; strengthened by rest and food, he renews his journey scarcely conscious of any burden. Your Heavenly Father helps his children by giving new strength out of his own abundance, rather than by taking burdens away. This is the real thought of the Psalmist, though the figure of speech is a little changed. It may be easier for you to understand how you may seek strength from God than to understand how your burdens in life can be thrown off. We cannot leave our places in the world's work. We are tied by cords of love and bonds of duty to the places where we minister to others and to truth. We cannot put away the burdens which come as a necessary part of life's work. We must, therefore, find comfort in the fact that turning unto the Almighty Father for strength is equivalent to casting our burdens on him. Learning this, all life is made richer, and burdens that were heavy turn to wings on which we rise to more lofty and sanctified experiences.

Left  
Alone.

THE seventeenth verse of the fourth chapter of Hosea, "Ephraim is joined to idols, let him alone," is full of warning and of pathos. The translation of Rabbi Leeser gives this verse and its contexts as follows: "Ephraim is bound to idols: let him alone. Their drinking bout will come to an end; while they are so often guilty of lewdness their rulers love, prepare themselves but shame. The wind seizeth fast on them with its wings, and they shall be ashamed because of their sacrifices."

The picture was not uncommon in that day. It represents the depraved nature worship into which the children of Israel were so often led. It has had its counterpart during all the years since that time. We do not present it here as though it applied only to one class of disobedient ones, but rather to emphasize the great fact that human choices, in the wrong direction, bind men to evil courses until they are helpless victims. Since they will not then hear the calls of wisdom, God must turn away from them in sorrow. The important lesson which this truth carries is a warning against yielding, even temporarily, to any thought or act which is not in accord with the will of God. A thread which seems no more than the gossamer that spiders spin, through indulgence grows rapidly into cords which no human strength can break. When one is thus bound, and forbids the loving hand of Christ to cut the bonds, he has become like Ephraim in the text. The counterpart of this experience is true in the matter of right-doing, and corresponding results come, so far as evil and temptation are concerned. The soul which turns into the path of obedience, though in weakness and imperfectness at first, is drawn closer to right and righteousness, day by day, until the bonds of purity and love hold him to the altar of God with even greater power than the sinning man is bound to his idols. When one is thus allied to God and righteousness, the tempter is compelled to stand aside, and, at length, to say of the redeemed Ephraim, "He is bound to Jehovah, we must let him alone." Thus it is that every picture of the evil-doer has its more glorious counterpart, which portrays the results of loving obedience to Christ. Look on these pictures. Learn wisdom. Choose that which is right, thus helping to bind yourself in everlasting bonds with the Almighty and Redeeming One, against whom all evil conspires in vain, and out of whose loving grasp nothing can pluck you. Such bondage is blessed slavery.

**Drifting.**

ON another page will be found a sermon upon the "Danger of a Drifting Soul." The truths set forth in the sermon are applicable to every place and to all persons. Wherever the word Plainfield occurs, insert the name of the place in which you live, and whatever application of truth appears in the sermon, each reader should take to himself. The sermon deals with one of our common experiences and one of the most seductive and dangerous. The imperceptible drift of life often determines destiny, almost before the drifting one is conscious that he is moving. One summer morning, fully thirty years ago, the writer was a little late in filling an appointment to go off shore, fishing, from Watch Hill, Rhode Island. Reaching the wharf, he saw the friend with whom he was to have gone anchored a mile or two away. Feeling secure in his ability to reach that point, the writer pulled out in another boat. Half a mile out he was caught by the downward tide of which he did not know until then, and which gave little evidence of its presence except in the fact that his boat was sweeping steadily away from the proper course. When hands were blistered and arms were ready to collapse from overstrain, the friend whom he sought to join lifted anchor and came to his help. That was only a summer sea, but the sweeping of that tide, almost noiseless, was more than the writer could overcome. As the friend with stronger arms and better knowledge of the waters brought help, so the love of God in Christ waits to bring each drifting soul into the haven of rest. Brother Shaw's sermon is peculiarly well fitted to instruct and warn against the dangers of drifting.

**The Sabbath of Christ.**

IN connection with requests which have been sent to the various churches for club-rate subscriptions for the Sabbath of Christ, copies of the issues of June and July will be sent to each subscriber of the RECORDER, that the people may become acquainted with the new magazine and so be prepared to give liberal response to the appeal made by the publishers. If the requests thus made shall meet with a hearty response, the publishers will be able to give the magazine a wide circulation outside our own numbers, as well as to place a copy in each Seventh-day Baptist family. It is with this end in view that the call has been sent forth, and we trust that the responses made by the churches will be commensurate with the demands of the hour. This new step is in keeping with the general instruction given by the Society at the last Annual Meeting, and but for the temporary delay which has been explained in the letters to the pastors, the magazine would have been widely circulated before this time. The movement is so clearly in the line of duty and of necessity that we feel sure the publishers will receive quick and hearty responses. If churches will send their *pledges at once*, taking the time to gather funds, according to circumstances, the work of circulating the magazine will be greatly forwarded.

**The Work in Africa.**

ON another page we give to the readers of the RECORDER a statement which the officers of the S. E. and I. A. have sent to the stockholders of that Association. The RECORDER

shares in the deep regret which the officers announce concerning the apparent failure of the industrial features of the enterprise. That the officers have acted with commendable care, and with honesty of purpose, we have no doubt; and the heavy financial responsibility which they have taken as individuals is but part of the proof of the earnestness and devotion with which they have sought to serve the Master in this enterprise. It will certainly be no less than justice if every stockholder shall meet the personal obligations still outstanding, thus helping to lighten, in some degree, the burden which is now resting upon the officers of the Association. Considering all the circumstances, we do not believe that the effort which has been made will fail to bear fruit in the upbuilding of Christ's kingdom. It is hoped that the transfer of the work to the hands of the Adventists will continue the Sabbath interests already established through the efforts of the Association. We also feel that the combination of unfavorable circumstances, in this case, does not disprove the value of the industrial idea in connection with mission work.

**Change of Address.**

SEEKING a change for the benefit of his invalid wife, the editor of the RECORDER will spend several weeks at Watch Hill, Rhode Island. Correspondence designed for him especially should be addressed to that place. All other matter may be sent to the office as usual. The health of Mrs. Lewis remains about as it has been for several months, there being no improvement as to the paralysis, or her ability to speak. This information is due to our many readers whose inquiries and expressions of sympathy and regard have been abundant and comforting.

### Prayer-Meeting Column.

TOPIC FOR JUNE 27, 1902.

(Prepared by Missionary Secretary Whitford.)

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

**Topic.—The Evangelization of the World.**

**Matt. 28 : 19, 20.**

19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; 20 teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world.

**Acts 10 : 34-48.**

34 And Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: 35 but in every nation he that feareth him, and worketh righteousness, is acceptable to him. 36 The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)— 37 that saying ye yourselves know which was published throughout all Judaea, beginning from Galilee, after the baptism which John preached; 28 *even* Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. 39 And we were witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. 40 Him God raised up the third day, and gave him to be made manifest, 41 not to all the people, but unto witnesses that were chosen before of God, *even* to us, who ate and drank with him after he rose from the dead. 42 And he charged us to preach unto the people, and to testify that this is he who is ordained of God to be the Judge of the living and the dead. 43 To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Spirit fell on all them that heard the word. 45 And they of

the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. 46 For they heard them speak with tongues, and magnify God. Then answered Peter, 47 Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? 48 And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

**Luke 3 : 4-6.**

4 As it is written in the book of the words of Isaiah the prophet,

The voice of one crying in the wilderness,  
Make ye ready the way of the Lord,  
Make his paths straight.

5 Every valley shall be filled,

And every mountain and hill shall be brought low;  
And the crooked shall become straight,  
And the rough ways smooth;

6 And all flesh shall see the salvation of God.

**Rev. 11 : 15.**

15 And the seventh angel sounded; and there followed great voices in the heaven, and they said,

The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign for ever and ever.

The Great Commission of Jesus, our Saviour, is to preach the Gospel to the whole world—to those afar off as well as to those close by. Christ's atoning love and sacrifice, and his saving grace, are as wide as the human race. His salvation is full and free for all, bond or free, black or white, Jew or Gentile. There is no such division in the Bible as the Home Field and the Foreign Field. They are made by men for convenience of systematic missionary effort. The whole world is the field. There are probably 1,500,000,000 people on this earth. It is estimated that there are of this population 500,000,000 who are nominal Christians. In our own beloved land there are probably 75,000,000 people. Only about 30,000,000 are professed Christians. Only 50 per cent of the young women and 30 per cent of the young men of our land, it is estimated, that are professed Christians. These young people are the hope of the home, the church and the state. What is the relation and duty of the Christian churches and people of the United States and other lands to this mighty host of unsaved people? "Go preach the Gospel." "Ye are the light of the world." "Ye are the salt of the earth." How does God the Father and Jesus Christ the Son propose to save these millions? By two forces, the divine and human. Just as Christ was divine and human as the Saviour and Redeemer of men, so the work of salvation is theanthropic, divine and human. The divine forces are God, Jesus Christ, the Holy Spirit and the Word of God. The human forces are saved men and the Christian church with all their resources. Christ is the essential Saviour; saved men the instrumental Saviour through Christ and the Holy Spirit. Paul says in 1 Cor. 3 : 9, We are God's fellow-workers. Fellow-workers in what work? The work of salvation. Where? In all the world. What are you doing to save lost men? How many, through Christ and the Holy Spirit, have you saved? How many saved ones through your prayers, personal effort, and giving will you have as gems in your "crown of life" and "crown of glory"?

At our worst we are weaker than we think. At our best, we are stronger than we think. We have help in both directions. Let us, therefore, be humble and watchful on the one hand, and hopeful and joyful on the other.—Bishop O. P. Fitzgerald.

## THE DANGER OF A DRIFTING SOUL.

Sermon preached at Plainfield, N. J., on Sabbath, June 7, 1902, by Rev. George R. Shaw. Text: Heb. 2: 1.

The text to-day is Heb. 2: 1, and for reasons that will be evident I shall give it in the seven most important English versions, beginning with the Revised Version and passing backwards to Wicliffe's translation of 1380.

Heb. 2: 1, Revised Version.—“Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them.”

The Common or Authorized Version of 1611.—“Therefore we ought to give the more earnest heed to the things that we have heard, lest at any time we should let them slip.”

Rheims Bible of 1582.—“Therefore more abundantly ought we to observe those things which we have heard, lest perchance we run out.”

The Genevan Bible of 1557.—“Therefore we ought to diligently give heed to the things that we have heard, lest at any time we should not keep them.”

Cranmer's Translation of 1539.—“Therefore we ought to give the more heed to the things that are spoken unto us, lest at any time we perish.”

Tyndale, 1534.—“Wherefore we ought to give the more heed to the things we have heard, lest we perish.”

Wicliffe, 1380.—“Therefore more plentifully it bihoueth us to keep the things that we have herd, leest parouaventure we fleten aweie.”

It is evident from the variety of renderings of the last part of this text that the original must be either figurative or ambiguous, and in fact, it is both.

Notice again, as I repeat the clause in question, “Drift away from them” was the best light that the revisers could give. “Let them slip,” of the Common Version, may be the same meaning, but the form is quite different and the figure is the exact opposite. One says, “Letting them slip from us,” and the other, that we are “drifting away from them.” The Rheims Bible, which was the third quoted, translates the same term as “Lest we run out,” the figure being of the loss of water from a leaky vessel. We ought to be careful of what we have heard, lest it leak out, or we leak out. This reading you will find in the margin of your King James Bible. The Genevan translation, “Lest we should not keep them,” is evidently an interpretation; the difficulty of giving an accurate rendering of the Greek word is avoided by making an interpretation rather than a translation. Both Cranmer and Tyndale give an entirely different meaning when they say, “Lest we perish.” Last of all, we have the translation of Wicliffe, “Lest we flee away.” This you observe is very like the Revised Version, “Lest we drift away from them.”

The Greek word is certainly capable of several meanings. It may mean stumble or fall, hence Cranmer and Tyndale say: “Lest we perish.” It may also mean to run out of the mind, as liquid from a leaky vessel—hence to forget. It may also mean slip or flow or drift.

I do not profess to be a scholar in English, much less in Greek, and I will not venture a translation; but will suggest that the author may have had in mind something like this, which, of course, is not a translation, unless the mind and life he held closely to the words which

God has spoken, we will drift away from them and from the salvation which they promise. Thus the thought in the author's mind, and the thought which I wish you to keep in mind to-day is, “The danger of a drifting soul.” “Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them.”

Those who deliberately renounce their divine hope are very few—very few indeed; but those make shipwreck of their faith by gradually—very gradually—getting farther and farther away. These are very many.

The book of Hebrews was written to those who had heard the words of God in the call of salvation, but who were in danger of drifting away from them. I am now speaking to those who have heard the Word, who have responded to the Saviour's voice when it said, “Follow me,” but to those who, with all the church, are in danger of drifting away. The Christian who is in open conflict with evil is in little danger. With all the armor on for his defense, and with the “sword of the Spirit” in his hand, he is following the conquering leader—crowding close to Imanuel's banner. So it is that the sea of life may be very tempestuous—the waves high and the winds contrary. Storms may rage about the Christian ship, but rocks and shoals and waves have no terror when Jesus is at the helm and on the wave, and when the anchor of hope is already firmly fastened within the vale. The real danger comes when we lie down in fancied security without anchor or purpose, and drift. A drifting soul is in perpetual danger of eternal loss. How did the church become so far removed from the pure truth of New Testament Christianity? It drifted away. How do young men and women in Plainfield get from the church of Christ into the world? How do older men and women lose their hold upon God and upon his truth? By not following the injunction of the text to give careful heed to the words spoken they drift away. Did any of you ever know a man to call his wife and children about him and suggest to them that they all give up prayer; that they were too busy to take the time for family prayer; that the breakfast would get cold if they paused to say thank you to the kind Father who gave it all? Do you know a man who wrote in his diary the statement that he proposed to ignore God? On the other hand, do you know a man who is drifting away from prayer? How are the family altars broken down! Oh, Father, forgive us for drifting away from them, and help us to watch and pray, lest we enter the temptation. Men have given up the Sabbath in Plainfield. They are not within the reach of my voice; but the same influences that caused them to drift away are about you. The liability to drift is the most powerful and subtle of all dangers. Those who lie in their hammocks when they ought to be in the house of God may not know that they lie to the Holy Spirit; but they must know that they are drifting away. Those who care more for clubs than for Christ, who trample the Lord of the Sabbath under their wheels—they may not know that they are crucifying the Saviour afresh, but they ought to know that they are drifting away. Those who unconsciously are putting money and position above and before character do not know that they are putting the Lord to an open shame; but they cannot be so blind as not to see that they are drifting away. O,

neglect thou enemy of the souls of men!—thou recruiting officer of hell! wouldst thou deceive us also?

“The tide is flowing out, and we upon its bosom borne, are drifting to the sea. Drifting toward the portals of the boundless sea, past all mortal vision, to eternity. Drifting nearer, nearer to the sea of eternity.”

“The tide is flowing out, and some upon its bosom borne, are drifting to the sea. Drifting out to darkness, far from love and light; where the storms are raging into endless night. Drifting nearer, nearer to the sea of eternity.”

The sad fact of drifting away is possible, because men are not always anchored to Christ when they are brought to him. The most perplexing and heart-breaking thing that comes to an evangelist or pastor is not the knowledge that men deliberately reject the call of God to repentance, but it is that those who have come with joy to obey the words of God may be found drifting constantly farther and farther away from them.

Whenever anyone accepts Christ he ought to be made to understand that the “new birth” is the beginning of a new life of glorious struggle, and that “saving grace” must be supplemented by “keeping grace”, if we may make a distinction where there is really none. That everyone who would be kept from drifting away must be securely tied up to Jesus Christ. He must be built upon a firm foundation: must be near the source of power. How is this to be done? Next to the supernatural presence of the Holy Spirit will be the influence of Christian service. He who is doing the work of Christ will not drift. Constant, aggressive service for Christ and the church will be an anchor to the soul.

It would be folly for us to ignore the fact that we are living in the midst of powerful adverse influences with treacherous undercurrents that tend to carry us away from the Saviour. The commercial and pleasure-loving age in which we live is a very vortex of conflicting currents, whose general trend, it seems, is away from the Bible, the Sabbath and all the truth of God. But I am not preaching to the world, nor yet to the Seventh-day Baptist denomination. I am but saying to a company of my Christian friends that in view of all these things we ought to give the more earnest heed to the things spoken, lest by chance any of us drift away. We are not a drifting people—no. This is not a drifting church. From my heart I thank God to-day for the splendid “staying qualities” which you exhibit. But the importance of being on our guard is very manifest. Some are drifting, and that unconsciously, which is all the more dangerous. How important that we look often to the compass, examine the charts and communicate with the captain. The movement of the solar system through space is detected and its direction indicated by observations on distant stars taken from year to year, and from generation to generation. So it may be that our religious drift is so gradual that we cannot perceive it at all, but this fact only renders it the more dangerous. Safety lies only in having life within, for dead fish will not go up stream, and hidden rocks and shoals, very Niagaras, await the careless, drifting Christian.

The direction of this dangerous drift it is not difficult to know. It is away from spiritual life, from prayer, from the Bible, from the Sabbath, from the church, from a clean, unselfish life.

One of the most dangerous undercurrents

that we have to contend with is that subtle influence that we call worldliness. Do not misunderstand me to accuse any of being worldly. I only wish to call attention to the fact that the Lord Jesus did not pray that his disciples should be taken out of the world, but that they should be kept from the evil. We are in the world. All about us are the soul-destroying influences of evil. The struggle is not to get out of the world, but it is to keep the world out of us. Practically, the only way to keep the world out of us is by having our hearts and minds full of that which is good.

Would it not be well to take observations from time to time to see just where we are and what the direction of our course is? A sailor would not spend his whole time taking observations, and yet he would not go on long without finding his bearings. Just what direction and distance are we to-day, as individuals, I mean, from the Bible, from the Sabbath, from prayer, from the church, from Jesus Christ, and from the Eternal Father? Compare your position and distance with that of one year ago, or ten years ago. Have we drawn nearer or have we drifted away? If we should find that our position is somewhat changed, remember that the "Rock of Ages" has not drifted; that the light-house and the eternal headlands have not floated across the harbor, but that we may have become turned about when we removed our eyes from them. Take, for example, a single land-mark in Christian experience. Take the one to which reference has already been made—your attitude toward prayer. Let us hope that prayer is ever becoming more real and necessary to us. But is it so? It is not necessary to exert oneself to break the habit of prayer, for the stubborn, independent human heart will easily drift away. The exhortation of the apostle in the text is of great practical importance to us. We cannot be too watchful, for to say that we are drifting away from the teaching of these words of God is to say that we are drifting away from God and from the salvation that he offers to all.

A drifting soul is not only in great danger itself, but it imperils the life of many another voyager on the sea of life. I am told that a sailor is in especial fear of a derelict. A derelict is a deserted, old, dead hulk of some ship that has been abandoned at sea, and which is still floating about. Rocks and shoals may be mapped and indicated, so that the careful pilot may avoid them, but the master of a ship can never tell when one of these aimless wanderers will cross his path. The danger from a derelict is that its light has gone out, its signals are silenced, and that it changes its location with every change of wind and current. A drifting Christian, without light or purpose, may cause the loss of many another. May God save every one of us from this unspeakable calamity, for Jesus says of him who would cause one of the little ones who believe in him to stumble, that it were better for that one that a mill-stone were tied to his neck and that he were drowned in the depth of the sea. It may be one in your own family—wife or husband, or parent or child—or it may be a friend or neighbor, or perchance an entire stranger. The oceans that separate the continents have but few of these dreaded derelicts; but the sea of life is dotted with drifting Christians, whose light has gone out and who go on,

borne this way and that by every changing wind and current without anchor or compass or purpose. They are drifting, possibly unconsciously, farther from the cause of right and duty—farther from heaven and eternal rest—nearer and nearer to the rapids where return will no longer be possible, and to the whirl-pool where loss will be irreparable and eternal.

"Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them."

What is the meaning of the words, "The things that were heard"? The connection of the text leaves no doubt about that. The Hebrew Christians were in danger of drifting away from the simple gospel of salvation, which was spoken through the Lord and confirmed unto them by those who heard him. That from which these early Christians were in danger of drifting corresponds exactly to the Bible in its relation to us. It is the Word of God which we have heard. We are not beyond the danger of drifting from the Bible. We live in a drifting age; the church is getting away from the Bible, and we shall not escape the blighting influence. The very air we breathe is thick with disregard for the law of God. Seventh-day Baptist doctrine and the Bible stand or fall together. The Bible will stand. The Word of God faileth not. The Seventh-day Baptist denomination may or may not abide because, as individuals, we may or may not heed the injunctions of this text. The opportunities that are before this generation of Seventh-day Baptists are wonderful,—wonderful opportunities to develop the highest and best types of Christian manhood and womanhood; opportunities to bring forth and exhibit the keenest perception and the most stalwart courage. The times demand men and women who are conscientious and courageous. Young men of Plainfield, especially, will you drift—backward and downward—or will you come quickly to the help of the Lord against the mighty?

No one of us would entertain for a moment the thought of deliberately turning our backs upon the Law of God or the Book of his Word. We would not crucify again the Lord from heaven or trample upon the Sabbath of Jehovah,—sooner than that let my right hand forget her cunning, and let my tongue cleave to the roof of my mouth; and yet it is so easy to let go and drift away. The remedy for all this is to keep close to Jesus. Are any drifting in the Sabbath-school, or the Christian Endeavor Society, or the prayer-meetings, or in the home religious life? Where are the soul-winners? Will you go to-day or to-morrow, it may be, to those who are not here to-day, and taking them by the hand in love, repeat this text to them?

God is love and light and strength; and his eternal truth will triumph. Every knee shall bow and every tongue shall confess his name. There is no occasion for discouragement; but there is great need of watchfulness. Victory will certainly come to every faithful disciple. Then keep the lights and the fires burning. The Bible is our chart, heaven is our haven, hope is our anchor; Jesus the pilot and governor of our ship. Is not the reward worth all the struggle? Is not the victory well worth all the conflict? "Let us not be asleep as many, but awake to righteousness that we sin not." "Wherefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them."

"The tide is flowing out, but hark! upon its bosom borne, a voice floats o'er the sea.  
'Tis the Saviour calling to his sheltering breast;  
Come to me, ye weary; I will give you rest.  
Drifting nearer, nearer to the sea of eternity."

## NEWS OF THE WEEK.

Experiments with crude oil as fuel under large steam boilers are increasing, and reports concerning such experiments are favorable. A line of tank steamers is about to be put on between Port Arthur, Texas, and New York for the purpose of bringing fuel oil to the latter city.

President Roosevelt reviewed the cadets at West Point on the 11th of June. It was the Centennial year of the old military academy.

The time of college commencements is at hand, and several of the Eastern universities have already passed that period. Eight hundred and thirty-nine academic degrees were conferred at Columbia College on June 11. It was the 148th Annual Commencement of that institution.

Prof. Ward, of Rochester, N. Y., a well-known specialist in Natural Science, has lately examined an immense meteorite in Western Mexico. The stone weighs over fifty tons, is thirteen feet in length, and was buried in the earth by its own momentum to a depth of nearly twenty feet. Professor Ward secured specimens and says that to remove the meteorite to the coast, about seventy miles away, would cost \$50,000. Mexico has long been famous as the receiver of these strange visitors from unknown sources in the atmosphere which surrounds our earth. This one is among the largest known to the world.

Judge Samuel W. Pennypacker was nominated for the next Governor of Pennsylvania on the 11th of June.

Carroll D. Wright, United States Commissioner of Labor, has just finished his investigation concerning the causes of the strike of the anthracite coal miners. He performed this mission under the direction of President Roosevelt, and there is some ground for hope that his report may justify the government in interfering, that the strike may be ended. All ordinary efforts at settlement have failed.

The General Synod of the Reformed Church of America closed its session on the 11th of June, at Asbury Park, N. J. Strong resolutions were passed condemning the prevalent disregard for Sunday, and directing the churches "to stand firm for the enforcement of the laws against the desecration of the Sabbath."

Ambassador and Mrs. Choate, of the American Legation, London, gave a dinner during the last week, which King Edward and Queen Alexandria attended. This is said to be the first instance in which such an honor has been paid to the representative of foreign government. It was an act of courtesy toward the United States.

On the night of the 10th of June a destructive tornado swept through Southern Wisconsin and Central Illinois. It also included some points west of the Mississippi. Much damage was done and considerable loss of life ensued. The storm was attended with great electrical disturbances.

The coal strike and the consequent high price of coal is giving an impetus to movements for the use of electricity on railroads, in the place of steam. An immense business deal is about consummated, by which the Whitney Syndicate, in connection with Ganz & Co., of Budapest, Hungaria, are to increase the Stanley Electrical Manufacturing plant at Pittsfield, Mass. It is said that railroads in

the eastern part of the United States are now ready to expend \$25,000,000 in new electrical machinery. With the introduction of fuel oil in place of coal, and electricity in place of steam upon railroads, coal strikes will lose their importance and the price of coal must necessarily drop.

The beet sugar question and the Cuban reciprocity bill are having their outs and ins by way of discussion in Congress. The Isthmian Canal is being discussed by the Senate, with the prospect of an early vote, and the Irrigation Bill for Western lands is being discussed in the House of Representatives.

The loss of money from the strike of the coal miners within the last month amounts to \$25,000,000. Some acts of violence have been committed during the week, though no general riot has occurred at any one point. The soft coal miners are working.

FROM WEST VIRGINIA.  
SHOWS AND SHOWS.

Over in West Virginia there are quite a number of people who are not always suited with what they get in the way of shows. Many of us often find it very difficult to "show up" as we would like to. It is quite like a boy, anywhere, to enjoy going to see the animals, and very often like a man, to want to see for himself what his boy sees. Both boy and man like to see the elephant pass by, and will seem pleased with the fool's pranks. Sometimes there may be a little quickening of chemical action in a dyspeptic, but it depends upon a man's schooling whether he will have one kind of a show or some other. College presidents, and other professional men, and people of wealth may take in the big sights far and near, while other poor, tender-hearted people scratch around some morning for a penny to pay a tramp with a dancing monkey, glad to get any kind of a show out of the ordinary routine. We should have to cross the ocean to see ancient historic lands and cities, but we have a great variety of interesting animals in West Virginia. We find them in two classes of shows in Harrison county about this season of the year.

One class is advertised at our railroad station by a big colored poster, on which is included the old-fashioned drawing of the devil with horns, wings, and a spear-pointed tail. This picture represents him sitting upon our globe and quite fully covering it. I said to some men standing by, how frank for the managers to so plainly tell us that his Satanic Majesty is to be present at the street fair in Weston this week!

I find by the county papers that there is quite an outcry against turning the streets for a week into a kind of fake "Midway" for the greater benefit to the hotels and saloons, and the fakirs themselves, instead of the useful business men of the place. You see the business men are always anxious to draw in the people, but they are not half as wise as the noted Sam Jones, for they not only set forth worms that attract the "suckers and mullets," but they turn in the leaches, who take both the blood and the money of many a rustic who is allured by such shows. Of course a street fair, like any other, will be good or bad, according to the *menu* served up, and the servants of selfishness and sin learn the tastes of the inhabitants and find some bait with which they get bites and bag the game. What is the remedy?

Let schools and churches increase their capital and put up a better show. On the morning of June 6, extra coaches bore a happy company of students out from the year's work at the West Virginia Conference Seminary at Buchanan. These were mostly good Methodists from all over the state. They have a fine school. They pray for just what they want, then go after it. I heard a good-looking preacher with loud voice at one commencement say, "Oh Lord, give us \$50,000 right now." I suppose they soon got the change. Also, on June 6, the trains out from Clarksburg carried homeward many a happy young Baptist from Broadus Institute. Here, too, they believe in praying and going after the remittance, for by the help of rich and poor, in money and good young minds for mental molding, they too are prospering in these lively times.

Next week (June 18) there will be some trains out from Salem also, where as good a company of strong young people as sun or moon shines upon has been daily getting many important lessons. Many prayers have been answered in the past for Salem College. The prayer of faith must ever go heavenward, and good works will also go forth from the able and devoted faculty, whose good instruction shall help teach the world to know a good show from a bad one, by sending forth a show of mind force made strong and wise by the elevating power of Christian education.

M. G. S.

HAWAII OF TO-DAY.

A correspondent of the Outlook reports some facts concerning Hawaii which our readers will be glad to note and consider. That correspondent says:

"Hawaii was a revelation to me. Certainly there is no place in the world which presents so many anomalies and which so bristles with problems awaiting Christian solution.

. . . In the first place, a very large share of the wealth of Hawaii is in the hands of distinctively Christian and evangelical people. These people are actively interested in church work, are cultivated and very liberal. But Hawaii, being out of telegraphic touch with the world, its labor having for years before its admission to the United States been of the contract kind, and that, too, foreign, degraded and ignorant, seems not to have felt to any extent the inspiration of the modern social movement. As one acute observer remarked, the conditions there remind one irresistibly of the conditions prevailing in the South before the Civil War. The parallel must not be pushed or it would be entirely misleading, but it holds in part, nevertheless.

"Because of the throwing together in closest proximity, without possible outlet, of several mutually antagonistic races like the Japanese, Hawaiian, Portuguese and Chinese, whose representatives (in the case of all except the Hawaiians) are for the most part drawn from the lower classes, and also as a result of a presence in the population of most aggressive and socially powerful Christians bearing the Puritan-American stamp on the one hand, and of a large number of Americans and other Europeans of the diametrically opposed type—free lances, fortune-hunters, business men with no religious predilections, etc.—the social aggregate entirely lacks solidarity. . . . Such marked and emphasized lines of cleavage I have never

seen in any community. The problem of building out of all of these elements a true social organism presents the greatest difficulty, and yet is fraught with the intensest interest. Add to this the racial jealousy of the native Hawaiians, and you have another factor creating its own special feature of irreconciliation.

"The liquor problem is also one of great seriousness in Hawaii. Just now all previous restraints have been abandoned. Formerly something like a modification of the Minneapolis restricted district plan of saloon licensing was in vogue, but since admission to the Union the granting of licenses has been in the hands of a single officer. Governor Dole, unfortunately, appointed a most unfit man in a seeming spirit of accommodation, and this man has granted licenses with such liberality that Honolulu is crowded with saloons pushing out into all districts, especially among the laboring people, and the country parts heretofore entirely free from the liquor pest have become the prey of unscrupulous saloon men. As a consequent, the native Hawaiians are becoming debauched.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, June 8, 1902, at 2.15 P. M., President J. Frank Hubbard in the chair.

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

Visitors: H. H. Baker, Geo. L. Babcock.

Prayer was offered by Rev. L. E. Livermore.

Minutes of last meeting were read.

The Business Manager reported progress in the matter of securing terms from publishers on printing tracts in foreign languages.

The Supervisory Committee and the Committee on Distribution reported work moving as usual along the lines under their respective supervision.

Voted that the Committee on Distribution of Literature be authorized to send copies of the next issue of "The Sabbath of Christ" to the pastors of the churches to whom letters have been or may be written in regard to securing subscriptions to the publication.

The usual financial statement of the Treasurer was presented.

The Treasurer also reported correspondence with E. B. Clarke, of Unadilla Forks, noting the sale of the "Reuben D. Ayers property," and, on motion, it was voted that the Treasurer be authorized to execute a deed for the Society's interest in said property, and to affix the corporate seal of the Society to such instrument.

Correspondence was received from Rev. J. T. Davis in relation to his contemplated work on the Pacific Coast.

The report of Rev. A. P. Ashurst, for May, noted the distribution of 25,000 pages during the month.

Voted that the President and Secretaries be a Committee on Program for the Annual Session in August next.

Minutes read and approved.

Board adjourned.

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

## Missions.

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

### MISSIONARY HOUR AT THE WESTERN ASSOCIATION.

After singing a missionary hymn, prayer was offered by the Rev. D. B. Coon, of Little Genesee, N. Y., in which he invoked the divine blessing upon all the workers and the work, and tenderly remembered the bereaved parents of the lamented Peter H. Velthuysen. The conductor of the Hour outlined in a clear manner the work being done on the various mission fields, and their needs.

He was followed by the Rev. J. C. Dawes, who spoke upon Missions on the Gold Coast, West Africa. Mr. Dawes is a colored man, a native of Jamaica, educated in Atlanta, Ga., and who has labored for a number of years on the Gold Coast as a missionary, some of the time under the direction of the Southern Baptists, and some of the time as an independent missionary. While a worker in the Ogbomoso Mission at Dagos, West Africa, he accepted the Sabbath and corresponded with the Secretary of the Missionary Society, Dr. A. H. Lewis, and others. He had been at Ayan Maim and was acquainted with the Rev. Joseph Ammookos and his sons. He came to Alfred University last fall to pursue some studies and to become acquainted with our people. He is now a member of the First Alfred church.

Mr. Dawes in his address mentioned the mission in which he had labored, spoke of the religious impulse and receptive nature of the natives in Dark Africa, how easily they can be brought to the Christian religion, and also of the climate of the Gold Coast. He had been at Ayan Maim, and thought it too low and marshy to be healthy; that Salt Pond was a healthy place, and as Ayan Maim was only a little over nine miles from Salt Pond, it would be safer to locate our mission at Salt Pond and make Ayan Maim an outpost for mission work. Missionary Societies were doing so, especially the Roman Catholics and Wesleyans. Mr. Dawes closed his fine address with an earnest appeal to send the gospel to the Gold Coast.

Dr. D. H. Davis followed Mr. Dawes with an earnest address upon the China Mission. With a map he indicated where our mission is located in Shanghai, pointed out our missionary buildings, and also the location of Lieu-oo, where our Medical Mission is moved, and where Dr. Palmborg is now laboring. He stated that our church now numbers sixty-six members, and that he received eight into the church the Sabbath before he left. He showed how our schools there were furnishing native workers in the schools and in the Medical Mission, and that the Boys' Boarding School was self-supporting in its running expenses. He explained the various lines of work in a mission in China, and expressed it as his settled opinion and judgment that the Boxer movement had opened up China as never before for evangelization, and for the reception and labor of missionaries.

The Western Association, held at Nile, N. Y., was largely attended, the most so of any so far held. The Associational keynote was, "To every man his work," and it was sounded and exemplified at every session. Spiritual life and power, and the manifest presence of the Holy Spirit were felt at every

meeting, and was on the rise each day. The evenings were devoted to evangelistic services—a warm and earnest evangelistic sermon, followed by an after-meeting, which was of great power. At some of these meetings from 100 to 150 took part. The warm and soul-lifting prayers, exhortations and testimonies stirred the people, and some sought the prayers of Christians with uplifted hand, that they might come back to their Father's house, and others that they might find the saving grace of Jesus Christ!

This Association was marked as one of great spiritual power, which must, and will, be felt for a long time by all. The Friendship church outdid itself in generous and unbounded hospitality. They furnished dinners and suppers in the church parlor, and fed 650 on Sabbath-day and 450 on Sunday. Teams were provided with oats and hay. Their homes were filled for the night. The social element was pervasive, and what a good time they had in shaking hands and visiting with one another. This Association will long be remembered for its spiritual uplift and social enjoyment and sweet fellowship.

### THE COST OF REMEMBRANCE.

Dr. John Watson says that one of the strongest desires of men is to be remembered after death. So many lives pass out of remembrance that it seems to be the rule. Hence those who, for some reason or other, are justified in anticipating remembrance rightly regard such anticipations as among their richest possessions. The world is too busy nowadays, whatever it may have been in the days of Shakespeare, to give much time to remembrance. It seems to be neither the good nor the evil which men do that is remembered. The results of what they have done we use as belonging to us by right, but it is a fact that we rarely stop to think of our indebtedness to those who were but are not. It requires something out of the ordinary to cause us to remember.

Memorial Day is one of these out-of-the-ordinary events. By common consent the day has been set aside for remembering what the nation's defenders did for its defense. Addresses are made and poems are read. The veteran soldiers, who marched with those whose graves have been decorated, call to mind their common experience. For one day the patriotic citizens stop and do certain things in remembrance of those who have crossed the river a little in advance. Some may draw conclusions and some may moralize; but the large majority simply stop and remember. It is the good which the men did that is remembered. We overlook the evil for the time, and we cast around all those who wore the Union blue, the mantle of our charity. To remember the evil would be of good to none of us. For the time we seek the good and turn from the evil.

If the desire to be remembered is as strong as Dr. Watson declares, surely it is the good which we would have remembered. The use which the majority make of Memorial Day proves that the majority find pleasure in that which is good. Were it otherwise, we would rehearse the failures and not the successes of those whose graves we decorate. But we do nothing of that kind. It is the hero whom we worship. It is the heroic deed which we praise. Hence we who live in the peace of ordinary days, and who still seek to live so that we too

may be remembered, should cultivate those characteristics which belong to the hero. And the central idea of heroism is self-sacrifice. The patient mother who gives her busy life for her family is always remembered when that family gathers. Just so those whom we speak of with affection, and whom we remember with delight, are those who made our life's pathway a little smoother, our companionship a little sweeter. Time may blot out many things, but it can never erase a kind deed. It is the kind word which never dies. That is what we now pay to insure us the remembrance of those whom we soon shall leave behind.—Westerly Daily Sun.

### THE WITNESS OF UPRIGHTNESS.

When the lips utter praise, we hear what they say and know what they mean, but when our lives give praise, what do they say and what do they mean? What is the witness which uprightness bears? In the great testimony meeting of life, what do honesty, fidelity, truth and justice say?

They say, first, "Believe in man." There is plenty of experience to make one skeptical about humanity; but honest and true men revive one's faith in it. If ten righteous men could be found in it, Abraham thought Sodom ought to be spared; and almost any one can think of as many as ten in his own town. They give character to the community and to the church to which they belong. Upright men straighten one's own back and make him proud to be a man.

Such men also strengthen one's faith in God. These men learned their goodness somewhere. If from their fathers, where did their fathers gain it? If from conscience, where did their consciences come from? Lying, cheating and unfaithfulness on earth do what they can to cast doubt upon the divine character of God; but the existence of good men argues for a good God. There were some men in Christ's day so hateful that he felt constrained to deny God's responsibility for them; while the best testimony his own life could give was that "He that" saw it had "seen the Father."

In the third place, upright men declare silently, "See what man was made to be." Rabbi Hillel said the quintessence of all religions was, "Be good, my boy." Men of unswerving integrity are the best arguments for this. There is a splendid eloquence about the argument, too. The suggestion of some men's lives is, "Be smart, my boy," or "Get rich, my boy;" but how pallid the suggestion seems in the presence of a genuinely good man! With men who have made the lesser achievement one thinks he would like to be as they; but with an upright man one knows what he ought to be.

Again, justice and goodness in a man declare, "This man has been growing in grace." More spiritual prayers from a church-member may lead one to surmise the fact. Greater zeal in church work may strengthen the hope. His more careful justice, his stricter fidelity, his tenderer charity come near to proving it. There cannot easily be any mistake about them. From beginning to end the Bible puts emphasis on the witness of uprightness. The message of Deuteronomy is, "Observe and do." And our Lord gave no other proofs of love for him than keeping his commandments. . . . —Congregationalist.

## Woman's Work.

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

### UPHILL.

CHRISTINA ROSSETTI.

Does the road wind uphill all the way?

Yea, to the very end.

Will the day's journey take the whole long day?  
From morn to night, my friend.

But is there for the night a resting place?

A roof for when the slow, dark hours begin.  
May not the darkness hide it from my face?  
You cannot miss that inn.

Shall I meet other wayfarers at night?

Those who have gone before.  
Then must I knock, or call when just in sight?  
They will not keep you standing at that door.

Shall I find comfort, travel-sore and weak?

Of labor you shall find the sum.  
Will there be beds for me and all who seek?  
Yea, beds for all who come.

THE Female Guardian Society held its sixty-eighth annual meeting not long since. Some of us may recall this Society in its earlier years, when it stood almost alone as an organization of women for mission work among the poor and needy of our land. It is very satisfactory to call to mind the good accomplished during all these years, and to realize that the end is not yet. During the past year one hundred and fifty-two children have been cared for in the home, and since it was first opened over thirty-five thousand little waifs have been cared for, most of them going from there to find permanent homes elsewhere. The Society has recently built a new home in upper New York called the Woody Crest Home Building, and the friends of the home are now trying to raise funds to buy a plot of land adjoining for a play-ground for the children. The boys and girls who are cared for here are mostly of foreign parentage, principally Jews, Italians and Germans. In addition to the regular school-work done, industrial work of various kinds are taught, that the children, when they go out into the world, may be able to work with their hands as well as their heads. Miss Helen M. Gould bears the expense of the industrial classes and of all the materials used.

AN incident of unusual interest is noted in connection with the Annual Meeting of the Woman's Board of Foreign Missions of the Reformed Church of America. After the audience listened to an account of a goodly amount of work accomplished, the Treasurer reported that all bills had been paid and a balance of several hundred dollars remained in the treasury. A report like this is so uncommon that we would like to know how such a desirable state of affairs has been attained. We might be able to replenish our depleted treasuries.

### REPORT OF THE WOMAN'S AID SOCIETY

Of the Seventh-day Baptist Church of Westerly, R. I.

Our Annual Meeting was held April 8, 1902, with election of officers. Our regular meetings are held bi-weekly, from October to April. The Directresses plan work for the ladies in the afternoon. Suppers are served at 7 o'clock, which are very largely attended. Following the suppers, we have had entertainments of various kinds—music; readings by Mr. Geo. H. Utter, which are always much enjoyed: A Trip to Europe; The Singing Flowers, a Town Meeting by the Gentlemen, Aunt Jerusha's Album, and a Poverty Social. Some of the evenings have been very stormy and the traveling bad, yet it seemed to make little difference in the attendance.

Some of the ladies have taken up the study of missions, as conducted by Mrs. E. A. Whitford, and have met each Society day for an hour or more. This has proved very interesting and instructive.

We have met with a severe loss in the death of Mrs. Ellen Greenman. She was one of the charter members and was always very much interested in the business of the Society. Another member, Mrs. James Hemphill, has moved away. Six new members have been added. Our receipts for the year were \$524.64. Have paid out for benevolent work to Alfred Scholarship, \$125; missions, \$35; Tract Society, \$35; RECORDER fund, \$12; Woman's Board, \$5; Native Helpers, \$5; Dr. Palmberg, \$25; missionary pastor, \$25; S. E. and I. A., \$10; to a church beneficiary, \$12; to another, \$5. We have also presented our church with an individual communion service. Total expenditures, \$423.33.

Mrs. EDITH BURK, *Rec. Sec.*

### PSALM 1000.

To the Chief Musician, *Altascheth*, a Song of Praise in June.

1. O God, we thank Thee for everything!
2. For the Sea and its Waves, blue and green and gray, and always wonderful!
3. For the Beach and Breakers and the Spray and the White Foam on the rocks!
4. For the Blue Arch of Heaven, for the Clouds in the Sky, white and gray and purple, we thank Thee!
5. For the Green of the Grass, for the Forests in their Spring Beauty! For the Wheat and Corn and Rye and Barley, and Flax, and Red Clover and White Clover and Alfalfa, and Herd's Grass, and Blue Grass!
6. For the Pine and Spruce and Hemlocks!
7. For the Ash-trees, and Elm-trees, and Oak-trees, for Hornbeam and Tupelos!
8. For Maples and Cedars and Hackmatach and Yew!
9. For the Ferns and Mosses and Lichens, the Prince's Pine and the Barberries!
10. For the Orchards, for Apples and Pears and Cherries and Peaches and Plums and Grapes, we thank Thee!
11. For the Brown Earth turned up by the plough, for the Sun by Day and the Dews by Night, we thank Thee!
12. For the Colors that paint the Prairies!
13. For the Red Roses and the Yellow mustard, and the Blue Flags and the White Daisies and the Orange Milkweed, for Dandelions and Buttercups and Celandine and Morning Glories!
14. For the Chestnuts and Beechnuts and Walnuts and Shagbarks and Hickories!
15. For Buckeyes and Horse chestnuts and Mountain Ash and Cornel!
16. For the Flying Birds and the Barnyard Fowls, for the Peacocks and Guinea Hens, for the Silkworms and Dragon Flies, for the Butterflies in the Day and the Brown Moths at Night!
17. For the Sheep and the Lambs, for the Cows and the Oxen, for the Colts and the Horses,—for whatever runs or flies or rests happy in the shade!
18. We thank Thee for all that Thou hast made, and that Thou hast called it Good!
19. For all the glory and beauty and wonder of the World, we thank Thee!
20. We thank Thee that Thou hast placed us in the World to subdue all Things to Thy Glory.
21. And to use all Things for the good of Thy Children!
22. We thank Thee! We enter into Thy Work, and go about Thy business!—Lend a Hand.

### CHEERFUL MOTHERS MAKE GOOD SONS.

Should a mother with a "man-child" to rear, not only for time but for eternity, be a chronic fault-finder, complainer and uncheerful companion to her own son? writes Miriam Zieber in *Good House-keeping*. Does it ever occur to such a woman that perhaps as her boy nears his mother's house he feels a little pang of dread because of the gloomy spirit he knows he will find there? Maybe his heart

longs for a whole-souled cheeriness and brightness, such as some other boy's mother he knows of possesses; maybe this same heart aches for a real home life, where his own nature could the more readily expand and bloom and flower. Oh, the dark homes throughout the land, just for want of a little self-control and thoughtfulness on the part of the mothers inhabiting them!

There are dwellings where physical health, education, refinement, well-to-do circumstances, and no trouble of any importance, lack but one thing: the optimistic spirit of the mother. There is no use denying a fact which we all know: the spirit of the home follows that of the mother; if she is lively, so will her household be; if she is pessimistic, the poison will sooner or later eat its way into every member of the family, especially into the masculine portion of it. Why? Because the mother's attitude toward life influences her sons more than her daughters. A woman does not influence another woman to any great extent mentally. Neither does a man influence a woman to anything like the way she influences him. Unless through force or through love for him, woman will do pretty much as she pleases, but man is likely to be influenced at any moment by any woman, whether he loves her or not.

Think, then, of how a mother's disposition may affect a son! Yet, in the face of it, look around you and notice the greetings the mothers of sons give their offspring, those they are casting on the sea of humanity. Thousands of mothers are destroying their sons' faith in women. If men cannot find the sunshine of life in their feminine companions on the road to eternity, where are they to look for it? Not to other men, surely, for others are, like themselves, on the search for a complement to their own nature, a woman's bright, cheerful soul, ready to impart courage and comfort. When they find such a one, be she mother, sister, sweetheart or friend, they will pour out the very best of their own souls at her feet. But if the first woman they meet, the mother, be an element of ever overhanging gloom, it may mean a poisoning of the masculine physical vigor at its source.

Take care, oh mothers, lest you make your home and your very personal vicinity a sphere less pleasant than the street-corners, questionable places of amusement or the gilded, optimistic halls of sin! Remember, there are no scoldings, fault-findings and indifference there; only enticings, cheerfulness, bright faces and pleasant words.

### "DO YOU SUPPOSE?"

"Do you suppose," said Johnny, as his little cousin laid away her largest, rosier apple for a sick girl, "that God cares about such little things as we do? He is too busy taking care of the big folks to notice us much."

Winnie pointed to mamma, who had just lifted baby from his crib. "Do you think mamma is so busy with the big folks that she forgets the little ones? She thinks of baby first, 'cause he's the littlest. Surely God knows how to love as well as a mother."

A LITERARY NOTE.—Mrs. Meddergrass—Well, if I was them Boers, I'd just go without readin' before I'd do it.

Mr. Meddergrass—Do what?

"Why, the papers say they've been takin' a lot o' British magazines."—*Baltimore American*.

### THE SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.

To the Stockholders of the S. E. and I. A.

Ever since the return of Mr. Booth to America, your Directors have been trying, through interviews with him and by correspondence with Mr. Bakker, to determine the real condition of affairs at our station in Cholo and the outlook for the future. We were forced finally to the conclusion; *first* that industrial matters are completely prostrated for some years to come, so that there is no prospect of success, or even recovery, on that side of our undertaking; *second*, that to attain even a fair degree of success in the religious work would require more workers and more money than we can supply, without an industrial basis to support it.

In addition to this, Mr. Bakker was sent out as an *industrial* worker, not as a teacher or preacher, and if the industrial work were to be dropped it would be necessary to recall him and send another kind of worker at an expense of some eight hundred dollars. Meanwhile, letters from Mr. Bakker show that the people drawn to us by Mr. Booth's personality and the high wages he paid have been drifting away to other points, and are lost to us. While other missions have similar experiences, in our present condition it is a great blow to us, and when added to the fact that the Association is very heavily in debt as a result of the industrial effort, it seemed as if the work must be given up.

At this juncture, there came an offer from the Seventh-day Adventist Conference to purchase our estate and take up our work if we were willing to sell for \$4,000. They already have considerable work in Africa, maintaining one center at Natal, and had engaged Mr. Booth to return to Africa and act as pioneer for them, going out from Natal as a center. As this would eventually and inevitably, under Mr. Booth's leadership, bring them near Cholo, and so set up a kind of rivalry to our work, they were led, through Christian kindness to make this offer, though they had not intended to establish a center near that point.

The offer seemed to us a good release from a most desperate situation and we accepted it, believing that with their strong organization and ample funds, working from a center so near as Natal, they will carry on the work successfully, and that the Sabbath cause will still be upheld, though not by us. This seemed to us much better than for it to be given up utterly, as seemed inevitable, because of an indebtedness of some \$1,700, incurred by Mr. Booth, that threatened to absorb the plantation through our inability and unwillingness to incur further personal liability. Though the price paid is small compared with the cost, we believe it to be generous considering the present economic conditions in British Central Africa, and also the fact that our plantation is not essential to their plans. The spirit in which the purchase was made by the Adventist brethren is shown by the following extract from the letter of Mr. Spicer, their secretary:

"I suppose the station is known locally as the Plainfield station, and I am sure our friends will be glad to continue that name, if your society has no objection. It will be at least a pleasing memorial of the fact that the two Sabbath-keeping bodies have united in planting a standard in Nyassaland. I hope

the future of the work there will be such that yourself and your associates who have so liberally contributed in beginning the work there will always feel some degree of satisfaction in having made the venture. I am sure we shall always give full credit to you for having laid the foundation."

In this connection it may be wise to rehearse briefly the salient facts of the history of the Association.

The Directors who, from location, have been leaders in the management of the Association, undertook the work only in response to what seemed the leading of God, and after Mr. Booth had made an auspicious beginning single-handed. Our chief source of knowledge of British Central Africa was Mr. Booth, but his statements and projects seemed practical and feasible, even after discounting his figures largely, and they were supported by what we could learn elsewhere. When Mr. Booth reached British Central Africa he found the conditions totally changed from what they were when he left to come to America. This necessitated a change of plan, but with the impulsiveness that has always characterized his movements, he proceeded to act and then ask our consent. It was almost impossible to keep in touch with him, since it required four months to send a letter and get an answer, and because of the war we could telegraph only at very great expense. Having arranged for the purchase of a plantation, he immediately took possession and sent us notice, accompanied with a draft for our acceptance or refusal. It now appears that it would have been wiser to refuse to accept the draft; but his statement of the conditions and of his reasons for the purchase seemed wise to us and to all but two of the Directors, all of whom were called into the consultation, so we accepted the draft for \$10,000, borrowing much of the money to meet it and expecting the remaining \$5,000 to stand as a mortgage on the estate, as stated by Mr. Booth in his letter. The officers and directors from Plainfield and vicinity furnished \$7,500 of this loan. The coffee industry had hitherto been very prosperous, and there was a crop then forming on the trees estimated by Mr. Booth (which estimate has since been corroborated by other parties) to be worth considerably more than the mortgage, so that the action seemed reasonably safe.

But instead of placing the \$5,000 as a mortgage, as we expected, Mr. Booth, through some misunderstanding, gave a note for \$3,500, turning over the coffee crop to Mr. Werth at an estimated value of \$1,500, which note came around for payment some months later, with a brief explanation from Mr. Booth.

We were then faced with the dilemma whether to let the note go to protest or to raise money on a note at the bank, and so pay it. A protest meant the loss of the plantation and the throwing up of the whole work, and there was no way of getting any information to guide us in our decision. We finally decided it to be wise to borrow money and pay the draft, which we did by placing a note in the bank, Mrs. George H. Babcock, Wm. C. Hubbard, Wm. M. Stillman, D. E. Titsworth and H. M. Maxson endorsing the note and assuming liability for its payment. Then came the failure of the crop and the utter prostration of the industry throughout British Central Africa. On this followed the

unexpected return of Mr. Booth within a week or two after the arrival of Mr. Bakker, without sufficiently establishing him in the management of affairs and without cementing bonds of trust and dependence between him and the natives; also, the coffee, which we had supposed was sold to Mr. Werth for \$1,500, we found was taken by him subject to sale in Hamburg, and news came from the Hamburg broker that it had been sold (as we suspect unfairly) for \$500, and we found the Association still holden to Mr. Werth for \$1,000 for the purchase of the plantation.

It soon became apparent that if he returned to Africa we should find ourselves with a plantation and without a mission, since our mission people seemed adherents of Mr. Booth rather than converts to the Sabbath. We, therefore, welcomed the proposal of the Adventist Conference, and the more so because we believe that they understand the situation and will not be led into loss and disaster, as we have been.

It now remains to get Mr. Bakker home and pay the debts of the Association. Our plans were based upon the full payment of the four series of stock by the various subscribers; but there is over \$1,200 yet unpaid. The five Directors, whose names are on the note in the bank are, of course, held to its payment out of their own pockets; but they and their families have already furnished \$7,500 in loans, which they will lose, besides being among the heaviest subscribers to the stock, and it seems only simple justice that those subscribers who have not yet paid up their stock should do so at once and not still further increase the personal loss of the five Directors, who have not only acted in their behalf and borne the anxiety and burden of these years of effort, but have also personally furnished so much of the financial support. If you are in arrears, will you not kindly lift your part of the burden by remitting your dues at the earliest possible date?

It is with unspeakable regret that we confess the failure of the work which we undertook for the honor and glory of our Master, and with such high hopes. It is, perhaps, easy now to say that we should not have taken this or that step; but at the time the step was taken it seemed to our limited vision that we were following God's leading. To him alone must be left the judgment. We can only say in extenuation that the fate which has overtaken us is common in business ventures and has occurred in many mission enterprises; once before even in our own denominational history.

DAVID E. TITSWORTH, *President.*

WM. C. HUBBARD, *Secretary.*

ORRA S. ROGERS, *Treasurer.*

PLAINFIELD, N. J., June 5, 1902.

### THE POWER OF LOVE.

Do we comprehend the power of love, when it truly reigns in us; how it encircles us with an atmosphere, pervades those around us, melts down resistance, soothes excitement? A mighty love, showing itself in the eye, in the voice, in the form, what can it not accomplish? Should we not raise ourselves to this state of calm intenseness of love? No man knows the measure of his influence till this force abides in him. Christ's life was a revelation of the spiritual love which filled him. Such a love, and such a life, should be sought by us.—Channing.



## THE SABBATH CAUSE IN ENGLAND.

T. W. RICHARDSON.

## SEVENTH-DAY CHRISTIANS IN CONFERENCE.

At Exeter Hall, London, on Thursday, May 22, a series of meetings was held under the title of "Christian Sabbath-Keepers' Conference." Papers and addresses were given by Lieutenant-Colonel T. W. Richardson, President; Lady Blount, Mr. Albert Smith (Leicester), Mr. E. A. Cook, Mr. Fred Cook, Mr. J. Nicholls and Mr. S. M. Brown. Time was allowed for questions and discussion, which, with the speeches and papers, kept up a lively interest till a late hour.

The objects of the Conference were for those who keep the Saturday Sabbath to confer together as to the best means of spreading the knowledge of their principles, and to discuss the Sabbath with Christians who do not keep it.

During the evening the following resolution was proposed by Mr. H. B. Vane (Ashford): "That this meeting denounces the action of the Church of Rome in suppressing and desecrating the Sabbath (the seventh day) instituted by God, attributing her action to authority received from God through the direct influence of the Holy Spirit, and thus totally disqualifying herself for the high position she assumes." This, on being seconded, was carried by an overwhelming majority, only two voting against it.

The following ideas were expressed by the speakers: That all true Protestants accept the Bible, and the Bible only, as their religion. One hundred pounds have been offered for a Bible text that makes the First-day (Sunday) a holy day, but no one has yet produced that text. That in Matt. 12:40, Christ gives a sign to prove his Messiahship, that he would be three days and three nights in the grave. The false idea that he rose on a *morning* (Sunday) would render his sign a failure, and the whole of Christianity, therefore, of none effect; but the resurrection late on Saturday, as it is recorded by Matthew, perfectly agrees with his sign. That the only name for Saturday in many languages is "Sabbath." That when Christians try to stigmatize the Sabbath by calling it Jewish, they evidently forget that Christ was Jewish, and the Bible and salvation are Jewish. Some call it a "yoke of bondage," but how inconsistently, for the Sabbath is a day of rest, or freedom from the burdens of the week. The "change of the Sabbath" from Saturday to Sunday was made by the Church of Rome, and to keep Sunday is to acknowledge Rome's authority. But the "Venerable day of the Sun" did not originate with Rome or with Christ's resurrection, but came from wicked Babylon. The difficulty of Sabbath-keeping should be met boldly and in faith. When the children of Israel came to the Red Sea God said, "wherefore criest thou unto me? speak unto the children of Israel that they go forward," and when they came to the water's edge the sea became dry land. One of the speakers recently attended a funeral, and in the graveyard stumbled over something under his feet; it proved to be the Tables of the Law, which had been taken down to make place for a reredos. Thus the church tramples God's law under foot. To the obedient Christian, the law of God is a delight, not a burden. "This is the love of God that we keep his commandments." A

friend once said to the speaker: "When you talk so much about the law I feel a rising here." (Tapping his breast.) "Ah! my friend, the Bible explains this and tells you why; read Rom. 8:7."

Though it may not be generally known, there are thousands of earnest Christians who observe the Seventh-day Sabbath, and work on Sunday. In England there are three distinct denominations of Saturday-keeping Christians. One church in London is over 280 years old.

This report has been sent to a large number of papers in England.

31 CLARENCE ROAD, Wood Green, N., London, England.

## ONLY A BROKEN KNIFE-POINT.

The Rev. John McNeill uses this striking illustration:

A ship was once wrecked on the Irish coast. The captain was a careful one. Nor had the weather been of so severe a kind as to explain the wide distance to which the vessel had swerved from her proper course.

The ship went down, but so much of interest attached to the disaster that a diving-bell was sunk. Among other portions of the vessel that were examined was the compass that was swung on deck, and inside the compass-box was detected a bit of steel, which appeared to be the small point of a pocket-knife blade.

It appeared that the day before the wreck a sailor had been set cleaning the compass, had used his pocket-knife in the process, and had unconsciously broken off the point, and left it remaining in the box.

That bit of knife-blade exerted its influence on the compass, and to a degree that deflected the needle from its proper vent and vitiated it as an index of the ship's direction. That bit of knife-blade wrecked the vessel.

Even one trifling sin, as small as a broken knife-point, as it were, is able to divert a soul on to the rocks of perdition.

## DON'T GATHER THORNS.

A day's work is all that has to be done in a day. This is true whether the work be done wisely or be done foolishly. This thought should be a source of encouragement to us when we seem to have more good work to do than we have time for. Only a day's work is called for in a day, and that much we ought to be willing and able to do. And the same thought ought to restrain us from throwing away the hours of even one day foolishly. Are we working wisely, or foolishly, in our daily occupation? That is worth our serious thought. Jeremy Taylor says of the unwise, "How many people are busy gathering together a handful of thorns to sit upon!" Have none of us ever spent our time in that way? The Apostle Paul suggests to Timothy the study of the Holy Scriptures as an aid to wise action, because they "are able to make thee wise unto salvation through faith which is in Christ Jesus." We have our choice between folly and wisdom to-day, and every day.—S. S. Times.

GRACE is of a growing nature. In the way to Zion they go from strength to strength.—Thomas Boston.

SOME nameless influence goes out from your least conscious hours that alters and shapes in its little measure every man, woman or child that you ever knew.—Bishop Huntingdon.

## THE CENTRAL ASSOCIATION.

The late session of the Central Association at West Edmeston was marked by some features of special excellence. The preparations in the house of worship and for entertaining the delegates were appropriate and very pleasing. The attendance, though small from a distance, was very large from the Brookfield churches, and the devotions, sermons, addresses and papers were unusually interesting and helpful.

The presence of so many denominational representatives, and especially of Rev. D. H. Davis from China, gave added interest to the meetings. And all these helped to make the session both excellent and blessed.

L. R. S.

## A COPPER PICKAX FOUND.

An extremely interesting relic of bygone ages has just been dug up on the shore of Lake Gogebic, Northern Michigan, by A. C. Hargraves, of that locality. It is a pickax of tempered copper that had apparently been used in prehistoric times by people dwelling along the lake. The metallic part of the pick is twenty-three inches long and about half an inch thick. It tapers to a point at either end, and is as finely tempered as a piece of tool steel. At the center is a place where the tool was bound by thongs to a handle of wood. It is so hard that a steel file makes no impression on the copper. The art of tempering the red metal is unknown at the present day. Occasionally tempered copper knives have been dug up in this region, but this is the largest tool ever found.—Signs of the Times.

## BENGAL TIGERS.

The man-eater is usually an older tiger, whose strength is failing and whose teeth have partly lost their sharpness. Such a beast finds it easier to lurk in the vicinity of settlements and to pick up an occasional man, woman, or child than to run down wild cattle.

The largest, fiercest, and most brightly-colored tigers are found in the Province of Bengal, near the mouths of the Ganges River, and not far from Calcutta. A full-grown Bengal tiger sometimes measures ten feet from nose to tip of tail. Such a monster makes no more account of springing upon a man than a cat does of seizing a mouse. He surpasses the lion in strength and ferocity, and has no rival among beasts of prey except the grizzly bear and the recently-discovered giant bear of Alaska.—St. Nicholas.

## SUPERSTITION HARD TO KILL.

For more than a millennium England has been a Christian nation, yet in the museum at Oxford we see images, bristling with rusty nails and needles, which demonstrate the late survival of a belief in sympathetic magic in the rural communities whence these objects came. Within the university itself I secured a desiccated specimen of a familiar vegetable which an officer of one of the colleges had carried for years as a preventive of rheumatism! Neither centuries of enlightenment nor the revolutionary changes of this progressive age have exterminated such beliefs. They even adapt themselves to the new conditions, as in the case of the lady living within the shadow of the walls of Harvard University, who maintains that carbons from arc lamps are a sure preventive of neuralgia!

## Young People's Work.

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

### A Young People's Association.

The Western Association at Nile, N. Y., may fairly be called a Young People's Association. It may be so characterized, not only because there were large numbers of young people present, but also because the executive officers, who made the program, were of the younger generation, and because a large majority of those taking part were Christian Endeavorers. Some of these Endeavorers, it must be confessed, had bald spots on their heads, and some of their hairs had been touched by the frost; but they were young people just the same, and their spirit was that of the new era. Two of the delegates from sister Associations were either under or just past thirty; and the other two are members of the local Young Peoples Societies.

### Advice From the Veterans.

But was not about three-quarters of an hour given to the veterans? Yes, but they talked to "their younger brothers in the service." This was an intensely interesting session. It was led by the senior pastor of the Association, Elder Stephen Burdick. (I like that name elder for the fathers of the ministry.) There were also addresses by Elder Jared Kenyon, Elder B. F. Rogers and Secretary Whitford. We hope to have all these in the RECORDER in due time.

### How to Fight the Saloon.

This was admirably handled by fiery speakers, presenting the different phases of the question. Interest was at a high pitch throughout the discussion of this very practical subject, and every speech was cheered. What more appropriate place can there be in which to join forces against the saloon than the church? Let us discuss these themes freely; but let there be no impregnating of motives or malignant personal thrusts. Any man who indulges in them is "out of order." Let the gavel fall at once. Well, this discussion passed off without a ripple of bitterness. You will find the speeches in this department in time.

### Methods of Young People's Work.

The Laymen's Hour, as well as the Young People's Hour, belonged distinctly to the young people. Some very interesting suggestions were made in the Young People's Hour which involve too much to be taken up this week. Our Endeavorers are awakening to the possibilities of our work, and the time is ripe for forward movements.

### Bible Training Class.

Besides the Veteran's Hour and the Anti-Saloon Hour, there were two other new features in the Association program. One of these was the morning class for Bible study. We have space to speak of only one of these classes, that led by Walter Greene. Suggestive outlines of study had been passed round in advance, of which we append a sample below, the one which was handed to your Editor. The plan was to lead each student to investigate for himself the passages in the chapter of Luke assigned him, bearing on the prayer-life of Jesus. Each one was expected to bring a Bible, and the purpose of the con-

ductor was simply to gather up and classify, by the help of the class, the material which they themselves had gathered. We hope Brother Greene will write an article describing this method of study more fully. There were about forty present each morning at the beginning of the hour for study, and double that number before the hour closed. All the morning studies were deeply interesting.

BIBLE TRAINING CLASS, SUNDAY, JUNE 8, 9.15 A. M.  
Luke, Chapter 23.

Please make yourself thoroughly familiar with the chapter mentioned above, and come prepared to answer all the following questions in so far as they relate to this chapter.

The Gospel of Luke is particularly full of instruction regarding prayer. You cannot study the whole book in the time allotted, but you can get a good knowledge of this one chapter.

Topic—The Prayer-Life of Jesus.

1. Make a list of all the occasions on which Jesus is said to have prayed.
2. For what and for whom did Jesus pray?
3. What instructions did Jesus give his disciples concerning prayer; its form, its objects, its conditions, its results? etc.
4. Before what important events did Jesus pray?
5. Was prayer an important part of Jesus' life?

### Evangelistic Evenings.

The most notable feature of the Association, that in which the hopes of the Executive Committee were most wrapped, was the revival for which we planned and prayed. Every evening was given up to an evangelistic service, lasting about two hours. The sermons were strong and tender, and the after-meetings brought many answers to prayer. Of all the sermons, none were more direct and tender in their appeal to the heart than that of the Dean of the Theological Seminary on Sabbath morning. A theology out of which a sermon like that springs is the need of this generation. At least a half-dozen people made a start in the meetings, bringing joy to many hearts. The interest was so deep and tender on the closing night that Pastor Burdick asked Pastor Peterson to remain a few days longer and preach. Glorious news comes from the one meeting which has been since held. There have been several clear and strong conversions, and Nile is praising God.

### What are Associations For?

Many valuable ends are to be served; but high above them all stands the deepening of spiritual life and the winning of souls. This Association will be a land-mark to many present who were already members of the church; for it has led them into more active service. There was not a little personal work done during the four days. The house was systematically divided up in the evening and assigned to experienced workers. This fact, together with personal conversations in the homes, and under the shadow of the church, had much to do with the splendid results which were gained. Do we not notice in the program of all our Associations a growing evangelistic note? The South-Eastern and Central ended in revivals. The North-Western provides sermons on three evenings by men whose names are a guarantee of the spiritual tone of the meetings. The other evening is given to the discussion of evangelistic work.

### The General Conference.

May we not make similar plans and prayers for our General Conference? I believe that

satisfactory results could be gained by holding part at least of the evening evangelistic services in one big meeting. It might prove best to have some of the evening sessions divided into sections, and each one be a revival service. For myself I would wish to see every evening of Conference so used. It would bring such an uplift, such a wave of spiritual power to the local church and to those in attendance as we have not seen in recent years.

### NATHAN BABCOCK.

Nathan Babcock, son of Oliver and Phoebe Babcock, was born at Potter Hill, R. I., on Nov. 19, 1824, the eldest of eleven children. He early learned the lesson of helpfulness to others, a lesson which was never forgotten and which he exemplified in a marked degree during a long and useful life. At the age of seventeen he was baptized and united with the first Seventh-day Baptist church of Hopkinton, retaining his membership with that church to the end, although most of his life was spent elsewhere. But the church of his boyhood, like the home of his youth, was dear to his heart, and he always contributed to its support, though meeting with and contributing to the church in Westerly for upwards of forty years.

When only eighteen years of age he went to Warwick, R. I., to learn the trade of a machinist in the shop of the late Thomas Lamphear, and for thirteen years was employed there in the capacity of apprentice, journeyman, or sub-contractor.

In 1855 he entered into a partnership with the late Calvin B. Cottrell, under the firm name of Cottrell & Babcock, and in July of that year removed to Pawcatuck, Connecticut, where the firm began building textile machinery. Later on they took up the manufacture of power printing presses, in which line of business Mr. Babcock has, with one brief interval, been ever since engaged. The business had grown to large proportions, giving employment to 200 men, when, in 1880, Mr. Babcock sold his interest to his partner and retired from the business.

Two years later he organized the Babcock Printing Press Manufacturing Company, of New London, Conn., which is now one of the most prominent manufacturers of printing machinery in America. He was secretary and treasurer of the company, and went regularly to business until within a few days of his death, never losing his grip upon affairs or wavering from a clear and quick judgment of business questions which were constantly brought before him.

In his early manhood he was a Whig, becoming a Republican at the organization of that party, but later as a Prohibitionist he exercised a powerful influence in the cause of temperance, which was very dear to his heart, and for which he never considered any sacrifice too great. He was honored by being made candidate for Lieutenant Governor of his state upon the Prohibition ticket for a number of years. Was a member of the state committee of that party, and in his own town did valiant service in the cause of no license.

Active in local school matters, he was largely instrumental in raising the standard of the schools in his district, and in the building of large and commodious school-houses. Every Christmas for years he regularly sent a gift to every scholar in the school, and each member of every graduating class has received

some appropriate gift from his hand. One of the most beautiful floral pieces, sent to be placed upon his bier, was from the teachers and scholars of the school for which he had worked so faithfully—a touching mark of appreciation for his many years of service. For seven years he taught a class of boys in a Loyal Temperance Legion, many of whom are a credit to his great-heartedness and an honor to the community. In this connection he organized an anti-tobacco league among the boys of his class, which met regularly at his home for a long period, and the scientific teaching given them has resulted in keeping many young men from ever taking up the use of tobacco.

Believing in the equality of the sexes, he never lost an opportunity to record himself upon the side of woman suffrage, and when school suffrage was given to the women of his town, his horses were busy on election days to carry women voters to and from the polls. A friend and counsellor to the widow and fatherless, Mr. Babcock will be long remembered; and when Thanksgiving and Christmas days again come, many such will miss his generous gifts, which never failed upon those occasions.

In 1847 Mr. Babcock married Phoebe W., daughter of Ray and Esther Johnson, of Warwick, R. I., who preceded him to the farther shore eleven years. They had two daughters, one of whom, Miss Hannah A. Babcock, survives him. He is also survived by two brothers, Daniel Babcock of Phoenix, R. I., Stephen Babcock of New York City, and three sisters, Dr. Lucy A. Babcock of Alfred, N. Y., Dr. P. J. B. Wait of New York City, and Mrs. J. M. B. Ambler of Chatham, N. Y.

#### BELL-FOUNDING.

Like most other arts and crafts, bell-founding was for some centuries almost exclusively confined to the monks. St. Dunstan was a skillful workman, and was said by Ingulphus to have given bells to the Western churches. Later on, when a regular trade had been established, some bell-founders wandered from place to place; but the majority settled in large towns, principally London, Gloucester, Salisbury, Norwich, Bury St. Edmunds, and Colchester. It was long a fixed idea that silver mixed with the bell metal improved the tone; but this is now considered incorrect. The "Acton Nightingale" and "Silver Bell"—two singularly sweet bells at St. John's College, Cambridge—are said to have a mixture of silver; but, if true, this is not believed by competent authorities to be the cause of their beautiful tone. This idea led to the story of the monk Tandio concealing the silver given him by Charlemagne and casting the bell in the Monastery of St. Paul of inferior metal, whereupon he was struck by the clapper and killed. In the ninth century bells were made in France of iron; they have been cast in steel, and the tone has been found nearly equal in fineness to that of bell metal, but, having less vibration, was deficient in length; and thick glass bells have been made which give a beautiful sound, but are too brittle to long withstand the strokes of the clapper.—The Gentleman's Magazine.

"CHARITY should begin at home, but it should not stay there." "Life is service. Service is a part of life; it is the only real human life, and from Christ's own existence we see the great example of it."—Phillips Brooks.

## Children's Page.

### A SPRING SONG.

DORA MAYNARD BAKER.

Two tiny seeds lay close together in Mother Earth fast asleep. One beautiful May morning when the sun was shining brightly and the birds were singing their sweetest songs, a little golden-haired child put them there, and before covering them with earth whispered in her baby way: "Now you must be sure and grow quickly, so I can know what you are," then covered them and went away; but every evening she would come to water the earth above the seeds and look anxiously to see if they had come up.

Meanwhile the two little seeds lay in the dark house. One seed was a little larger than the other, and it would tell wonderful tales to the little one, who would often ask, "Why are we here; are we always going to lie here and see and do nothing?" But the larger seed would tell her to wait awhile; that some day something very wonderful was going to happen to both of them.

At last one day the little seed thought the other seed looked very funny and very fat; but the larger one laughed and said: "This will happen to you, too, some day." Sure enough, in a little while after the little seed began to swell and feel very uncomfortable and much frightened, but the other seed that was sending up tender green shoots said: "That is all right; very soon your sides will burst as mine did, and you, too, will send up little shoots, and together we will push ourselves up through the ground and see what the beautiful world is like.

The little seed felt better then, and thought it would like very much to go up into the world, and when its sides did burst it felt happy instead of frightened, for it did not hurt at all.

So these two little sister seeds, as they liked to call each other, grew and grew, until at last the earth above their heads cracked open and they knew that they were really in the world. The sun was hot and they felt very thirsty, and it seemed a long time before a little shower, like rain, pattered on their heads, and a little voice cried: "Oh, mamma, I see two little heads," and they heard a great many other voices, but they could not understand.

The big sister, which the little seed called the larger one, grew quite fast, and began to put out leaves, so that it looked quite tall and stately. This troubled the little sister, who did not seem to grow very fast, but the big sister told her not to feel badly, that some plants were meant to be tall and others were meant to be small, but that they could be just as happy and useful whether they were short or tall.

That night, when the little child came to water them, she gave them each a name; can you guess what she called the big sister? You never can, so I will tell you; it was Poppy, and the little sister she called Forget-me-not."

Through the long summer days the Poppy and Forget-me-not grew side by side and were very happy, for the birds would perch on a little bush near them and sing so many pretty songs; and the bees would buzz around them seeking for honey; and the butterflies came for nectar, and not finding any would fly away disappointed; but this did

not happen many times, for at last, right on the top of the poppy plant there came a tiny bud, which grew day by day, until there burst forth, in all its splendor, a gorgeous red poppy flower.

How grand the little plant felt, and how proudly it held up its head and nodded to the other flowers about it; but most of all to little Forget-me-not, who also had some little buds, but when these opened, instead of being a big red flower, they were tiny blue ones with yellow centers and pink buds. The poppy bent over and whispered that the blue was just the color of the little child's eyes, which made the flower feel very happy, for it loved the little child who cared for it so tenderly.

Still, for some reason, Forget-me-not was very restless; she felt so small and weak beside the big Poppy. When she complained one day that the bees went more often to her big sister, Poppy, the Poppy comforted her by saying that it was because her color was so brilliant that it attracted them, and besides, she said: "I notice that the butterflies and the insects love to go to you, and I am sure the birds sing their sweetest songs for you because you are so sweet;" but the Forget-me-not only shook her head in the breeze and said nothing.

The next day was very hot, and the flowers were so thirsty that they hung their heads and tried to wait patiently for the little golden-haired child to come and water them; and when she did come she bent over them and whispered: "Do you know why I love you so, Poppy? I think it is because you are so tall and straight, and have such a big red flower—just the color of my dolly's new dress. And do you know why I love you so, little Forget-me-not? It is because you are so sweet and small, and have such cunning, pretty blue flowers, just the color of my eyes, mamma says—but do you know, I love you both?"

Then the proud Poppy bowed its head until it touched the little Forget-me-not, and they kissed each other good-night.—Child Garden.

### A TALE OF TOWELS.

AGNES E. WILSON.

When the firm of Milburn & Colfax, dealers in dry goods and notions, wound up the business in which they had for many years served the public of the little city of Redfields, Delmar Bennett, their youngest and shrewdest clerk, saw his way clear to a little shop of his own, where he hoped to do business upon the principles which had made Milburn & Colfax's the most popular store of the little city.

These principles were well known to every clerk who had ever found employment at Milburn & Colfax's.

"If it is bought at Milburn & Colfax's, it is right," their advertisement said. "If it isn't right, Milburn & Colfax stand to make it right."

They had not only said it, but they had done it. A long career of unblemished integrity, unsullied honor, had won them the undisputed trust of their patrons. No goods had ever been misrepresented; no flaw had ever been concealed; no inferior goods had ever been offered to the public. What was sold at Milburn's had always been the best of its kind.

Delmar Bennett had been under the instruction, not only of the practice, but of the precept, of his employer, during the year when the business was being closed. Mr.

Milburn, knowing his plan of setting up an establishment of his own, had allowed his favorite clerk every opportunity possible to understand the business to the bottom, and had added to these opportunities many chapters recounted from his own experience.

"You musn't think it is going to be always easy," the old merchant said, in one of their evening talks. "You will understand better what I mean when it comes to the test of what is before you. I know you mean to build your success on the solid rock of business honor. It is the only way. I don't mean that honesty is the best policy in the little, sordid sense of that saying. I think it is, in the long run; but what I mean is that there is something better than financial gains, and that is self-respect, and something worth more to you than reputation, and that is character. I want to say to you that I know that it is possible to live up to the highest standard of honor, although it requires constant watchfulness, both of yourself and of others."

A moment's silence fell. Then the old merchant continued.

"It is hard because you will find that men who scorn to take a lie upon their lips will many of them not hesitate to put one into their actions, and you will be tempted to follow their example. You will discover that it is sometimes possible to retain the respect of others even while you forfeit your respect for yourself; and this course will present itself to you on occasion so advantageously that it will make you hesitate. I remember how keenly these temptations appealed to me when Milburn's was a little store on a side street, where sales were small and profits microscopic. I made a good many mistakes and a good many failures, and the memory of them makes me say to you that if you will remember, when these things come up, that the way to real satisfaction in life is to live up to the highest standard you can set for yourself, you can safely leave the profits to take care of themselves."

His employer's words, which fitted so exactly with what his own life had always been, made a deep impression upon Delmar Bennett. And yet, when it was all over, and Milburn & Colfax's was only a memory in the town which it had served so long, when the bright new sign of Delmar Bennett was put up over the spick-and-span shop over which he presided in person, he found himself inclined to smile a little over the earnestness of his old employer's warning.

For Delmar Bennett was not finding things hard at all. He had put in a stock limited to the lines with which he was familiar, and had taken care that everything should be thoroughly good of its kind.

He had found the public appreciative. He had already found it safe to experiment with some new lines of goods which he had not at first carried. The wholesale houses had given him favorable terms, and sometimes special privileges. The young merchant told himself that times had changed since his employer had carved out his first success. It was not hard to keep up to his standard when everybody was so encouraging.

Perhaps because he had cherished this belief during the first months of his venture he did not recognize temptation when it came. A traveling man who had shown him many favors was in his shop after the closing hour.

"I tell you, you aren't running this thing right," the traveling man began in a tone of friendly expostulation. "I've traveled for a little of everything in my day, and I know something about it. Take your knitting-silk, for instance. There isn't one woman in twenty knows the difference between the different makes. They all retail for the same price; yet you choose the make which costs you most at wholesale."

"I know the difference if my customers don't. This is the smoothest and best-finished silk."

"Maybe it is, but not many know it. Why don't you keep both kinds? Then, if they expressed no preference, sell them the kind which costs you least."

"Then there's your velvet ribbons," Travis went on. "Just before you closed a woman left the store because she couldn't get the cheap ribbon here. When people want that kind of goods you ought to be ready to sell them to them."

"That cheap velvet ribbon doesn't give satisfaction," Delmar defended himself. "It hasn't any salvage, and it frazzles out in no time at all."

"I don't doubt it. But that was the kind she wanted, and the kind she bought somewhere else. And the per cent of profit is much higher on that class of goods, as you know very well."

"Come, Travis," Delmar said, at last, as the traveling man multiplied instances, "what do you want to sell me? Have you some seconds that you want to unload on me?"

The traveling man laughed.

"Well, not exactly. I'd like to put in a line of towels for you that only an expert could tell from those you are handling, and which would allow you three times as much profit."

"Three times naught is naught. There isn't any profit on those towels. I've just put in my linens, and I want everybody to know that I have them."

"Put in a line of my goods; and your customers will never know the difference, and you will have thirty per cent profit, besides."

"And the wearing qualities?"

"You don't have to worry about that. Anyway, they are all right. New process, you know; looks like pure linen; wearing qualities not impaired in the process of manufacture."

"The wearing qualities of the cotton?"

Travis laughed again.

"Let me show you my samples," he said, skillfully dodging the question.

The result was one which Delmar himself could not have foreseen. Travis went away with a "hurry-up" order for the cheaper grade of goods which he had pressed upon the young merchant.

Once out of the presence of the traveling man, Delmar found time to reflect upon the order, and his reflections did not make him comfortable. Tell himself as persistently as he might that he was meditating nothing dishonorable, he could not help feeling that he had lowered his standard. Even the words of appreciation and praise that had seemed so pleasant before became gall and wormwood to him. And it seemed as if his customers were every one determined to talk to him about towels!

"It's such a pleasure to Milburn & Colfax's

old customers to be served in Milburn & Colfax's old way," one lady said, as he rolled up her purchase of linen. "We are all hoping you will enlarge your business rapidly, Mr. Bennett."

"That is kind," Delmar forced himself to say. For the first time the thought of his old employer was an unpleasant one. Had Mr. Milburn meant towels? he wondered.

"No, it is pure selfishness," the lady replied. "Our concern for your success isn't a bit disinterested, I assure you."

"That is the highest compliment yet," he made answer.

But the lady wondered at his preoccupied air, and went away wondering whether, after all, Delmar Bennett was not over-young for the responsibilities of such a situation.

"These are all linen, aren't they, Delmar?" queried an old friend who had known him from his boyhood, an hour or two later, as she fingered the towels. "It seems to me linen nowadays isn't what it used to be. I suppose that is a sign that I am growing old. But they have discovered so many ways of making one thing look like another that one has to be an expert not to be deceived."

"You'll find that these will give you satisfaction, I'm sure, Mrs. Reynolds."

He paused to think how glad he was that he could still say that. When that new line was in—well, he would not think of that. Of course, he did not mean to say that they were linen, but, perhaps, not many would ask.

It was only a day or two until the new goods came. He was in no haste to get them out of their boxes. Time enough to put them on the market when the others were gone. That would not be long now. He wondered dully whether nearly all who wanted towels had not already supplied themselves. It seemed to him that he had sold nothing but towels for a week.

He went forward to wait on a customer, another old friend.

"Some towels like those Mrs. McDonald got here," she said, with the easy familiarity of long acquaintance. "You have them still in stock?"

"Only a few left now," Delmar replied. "They are beauties, I think, and a real bargain."

"I agree with you. Do you know, Delmar, we are all saying how nice it is to have a place where we can buy with confidence that things are all right? We say as we used to of Milburn's, 'If you bought it at Bennett's it is right.'"

"At least, if you buy it at Bennett's, Bennett means to have it right," Delmar replied. And then the hot blood surged over his face. Was it true? He thought of those odious towels.

His shop was left to the care of his assistant for a half-hour after that. Alone, in the little back room which served as a store-room, Delmar Bennett faced anew the question. Possibly he might sell these towels without forfeiting the good opinion of others. But his good opinion of himself was gone, and there was only one way to regain it.

"Somebody says something about the foolishness of a 'purchase of repentance,'" he said to himself, grimly. "I think I have been laying out money in that kind of a bargain."

"Are we going to get that new lot of towels out right away?" queried the assistant, looking in upon him.

"The new lot isn't going on sale," he said, with a promptness which surprised himself. "The general public will have to do without towels for a day or two, or get them somewhere else."

He went forward into the shop. "Take down all those cards announcing the linen sale," he directed. "We'll make the run on ribbon the rest of this week. Those new towels aren't good enough for my trade."

"I don't believe he ever looked at them," murmured the assistant as he made the changes ordered. He was still more surprised when the goods were neither sold nor returned. He never knew that in his own mind his employer had labeled the case, "A Purchase of Repentance," and kept it as a reminder of a standard which, for a little while, he had forgotten.—C. E. World.

#### WESTERN ASSOCIATION.

GEORGE W. HILLS.

The Western Seventh-day Baptist Association convened with the church at Nile, N. Y., June 5-8. Good weather, pleasant faces, generous hospitality and a cordial reception greeted us.

Although the Nile church has not sent out as many of its members into the ministry as some other churches, yet we are told that it has furnished more ministers' wives than any other church in the denomination, in which fact it may justly take much satisfaction, for these sisters have proven able helpers and shown great loyalty to the work of the Lord, as they are scattered from Rhode Island to China.

The keynote of the Association was, "To every man his work." Mark 13: 34. This was not only a motto, but also a working principle, for the greatest number of people took part on the program of the Association it has ever been your correspondent's privilege to witness in such a meeting.

Earnest sermons were preached by B. F. Rogers, A. C. Davis, Geo. W. Hills, A. E. Main, A. J. C. Bond, D. B. Coon and F. E. Peterson.

The Missionary Society was represented by Secretary O. U. Whitford; the Education Society, by Dr. A. E. Main; the Tract Society, by Geo. W. Hills. The Woman's Hour was conducted by Miss Agnes Rogers; the Young Peoples' Hour, by H. E. Davis; the Layman's Hour, by Eugene Hyde; the Junior Endeavor Hour, by Miss Mae Dixon. The Sabbath-school work had its hour; also the veterans in the work. A symposium on Methods for Fighting the Saloons, by five speakers, had its place on the program. A Bible Training Class was conducted in the morning services by Dr. Main, Geo. W. Hills and W. I. Greene.

The evening services were exclusively evangelistic, which proved a great blessing to the large congregations present. They were seasons of great spiritual uplift, in which many were brought nearer to God and caught new glimpses of heaven, and some came inquiring the way of the Cross.

An address by J. L. Gamble on "The Educational Value of Denominational History," was worthy of special mention and is soon to appear in the SABBATH RECORDER.

In this Association, as in the Central and

Eastern, a due and touching Memorial Service was conducted in memory of the fallen hero—President Whitford, of Milton College. Loving tribute was paid to his memory by some of his students present, viz., Pastors Wm. D. Burdick, D. B. Coon, F. E. Peterson and L. C. Randolph.

Our greatly beloved Brother, D. H. Davis, of Shanghai, China, was present, as he also was at the Central Association, which, with his earnest manner of bearing his part in places assigned him on the program, added greatly to the value and enjoyment of the meetings. He gave very interesting recitals of events, and descriptions of people, places, and the work in our far-away missionary labors:

Also our African Brother, J. C. Dawes, a native of Jamaica, British West Indies. He was a non-commissioned officer in a British colored regiment on duty in West Africa when he came to feel it a duty to preach the gospel to the Africans. During the time thus engaged he came to accept the Sabbath from studying the Bible. At the time he did not know of any people of Sabbath-keepers. Early in the present year he came to Alfred and entered the University. His plan is to take a medical course and return to Africa to labor. He is well educated and a good speaker. He received the greater part of his education at Atlanta, Ga., and comes highly recommended. We prophesy for him a useful future. He is a very devoted man.

NILE, N. Y., June 9, 1902.

#### A USEFUL AMERICAN PLANT.

The sunflower, although it originated in this country, in the region of the great plains, is not used so extensively here as in some other countries, especially Russia. It is a long time since the plant first delighted the eyes of Europeans, being then cultivated in the gardens of Madrid. The early Spanish explorers had found it in this country and taken it home with them. The plant was utilized by the American Indians long before the days of Columbus. When Champlain visited the Georgian Bay in 1615 he found the natives growing it and using the oil for their hair. It was raised chiefly for the food afforded by the seeds.

In Russia at the present day the seeds are eaten in immense quantities, raw or roasted, as peanuts are in America, and the oil obtained by pressing the seeds is an important article of diet. The frequent religious fast days in that country restrict the use of meat and lead to a large consumption of vegetable oil; and the manufacture of sunflower oil has consequently grown to considerable dimensions. The best seeds yield an oil which compares favorably with olive oil for table purposes.

Even the upper classes in Russia eat the seeds, the larger and finer ones being quite equal to most nuts in respect of palatability and wholesomeness. The stalks and dried leaves are highly prized for fuel, being in some parts of the empire almost the only available substitute for wood. An acre of sunflowers will yield many cords of good fuel.

The oil appears to have more of the general properties of olive oil than has any other vegetable oil. It takes about a bushel of seeds to make a gallon of oil, and fifty bushels of seeds can be grown on one acre of land. As the oil sells at a dollar a gallon, the profit is

large. Of late years purified sunflower oil has been used quite extensively to adulterate olive oil. It is of a pale yellowish color, and decidedly palatable. In a crude state it is used by painters to some extent, but it is inferior to linseed oil for use in paint.

In addition to the oil from the seeds, the stalks, when green, and the oil cake make excellent fodder. The fiber of the stalks, which is fine, silky, and very strong, also has a value. In China it is woven into beautiful fabrics, and it is believed that, by the use of proper machinery, it might be utilized most profitably in this country.—Youth's Companion.

#### A BASE IMPOSTOR.

The train was about to leave the station, and a young man leaned through the window, shook hands with the middle-aged gentleman and said, "Good-by, professor."

A man with wide stripes in his shirt-front looked at him narrowly, and, after the train had started, said: "Kin ye do any tricks with cards?"

"No, I never touched a card."

"Mebbe ye play the pianny?"

"I know nothing of music, excepting as a mathematical science."

"Well, ye ain't no boxer. I kin see that by yer build. Mebbe ye play billiards?"

"No."

"Well, I've guessed ye this time. It's funny I didn't think of it before. You're a mesmerist."

"I am nothing of that kind."

"Well, I'll give up. What is your line? I know ye're in the bus'ness, 'cause I heered that young fellow call ye professor."

"I'm an instructor in Greek rhetoric and ancient history."

"An' ye can't do no tricks, nor play music, ner hypnotize?"

"Of course not."

The man turned and gazed out of the window on the opposite side of the carriage.

"An he calls hisself professor!" he said.

#### EIGHT-HUNDRED-POUND BEAR.

For several years a large brown bear has been living off the finest and best kids on the Harlan goat ranch, between Sheet Iron and St. John peaks of the Coast Range mountains in Glenn County, and recently a party composed of A. T. Luttrell, W. T. Brown, and Chris and Helm Harlan of the ranch started out with a pack of imported hounds determined to find the bear.

Just at the ravine which marks the dividing line between the two great peaks above named the dogs brought him to bay. He was in the brush so the men could not see him. Both the Harlan boys went into the brush and he made for them, striking one of them such a terrific blow as to knock him down and tear most of his clothes from his body, but fortunately he got away. The bear then got hold of the other Harlan boy, but the dogs piled in on the bear so that he got away without being badly hurt. About this time a third party got into the thicket and put five shots into the bear's body, and the animal ran. In the fight at this place he killed four dogs. They followed him about half a mile and found him dead.

This is perhaps the largest brown bear ever killed in these mountains, as, when dressed, he weighed over 600 pounds. Old hunters say the weight was over 800 pounds when alive.—San Francisco Chronicle.

## 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, Aeneas and Dorcas.....	Acts 9: 32-43
April 19.	Peter and Cornelius.....	Acts 10: 34-44
April 26.	Gentiles Received into the Church.....	Acts 11: 4-15
May 3.	The Church at Antioch in Syria.....	Acts 11: 19-30
May 10.	Peter Delivered from Prison.....	Acts 12: 1-9
May 17.	The Early Christian Missionaries.....	Acts 13: 1-12
May 24.	Paul at Antioch in Pisidia.....	Acts 13: 43-52
May 31.	Paul at Lystra.....	Acts 14: 8-19
June 7.	The Council at Jerusalem.....	Acts 15: 22-33
June 14.	Paul Crosses to Europe.....	Acts 16: 6-15
June 21.	Temperance Lesson.....	Rom. 13: 8-14
June 28.	Review.....	

#### LESSON XIII.—REVIEW.

For Sabbath-day, June 28, 1902.

*Golden Text.*—A light to lighten the Gentiles, and the glory of thy people Israel.—Luke 2: 32.

#### NOTES.

The eleven lessons of this quarter from the Book of Acts may be grouped about the names of Peter and Paul. There is much about Barnabas; but as we look back upon the narrative he seems to be an assistant of Paul.

In the first lesson we are told of the remarkable conversion of Saul of Tarsus. He who had been the chief persecutor of the infant church now becomes its most efficient supporter. In Lesson 4 we learn of the origin of the church at Antioch, the first church which ranks as a Gentile Christian church. There were a few Gentiles received as disciples of Christ before this; but their reception had been altogether exceptional. In this lesson Paul appears as the assistant of Barnabas. This church soon took the place of Jerusalem as the fountain-head from which the stream of Christianity was flowing. Paul went forth from Antioch (Lesson 7) with Barnabas to Cyprus and Asia Minor. At Antioch in Pisidia (Lesson 8) they met with success and with persecution. They turned from the Jews, who refused their message, to the Gentiles, who gladly received it. From the Pisidian Antioch they passed on to Iconium, and thence to Lystra in Lycaonia. Here the missionaries were highly honored (Lesson 9), because of the miracle Paul had done; and then Paul was stoned by the people at the instigation of the Jews, who through malice had followed him from Antioch and Iconium. After their return from this missionary journey, Paul and Barnabas went up to Jerusalem to attend the council (Lesson 10) which had for its object the decision of the question as to whether or not the Gentiles were to be received into the Christian fellowship without obedience to the law of Moses. Humanly speaking, upon the decision of this council hung the question whether the Christian religion should spread to the ends of the world, or abide as an insignificant sect of the Jews. This lesson is to be grouped with those which concern Paul; for the decision was a practical triumph for the position which he held. In the eleventh lesson we see Paul embarked upon a new missionary journey, guided by the Holy Spirit into a field of yet wider opportunity.

In Lesson 2 we get a glimpse of the activity of Peter as he went among the scattered communities of early Christians teaching and performing miracles. In Lesson 3, Peter, as taught by a vision from heaven, offers salvation through Jesus to Cornelius and his Gentile friends. The Jewish Christians of Jerusalem were surprised at this course of conduct on the part of Peter (Lesson 4), but were taught by him that this was the will of God. Lesson 6 tells us of the marvelous deliverance of Peter from prison.

In this half year's lessons from the Book of Acts we have traced the progress of the gospel from a company of one hundred and twenty believers in Jerusalem to various places in Judea and Samaria, in Syria, in Cyprus, in Asia Minor, and to the Continent of Europe. The 8th verse of the first chapter seems to be the theme of the Book. The gospel must spread like the leaven in the three measures of meal until all is leavened.

#### BAKSHEESH AND TIPS.

PRESIDENT GARDINER.

The curse of all Oriental traveling is the baksheesh beggar. He is the one omnipresent being who cannot be evaded by any possible device. You must meet him face to face the first thing in the morning, and hear

his familiar voice the last conscious moment every night. They swarm about your ship the moment her anchor drops, and crowd the whaves to greet you, wherever you land. In Palestine and in Egypt it is the first word you hear from native lips, and is always in the air so long as you are within ear-shot of any human being. The guides expect it, the dragomen expect it; and the motley crowds of every mud hovel from Dan to Beersheba clamor for baksheesh. Children in their teens will run as gracefully as the gazelle, keeping close beside your carriage with the horses on a fast trot, for hundreds of rods; and with extended hand cry with every breath: "Baksheesh! baksheesh! baksheesh." Fathers strip the begrimed baby of every rag of clothing, and carry the shivering little thing into our camp, begin to wail for "baksheesh."

Then comes a horrible cripple on crutches, or creeping on all fours, often transformed from a nimble, healthy youth to a helpless cripple the moment the foreigners come in sight, and quite as miraculously healed the moment they are gone, and this miserable wretch puts up a splendid plea for baksheesh. You cannot tell oftentimes which is counterfeit and which is genuine among the begging cripples. The women will pick up some wild flower, and before you are aware of their purpose, they stick it deftly into your button-hole, or drop the stem into your pocket and hold out the hand for baksheesh. If they see a stone in your path they hasten to remove it, and then claim baksheesh for services rendered. When we took our donkey on the banks of the Nile, for a six-hour ride among the pyramids and ruins of Ancient Memphis, the first thing we learned about his good qualities was, that he was a nice donkey, good, fine baksheesh donkey. And all day long the little 13-year-old dragoman boy, running beside the galloping donkey, as easy as a fly seems to keep up with a traveling horse, would never forget his plea for baksheesh. "Donkey muchee gallop; good baksheesh donkey. Mericano man? Oh nice Mericano! Mericano gentleman, nice baksheesh man! Baksheesh to get clover for donkey, so donkey no go hungry." The baksheesh means a gift to the dragoman over and above the price paid for the donkey. It must always be taken into consideration when making your bargain for a hack drive or a donkey ride, or you are in for a good round quarrel at the end.

At Samaria, the writer, in company with another man, interested in geology, had strayed ten rods away from the lunch party, and was trying to secure a specimen from a fine chunk of chalcedony which he had found; before he was aware, a stalwart Arab was at hand, importunate in his plea to be allowed to break the chalcedony for "baksheesh."

We preferred to break our own specimens, and so persisted in our refusal. Unfortunately for me, I had dropped my riding whip, which was always carried with my wrist through the strap, and seeing two or three other Arabs coming to reinforce our baksheesh man, we took our specimens and hurried away. When about ten rods away we looked back to see our Arab friend holding up the riding whip in triumph. Every expression showed that he now felt that he was master of the situation; and nothing

could move him from his purpose. We wanted the whip to carry home for a souvenir, and felt quite unwilling to give it up. After some parleying, I put my hand in my pocket and nodded ascent, when his face brightened and he quickly brought the whip. Unfortunately I had no small change, and after many motions I persuaded him to go with me to a friend where I could get change, but he held on to the whip till my half franc was ready to pass over.

The baksheesh machine is thoroughly organized and well worked all over Europe in the hotels and railroad systems. We have found no exception. When the train pulls into a station, the station porters, who have no other visible means of support, open the doors and bounce into your compartment, seize the baggage, set it out on the platform or into a bus, and stand with hat off and hand extended for your "tip." When the bus drives up to your hotel door, out comes the proprietor, the chief steward, the porters, the stair sweeps and hod carrier, all in smiles to give you greeting. The porters pitch in and one seizes your valise, another your grip, a third your umbrella and the chamber maid standing on the stairs greets the procession as we pass up to our room. This reached, you find yourself surrounded by quite an audience of hotel servants, all of whom have contributed some little service toward getting you fixed away.

If you could only tip the baksheesh man out of the way forever, you would be glad, but he seems to be a part of a well-organized machine, and you might as well try to evade a political heeler, backed by his boss, as to hope to get rid of this baksheesh man with every official playing into his hand. Our driver from Naples to Vesuvius, whenever he passed a company of those fiddle beggars, who walk beside your carriage, and saw their fiddles and pick their bonjos for baksheesh, he always walked his horses so as to give the poor fellows a fair chance at the American pocket-books. And when he came where the entire Italian family had placed their hand-organ beside the narrow road, with one child grinding away at the machine, while another passed the hat, and the one-legged father hopped about whistling in a marvelous way the tune through his fingers, our driver, as if by a previous understanding, suddenly found that some of his harness must be fixed then and there. Being the head team, of course this would hold up the entire string of teams in the narrow road where they could not pass each other; and thus give the poor family a show to get their baksheesh.

Thus it is that they all help each other from the owner of the livery to the beggar who runs behind, and from hotel proprietor and steamship company down to their lowest steward. In closing we would modestly suggest, in a mild way, that this baksheesh and tipping system is an unmitigated nuisance from start to finish, and the traveling public ought to stamp it out of existence. Every one ought to be willing to pay a fair price for extra work, when asked of any of these employees, but this systematic beggary ought not to be tolerated.—Salem (W. Va.) Express.

He who has a good conscience need never be disturbed by the things which he has not; he has that which is greater than them all.

**Popular Science.**

H. H. BAKER.

**Science Among Farmers.**

It is a tough job to induce a farmer to become anything of a scientist; hence, in certain localities the process of farming is carried on precisely the same with crops year after year, and generation after generation—no improvements.

Some fifty years ago, or more, stopping for a time in a place where a farmer had a nice, young apple orchard, in bearing, and having beautiful, well-flavored fruit, we induced the farmer to allow us to place tags on certain trees, and at the proper time to take grafts for transportation. When we wanted to introduce them we found serious objections. Finally, we did obtain a few old trees, with poor fruit, and put in the grafts. What were the results? The fruit has been changed in all that section.

Another instance: We undertook, by words, to convince a first-class farmer that it was a bad practice to assort his potatoes and sell the large ones and plant the small; but we utterly failed. It being planting time, we agreed to take of his potatoes, both large and small, and plant two rows about one hundred feet long, with his large potatoes cut in quarters, one potato in a hill, and two more rows, with two small potatoes cut in halves—all to be treated alike. Results: The large seed produced more large ones and fewer small ones; the small seed, more small and fewer large; in measure, one-third less. The farmer was convinced.

About this time we determined to try climatic effect on corn and potatoes. We therefore transferred samples of the dent corn from New Jersey to 4 1/4° of latitudes due north, and took samples of the yellow corn from there for trial in New Jersey, both to be treated according to the custom in each place. Results: The corn that went north grew stalks to an enormous size in height, reaching from twelve to sixteen feet, but no ears, not one that ripened. The fodder was so much like wood that the cattle refused to spend their time in eating it. The corn brought south was completely dwarfed; the stalks, usually about six feet in height, not one reached four feet, and the ears were so dwarfed that they were simply contemptible little nubbins.

The next year we gave directions to have corn planted with high-climbing beans, and save getting, sharpening and sticking bean poles. Result: The corn took the lead, and so used up the beans' food that they came near starving to death; they were too feeble to climb. That ended it.

Not so with potatoes altogether; the potatoes going north were a failure for want of time to grow and ripen, hence were small and watery. Those coming south were stimulated by the warmer climate, had plenty of time for growth and ripening, and it was found to be a good, profitable change.

Having referred to past instances, we now wish to propose to our farmers to try a little science on food for cattle and hogs. There is a bean that is being raised in Florida called the "velvet bean," which cattle choose to eat rather than grass, and hogs rather than corn, and which exceeds all other food, both in bulk and in fattening properties. We think it originated in Brazil,

South America. It is a hardy plant and grows well on poor soil. It is demonstrated that one acre of velvet bean contains, in vines, pods and roots, 191 pounds of nitrogen, 243 pounds of potash, and 41 pounds of phosphoric acid, having over \$40 commercial value as a fertilizer. If the beans will ripen the first year, they will prove a success anywhere, as they will then become acclimated. We think that small amounts can be obtained from Coddington & Carhart, Bartow, Polk County, Florida.

Our next proposition is to try samples of lucerne as a food for cattle, which is said to be better than the best of hay. It is a kind of clover, belonging to the bean family. We understand that some of our Western farmers have commenced raising it. It is thought it can be raised in New England, New York and New Jersey. It is estimated that this grass is 50 per cent, pound for pound, over the best clover, and will yield double the quantity. Four crops in a year can be raised in California. Seeds can be obtained in Kansas or Arizona by writing to the Department of Agriculture.

**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.

**MARRIAGES.**

CRANDALL—BROOKS.—At the Residence of the bride's sister, Andover, N. Y., June 3, 1902, by Rev. L. C. Randolph, E. Rogers Crandall, of Andover, and Harriette L. Brooks, of Alfred, N. Y.

BURCH—CLARKE.—At Leonardsville, N. Y., June 11, 1902, by the Rev. William C. Daland, Mr. Horace Cortland Burch and Mrs. Anna Belle Clarke, widow of the late Elbert Clarke, all of the town of Brookfield, N. Y.

**DEATHS.**

Not upon us or ours the solemn angels  
Have evil wrought.  
The funeral anthem is a glad evangel,  
The good die not.

God calls our loved ones, but we lose not wholly  
What He has given.  
They live on earth in thought and deed as truly  
As in His heaven. —Whittier.

BABCOCK.—In Pawcatuck, Conn., on May 31, 1902, Nathan Babcock, in the 78th year of his age.

Funeral services at his late home, on June 3, were conducted by Rev. Clayton A. Burdick, of Ashaway, R. I.

**"BLESS THE LORD, O MY SOUL."**

It is said that once, when Sir Michael Costa was conducting a rehearsal, with a vast array of performers and hundreds of voices, as the mighty chorus rang out with thunder of the organ, and roll of drums, and ringing horns, and cymbals clashing, some one man who played the piccolo far away up in some corner, said within himself, "In all this din it matters not what I do;" and so he ceased to play. Suddenly the great conductor stopped, flung up his hands, and all was still—and then he cried aloud, "Where is the piccolo!" The quick ear missed it, and all was spoiled because it failed to take its part. O my soul, do thy part with all thy might! Little thou mayest be, insignificant and hidden, and yet God seeks thy praise. He listens for it, and all the music of his great universe is made richer and sweeter because thou givest him thanks. Bless the Lord, O my soul!—Mark Guy Pearse.

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

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

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

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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