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A SONG OF HOPE.

Lord, every little sparrow finds its crumbs to eat from thee, And chirps its little chirp of praise To thee, the Giver of its days, 'And bids to-morrow "go its ways;" And so will I

Lord, every little daisy lifts its face up to the sun And drinks in of its warmth and light, And revels in its days "so bright; Without a fear of coming night; And so will I.

Lord, every little nightingale warbled its love song sweet, Choosing the night to sing to thee A tender, heaven-born melody Sung in the darkness hopefully; And so will I.

"Songs in the night he giveth," and listens to hear them sung— Songs of a tender Father's love, Songs of a fairer home above, Songs whispered by that Holy Dove Who broods o'er all. ***

The popular teaching that the Sabbath question is to be considered and settled outside of the Bible is both erroneous and destructive. The Sabbath-question is pre-eminently a Biblical question. Without the Bible there would be no Sabbath-question. Having the Bible, men find that what it requires concerning the Sabbath accords with their highest necessities and their best interests. But these necessities, among those who have not the Bible, have never developed the Sabbath. The history of those ancient nations which had some knowledge of the week, and hence more or less idea of the Sabbath, is so related to Hebrew history as to indicate a common source of knowledge and influence. It is therefore clear that all consideration of the Sabbath, its origin, purpose, and manner of observance, must begin with the Bible. This is made more clear by the fact that all efforts to set the Sabbath aside, or to weaken its authority, begin by attempting to invalidate or set aside the Bible. These efforts have sometimes included all of the book, sometimes the Old Testament as a whole, and sometimes the fourth commandment only. At the present time the prevailing method is to ignore the Bible, and assume that the customs of any given time or place, the general good of Society, and the demand for periodic rest and recreation, are prime factors in determining the Sabbath question. Hence irreligious holidayism and growing Sabbathlessness abound.

All Ethical Questions are Biblical. The Sabbath does not stand alone in being primarily a Biblical question. It is a fact as indisputable as it is remarkable, that all ethics, Jewish or Christian, are based on the Ten Commandments. It is also true that these fundamental laws as to what is right and wrong, appeal to all classes of men and at all times. It is equally important to remember that what we call Christian Ethics are only Jewish Ethics, enlarged and exalted by the teachings of Christ, and the spirit of the Gospel. Whatever difference there may be between Christian and Jewish ethics arose from the new and enlarged conceptions which Christ gave to the Ten Commandments. For example: The seventh command says: "Thou shalt not commit adultery." Christ unfolded the deeper meaning of this law, and showed that the sin exists in the lustful heart. The sixth command forbids murder. Christ showed that the deeper meaning of that law extends to the hatred out of which murder springs. The fourth command forbids labor on the Sabbath. Christ showed that the purpose and character of the labor must be taken into account, in a just interpretation of that law. Thus, through all the list, Christ built Christian ethics on the basis of the Ten Commandments, interpreted according to the higher spiritual conceptions of his new kingdom. By such interpretations and by his example, he cast off the load of formalism and burdensome requirements with which all the Decalogue had become overlaid. In this way he created an ethical basis for his spiritual kingdom. What we ask for the Sabbath is that it be considered from Christ's standpoint. When this is done, Sunday disappears from the field, and the true Christian Sabbath, according to Christ our Master, finds welcome. ***

AN article by Professor Patton, of Hartford Theological Seminary in the Biblical World, contains some interesting suggestions concerning the full meaning of the third commandment. The Professor states that the meaning of all the commandments is clear except "the one which forbids the lifting up of the name of Yahweh into naught." He claims that the interpretations of these words have been in dispute from the earliest time and that there is not sufficient ground for the common assumption that the expression "lift up the name" means to "utter the name." He cites general Old Testament usage to show that "lift up" is not equivalent to "speak," but rather to invoke,

that is to invoke in worship. Our readers know that the expression "to call upon the name of the Lord," as it appears in the Old Testament, means to invoke him in worship and sacrifice. Professor Patton therefore would translate as follows: "Thou shalt not cry aloud the name of Yahweh thy God when thou hast brought no sacrifice." This interpretation finds support in many passages in the Old Testament. God's ancient people were forbidden to come before him empty handed. Bringing something by way of sacrifice was, with them, an essential element of worship. We call the attention of our readers to these suggestions of Dr. Patton, believing that there is in them much of value, and that while the commandment may justly forbid profanity, we do not hesitate to think that it contains much deeper meaning. ***

A Creator, and Yet Dependent.

WHEN we consider man's power to actually create new results, and yet consider how helpless he is without assisting surroundings, the mystery of his being grows more profound. For example, the human voice, most potent of instruments of thought, is wholly dependent upon certain mechanical structures of the throat, which are yet powerless, except when in right relations with the atmosphere. The vital functions by which life is sustained, stand in the same relation to things outside oneself. Health, strength and life decline and cease, unless material food is at hand; of proper quality and in proper quantity. But the mystery we call life, within ourselves, working through those other mysteries we call vital processes, is creating out of food, every thing desirable, from the strong muscle of the laborer to the highest thought of the philosopher and poet. The eye, wondrous in its construction, is worthless until brought into proper relations with that other mystery called light. So out of everything in the material and physical world men are always creating new results, but are always dependent upon something outside themselves. The lesson we would draw, is that spiritual life is the counterpart of physical life. Through his choices and determinations concerning right and wrong, man is constantly creating new results and determining destiny. That this may be for the best, God has ordained that the whole spiritual realm should stand in such relations to man's spiritual being as the material world does to physical being. As the atmosphere is always waiting to become voiceful, through human speech, so the divine Presence is always waiting and pressing in upon the human soul, to secure thoughts that are pure and lives filled with righteousness. God

The Third Commandment.

AN article by Professor Patton, of Hartford Theological Seminary in the Biblical World, contains some interesting suggestions concerning the full meaning of the third commandment. The Professor states that the meaning of all the commandments is clear except "the one which forbids the lifting up of the name of Yahweh into naught." He claims that the interpretations of these words have been in dispute from the earliest time and that there is not sufficient ground for the common assumption that the expression "lift up the name" means to "utter the name." He cites general Old Testament usage to show that "lift up" is not equivalent to "speak," but rather to invoke,

is never farther away from the soul than the surrounding air is from those centers of life, the lungs and the heart. The Bread which cometh down from Heaven is never beyond the reach of spiritual hunger. Souls may always be fed and nourished on divinely food. As the voice, in right relation to the atmosphere, creates enchanting and uplifting music, so the soul, in right relations to God, is always expressing to men, that highest and sweetest of all music, praiseful obedience to the divine will. It must be helpful to study the commonest experiences of physical life, that we may find the lessons they teach concerning spiritual life. Most of all, let no one think that material things are more real than spiritual things, or that it is more difficult to abide in the presence of God, and feed upon the Bread of Life, than it is to abide in the pure air of Heaven, and feed upon those material things which make for strength and happiness. There is no lack of Heavenly food to him who seeks it.

Ozone.
 For many reasons, there is a growing interest in ozone, which is "a colorless gas having an odor like that of atmosphere which contains chlorine." It is known to exist in pure "country air," but is not discoverable, ordinarily, in the atmosphere of crowded cities. It is an intensified form of oxygen, and has great value in destroying offensive odors and in promoting the oxidization of blood, and is, therefore a valuable adjunct to good health. It has also a commercial value because of its aid in bleaching various materials. Its greatest value, however, is in the promotion of health. It is therefore gratifying to know that a new apparatus for the development of ozone is announced in Germany, which promises to make its preparation comparatively cheap and successful. The apparatus takes up but little room and can be used "wherever the necessary alternate electric current of sufficient power is available either through a small motor or through larger electric establishments." So soon as this apparatus can be made generally available we look for a marked improvement in the atmosphere of public buildings, churches, theaters, hospitals, manufactories, etc., and also for very great advancement in the purifying of drinking water. The development of such an apparatus will mark an important epoch in the question of health, and possibly in the matter of longevity itself. Through compressed air, as a remedial agent, the same result is sought, namely, the greater supply of oxygen, which is now promised much more successfully through the manufacture of ozone. The world will welcome the coming of more ozone.

Mining for Monsters.
 The frozen pages of the pre-historic world are as interesting to the scientist as a novel is to a school girl. Alaska is adding to her gold-mining industry that of unearthing pre-historic monsters, known as the Mammoth, or Siberian Elephant. This was the most famous of the original inhabitants. He roamed about the Far North, in the pre-historic days, when the climate was quite temperate. He was a hairy beast whose coat ranged from four or five to fifteen inches in length. It is the theory of scientific men that some time during the long drift period the mammoths were overcome by some sudden catastrophe, probably some subsidence of the land, and invasion by the sea, and all kill-

ed. In 1799, near the mouth of the river Lena, one was found nicely pickled in a huge cake of ice. Its skeleton now reposes in a museum in St. Petersburg. The *Post-Intelligencer* of Seattle describes a visit to one whose tomb has been opened in a gold mine on Quartz Creek.

 WE climbed down a ladder in the Tomb and main shaft 38 feet deep, and groped our way through the drifts with lighted candles for about 150 feet, when we came upon his royal highness at the end of this drift. He was facing with his head in a horizontal position at about three feet above the floor of the tunnel and looked to me as if he might have knelt down on his front legs when he had, some thousands of years ago, given up the ghost. One of his tusks was still frozen fast in the roof of the tunnel, while the tusks and the fore part of his head were suspended in the open space from which the gravel had been removed after thawing it out with ordinary steam points. The tusks are about six feet long and eleven inches in diameter where they are firmly embedded in the sockets of the skull. They are curved upward, and taper gradually to their upper ends, which are about two inches thick. The sensation of meeting this silent monster of prehistoric origin in such a place, associated with gold in the frozen gravel, is something so novel, so interesting and so awe-inspiring that I cannot begin to describe it. The specimen is indeed almost perfect, so far as the skeleton is concerned, although there is no hide or hair so far in evidence. The skull is about five feet long, the immense eye sockets are perfect, and a large cavity in the top of the skull marks the former resting place of his gigantic brain. This cavity was also filled with frozen gravel, which "Charley" Swanson dug out with the end of his candlestick and his fingers. Samples of this gravel will be panned, and the gold washed from the brain of the mastodon will be exhibited to hundreds of thousands of people from all parts of the world, who will visit the World's Fair at St. Louis.

AN OUTLINE HISTORY OF ADVENTISM, JEWISH AND CHRISTIAN.

A. H. LEWIS.
 (Continued from May 30.)
 CHAPTER IV.

Apocalyptic Books.

That these articles may be more valuable for reference, space is given for a brief description of the most important Apocalyptic books. These books did not represent any special school or sect, nor did they fail to exercise a good degree of influence along religious and patriotic lines. This literature passed from Jewish to Christian hands easily, and with little essential modification. It is an important fact to be kept constantly in mind that Adventism as to source and character is far more a Jewish than a Christian product.

Jewish Apocalypses.

1. *The Book of Daniel.* This is accessible to all our readers and little need be said concerning it. It is the oldest and best of the Jewish Apocalyptic books. Its opening 1-3: 6, is not Apocalyptic. It takes a backward look over certain earthly kingdoms that it may set forth more vividly the clash and conflict between the Roman Empire and the Messianic Temporal Kingdom through which relief and exaltation

would come to the Jews. Whatever there is in the book of a prophetic nature touching earthly kingdoms other than the Messianic, applies wholly to the Roman Empire, and can have no other application to any power or political event this side the fall of that Empire. All efforts to make it apply to any other time or nation are unhistoric, illogical, and confusing. Date of Daniel, 165 B. C.

2. *Book of Enoch.* This book is quite unlike Daniel in several respects, although it is a typical Apocalypse. There seem to be two portions, the first dating from about 120 B. C., and the second somewhat later. Written in the Semitic language, it deals with Angelogy, the Secrets of the Unseen World, the Phenomena of Nature, and the History of the World, in general. It describes two successive "Periods" and deals with the Messianic Kingdom.

3. *Book of the Secrets of Enoch, or, The Slavonic Enoch.* This is of later date. Probably it belongs to the earlier part of the First Christian Century. Original language, Greek. It shows the influence of Greek thought, especially cosmological ideas of the gnostics; among note-worthy features are the Millennium, the state of souls after death, the Seven Heavens, etc.

4. *The Assumption of Moses.* This is an incomplete book dating about the opening of the Christian Era. It is a prediction—not a vision—concerning the future of the Israelites, purporting to have been delivered to Joshua by Moses. There is more or less Apocalyptic material in it which is allied to the Book of Daniel.

5. *II. Esdras.* This is an Apocalypse of the theological type, dating from about 90 A. D. Allegory is its favorite method of seeking to reveal hidden things. Messianic predictions, Signs of the End, the Resurrection, the General Judgment, and the condition of souls after death, are leading themes in this book. It is filled with evidences of originating in Palestinian Judaism. Some later additions may have been through Christian influence.

6. *The Apocalypse of Baruch.* This is preserved only in the Syriac, and is sometimes called the "Syriac Apocalypse of Baruch." It belongs to the Second Century of our era. It consists of a series of visions, narrative, hortatory, and often highly rhetorical. It closely resembles *II. Esdras*, though not equal to it in general value.

7. *Greek Apocalypse of Baruch.* The text of this was first published in 1897, though a shorter form in Slavonic was known as early as 1886. It belongs to the last half of the second century A. D. Originally Jewish, it now has some Christian additions. It is a degenerate apocalypse of the Enoch type. It says little of the future.

8. *The Sibylline Oracles. Books 3-5.* These were a Jewish adaptation of pagan Oracles, familiar to classical students. They date from 140 B. C. to 75 or 80 A. D. They are predictions concerning various successive kingdoms which shall oppress the Jews, in which woes are foretold and the "Signs of the End" and of the Judgment Day are recorded, and a blessed and glorious Age to Come is set forth. These are allied to similar passages in Joel, Zechariah, Malachi, Isaiah, etc.

9. *Testaments of the Twelve Patriarchs.* These date probably from the first century A. D. They were written in Hebrew. The Testaments of Levi and Naphtali are the only ones

which are essentially Apocalyptic. Levi has two visions of the Seven Heavens, and the Seven Angels, together with Messianic predictions. Naphtali has similar dreams. These Testaments give evidence of additions from Christian sources.

10. Certain minor books with more or less of Apocalyptic character should be named here. "Life of Adam and Eve," "The Apocalypse of Moses," "The Book of Jubilees," "Ascension of Isaiah," "Apocalypses of Abraham," "Apocalypses of Elias and Zepaniah," "Apocalypses of Moses and Esdras," the "Apocalypse of Adam," etc., etc.

The reader has already apprehended that these books appeared under forged names, probably in every case. As we have said before all this literature, as to prophetic elements, finds its full and only application to the Greek and Roman World Empires.

(To Be Continued.)

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Wm. A. Langworthy and family, New York	33 33
Woman's Board	26 47
Churches.—	
New York City	20 55
Walworth, Wis.	20 00
Salem, W. Va.	6 00
Plainfield, N. J.	100 62
Welton, Iowa.	2 50
West Edmeston, N. Y.	2 50
Total contributions	\$245 97
Income.—	
Interest Julius M. Todd Bequest	2 50
Interest Nancy M. Frank Bequest	10 00
	12 50
Publishing House Receipts	614 70
Publishing House Receipts	506 75
	1,121 45
Total	\$1,379 92
E. & O. E.	
F. J. HUBBARD, Treas., PLAINFIELD, N. J., June 1, 1904.	

THE EASTERN ASSOCIATION.

The 68th annual session of the Seventh-day Baptist Eastern Association was held with the church at Marlboro, N. J., May 26-29. The meeting-house of this church is located a few feet from the line between Cumberland and Salem Counties, on the Salem side, about seven miles south from Bridgeton. The church was organized in 1811, at which time twenty-six members were dismissed from the church at Shiloh for the sake of the new organization. It was then known as the "Second Seventh-day Baptist Church in the Western Division of the State of New Jersey." It was generally spoken of as the "Salem County Church." A meeting-house was built and opened for service Feb. 26, 1813. The cemetery on that original site is still held by the church. About 1837 the meeting-house was moved about two miles nearer Shiloh, and in 1844 the records of the church bear date at "Marlborough." In 1854 the house now occu-

ped by the church was built. It is neat and commodious, with a good basement, where two meals were served each day during the sessions.

The Association was called to order by Daniel Davis, Jr., Assistant Recording Secretary. George B. Shaw was elected Moderator, *pro tem.*, and E. F. Loofboro, Recording Secretary, *pro tem.* The regular Secretary, Mr. Davis, took charge next day. Mr. Shaw continued as Moderator throughout the sessions, in the absence of the President and Vice-President elected last year.

Rev. N. M. Mills, pastor at Marlboro, welcomed the Association in an appropriate address, to which the Moderator made brief response. Rev. W. L. Burdick, delegate from the Western Association, preached from Rom. 6:22. The text is a complete biography of a redeemed sinner, a picture of universal experience on the part of God's children. Freedom here, means freedom from the penalty of sin; this comes through forgiveness which follows repentance and obedience; God's servants are co-workers with Him; this service should be heart-full and joyous. The fruitage of such relations with God is sanctification, consecration and devotion. Its fullness, the highest result, is eternal life, and eternal is the crowning result of Eternal Love to lead men into such redeemed life and service is the great duty of the Church of Christ.

The afternoon session was occupied, first, by communications from corresponding bodies. Roy F. Randolph reported as delegate from the South-Eastern Association, A. G. Crofoot from the North-Western, W. L. Burdick from the Western, W. H. Ernst from the Central, and O. U. Whitford from the South-Western. Dr. Whitford also represented the Missionary Society, President B. C. Davis represented the Education Society and A. H. Lewis the Tract Society. George B. Shaw reported as delegate to the session of the South-Eastern Association just held, and Clayton A. Burdick reported as delegate to the Central, Western, and North-Western Associations in 1903.

At 3:30 P. M., A. G. Crofoot preached from Rom. 1:16: As Christians and as Seventh-day Baptists we should glory in our faith, rather than be ashamed of it. The Gospel is the story of God's unfolding and redeeming love, through all time. We must co-operate with God, in order that the power of the Gospel may be shown in us. God works with us and through us for the redemption of the world.

EVENING.

The evening session was given to the consideration of Education. Roy F. Randolph spoke of Salem College, its great value to the cause of Education and to Seventh-day Baptist interests in West Virginia, of the increasing strength of the school and the enlargement of its work. A. G. Crofoot spoke of Milton College and its influence for more than half a century, in the "Great North-West." President Davis spoke of the Theological Seminary, and of the University at Alfred. The Education Society was organized with the primary purpose of securing higher education for Seventh-day Baptist ministers, and the Seminary is indispensable to our growth and welfare. The University is enlarging its work, but, at the best, it cannot keep pace with growing demands. It is developing two new departments—one of pedagogy, and one of agriculture, with satisfactory results thus far.

All the speakers urged the duty of loyalty to our own schools, and President Davis spoke elo-

quently of the need of adjustment to changed and changing demands and circumstances in educational work.

SIXTH-DAY.

The first general item on the program was the Sabbath-school Hour, conducted by the Moderator, who is also President of the Sabbath-school Board. Rev. W. L. Burdick spoke of "The Sabbath-school as a Soul-winner." The work of Christ and His church is to win souls from sin to righteousness. The Sabbath-school should make its first and constant purpose the winning of souls. The social, educational and other elements in Sabbath-school work should be made subservient to soul-winning. Teachers should unfold and apply truth in each lesson for this one great end to win souls. "He that winneth souls is wise."

Secretary Whitford spoke of "The Sabbath-school as a Soul-developer." The Sabbath-school is much more than a "nursery" in the ordinary sense of that word. It is the Bible study department of the whole church, old and young alike. Its supreme purpose is the development of spiritual life, and the promotion of righteousness. It is pre-eminently a center and source of religious culture. The teachers should be taught of God, that they may teach others in spiritual things. The central, practical spiritual truth should be gathered out of each lesson and applied to the lives of those who are taught. The Superintendent ought to be an actual associate pastor in the spiritual work of the church, one who is led by the Holy Spirit.

SERMON.

The Sabbath-school Hour was followed by a sermon by Rev. W. H. Ernst. Text, 1 Thes. 3:10. Theme, "Overflowing Love." Love is too large a word for complete definition, and its meaning is too deep and varied for analysis. It is divine attraction. In some form it is an universal power in human experience. It excludes hate, envy, jealousy, gossip, with their attendant evils. It demands punishment for evil, church discipline and the like. It includes all works of reform, temperance, social purity, etc. Love is culminative, and leads to the heights of spiritual development and higher living.

The afternoon was occupied by the Missionary Hour, which Secretary Whitford reports on another page. This was followed by an Open Parliament on Systematic Giving, conducted by A. H. Lewis. Many persons took part in this, and much of value was said and suggested.

The prayer meeting on Sixth-day evening was conducted by Rev. E. H. Socwell. The choir of the Marlboro Church, under direction of Miss Fisher as leader, and Mrs. Tomlinson as organist, added much to the meeting, which was characterized by deep fervor and spiritual power. A large number took part in the meeting.

SABBATH-DAY.

The attendance on Sabbath-day was much greater than on previous days. At 10:30 A. M., A. H. Lewis spoke on "The American Sabbath Tract Society and Its Work." He asked for it a higher place in the love and support of the people, for their own sakes, and because that Society stands for the specific truth out of which our denominational existence has come, and around which our future work and history must center.

At 11 o'clock, President B. C. Davis preached from Ezek. 2:1. God is always seeking those who will be alert and ready to do His will. For such He has a message revealing truth and showing what they should do, especially in times

of emergency, and of greatest need. Unfolding this idea President Davis showed the changed and changing surroundings in religious thought in social and economic conditions which are at hand, through which new duties, new difficulties, new possibilities and new opportunities have come to Seventh-day Baptists. He pleaded for thorough preparation, and for such concentration of effort, influence and financial interests as will make Seventh-day Baptists permanent and successful at the great centers of life and activity. We are to seek contact and places of influence among men rather than rural isolation and retirement. His strong and incisive discussion of the theme commanded close attention and awakened earnest thought.

SABBATH AFTERNOON.

As dinner was served in the church, a large congregation remained for the afternoon services. At 2:30 P. M. Sabbath-school services were conducted by Leslie B. Tomlinson, superintendent of the school at Marlboro. Lesson, Matt. 26: 17-30, "The Passover." The first part of the lesson was presented by Rev. E. F. Looftboro, in an address covering the closing scenes of Christ's life, leading up to the Last Supper. He urged those to whom he spoke to carry the problems and trials of life to Christ for help and solution. Rev. Clayton A. Burdick made an address upon "The Supper" showing that through the symbols and ceremonies we should seek spiritual knowledge and power, spiritual communion and growth. This brings oneness with Christ and vital union and fellowship with each other.

A. H. Lewis spoke upon "The Sabbath in the Book of Exodus" along the line of study set forth in the *Helping Hand* in the supplemental lesson by Dean Main. He urged that Seventh-day Baptists, pastors and churches, in the Sabbath-school, and at other times, make a systematic re-study of the ground on which their faith rests and the truths committed to their care. Besides the studies in the *Helping Hand* he urged a systematic study of the booklet, *Studies in Sabbath Reform*, and the series of Twelve Tracts, published by the American Sabbath Tract Society.

The Y. P. S. C. E. prayer meeting followed the Sabbath-school. It was conducted by Roy F. Randolph, delegate from the South-Eastern Association. In the evening came the Young People's Hour, conducted by Miss L. Gertrude Stillman of Ashaway, R. I., Associational Secretary, and the Woman's Hour, conducted by Mrs. E. B. Saunders of Shiloh, N. J. Miss Stillman will report these services on proper pages of this issue. The weather on Sabbath was ideal, the attendance was large, and the spiritual tone of the day was full and clear.

FIRST-DAY.

The first hour on First-day morning was occupied by unfinished business. At 10:30 A. M., Rev. Clayton A. Burdick, pastor at Westerly, R. I., preached from I. Cor. 3: 21-23. Theme, "The Unbounded Wealth of God's Children." He gave first, a vivid picture of the earthly wealth of this most commercial age, the age of unmeasured combinations in business, and of multi-millionaires, and of the opportunities for good or ill, and the responsibilities which such earthly possessions bring.

Under the second division of his sermon Mr. Burdick drew the contrast between earthly riches, which are fleeting, uncertain, and doubly destructive of good unless controlled by consecrated

God-fearing men, and the boundless eternal treasures to which we are heirs, through Christ. These everlasting riches center in Divine Love, compassion and tenderness. The forceful words of the wondrous text were marshalled to show how "all things" belong to Christ's followers. The mountain peak of the sermon was reached when the speaker showed that even death, sometimes called the King of Terrors, is ours, since by it we pass into permanent possession of all spiritual and eternal riches. The sermon found quick and full response in the hearts of an appreciative audience.

FIRST DAY AFTERNOON AND EVENING.

The general facts concerning the churches of the Association are found in the following report of the Corresponding Secretary:

TO THE SEVENTH-DAY BAPTIST EASTERN ASSOCIATION:

Your Corresponding Secretary would report that, the same as last year, letters were written to the clerks of each church in the Association, asking for reports of the year's work. From the 16 churches 15 responded, and from their replies the following report is prepared: Resident members, 1,488; non-resident members, 447; total membership, 1,975. During the year 22 members have been added—9 by baptism, 9 by letter, 3 by testimony, and 1 re-instated. The churches have lost 72 members. Death has claimed 32; 11 have received letters to join elsewhere, 24 have been dismissed and 5 have withdrawn. This makes a net loss of 50. The church clerk reports that there is no longer an organization at Woodville. Two of our churches are without pastors. Rev. C. A. Burdick has accepted a call to the Pawcatuck Church, a vacancy caused by the resignation of Rev. S. H. Davis. No services have been held at Greenmanville since Rev. O. D. Sherman moved from Mystic one year ago.

All our churches report a net loss except four and they remain the same. The Marlboro church reports that it is in a normal spiritual condition and working harmoniously. Though no additions the young are nearly all church members.

At Second Hopkinton they are at peace among themselves and striving earnestly to maintain the faith of the gospel. Several of our churches have experienced discouragements in church work during the year and the spiritual condition of the members is not up to the standard, but we are glad that others report a good condition.

The New York Church reports a full attendance and good interest in church appointments, and from Shiloh comes Christian greeting. Harmony prevails, the appointments of the church are well attended, and there is a steady and conscientious growth in the work for Christ and His Cause.

If this report, as a whole, seems somewhat discouraging, we hope it will only make us more earnest and faithful in our work for the Master and the Church.

H. LOUISE AYERS, Cor. Sec.

The attendance outside of Southern New Jersey was very small, but the Association as a whole was strong and helpful. The people of Shiloh joined with those of Marlboro in entertaining the Association and all was done without stint or failure.

The Association adjourned to meet on Fifth-day before the last Sabbath in May, 1905, at such place as the Executive Committee may announce. The executive officers are: Ira B. Crandall, Westerly, R. I., Moderator; Record-

ing Secretary, L. Gertrude Stillman, Ashaway, R. I.; Corresponding Secretary, H. Louise Ayers, Westerly, R. I.; Delegate to South-Western Association, November, 1904, George B. Shaw, alternate, E. F. Looftboro; Delegate to South-Eastern Association in May, 1905, E. H. Socwell, alternate, H. Madison Harry; Delegate to Central, Western and North-Western Associations in 1905, L. E. Livermore, alternate, E. B. Saunders.

Publisher's Corner.

THE Business Manager has just awoke to the fact that June 16 will close the fiscal year at the Publishing House, as far as receipts are concerned. In the few days that remain before that date he would like to get in all the RECORDER subscriptions that he can possibly get in. If any of our subscribers, who received notifications from this office, and have been unable before to comply with our request, would do it now, we would greatly appreciate the favor. We want to have so large a showing of RECORDER receipts this year that next year it may be possible to make many needed improvements in the typographical appearance of the paper. You, to whom this may refer, can help us greatly in the accomplishment of this desire.

With the issue of June 13 we hope to have our address labels "set up" on the Linotype, when the question of dates will no longer be an issue between this office and our subscribers. When the end of the volume comes, each subscriber will receive the proper notification.

MORE ABOUT OPENINGS AT BOULDER.

Mention was made in a recent article in THE RECORDER of having received inquiries from some of our Sabbath-keeping friends, regarding the outlook for getting employment in Boulder, so as to live here and keep the Sabbath. Since then investigations have been made by committees appointed by our "Outlook Society" regarding openings for Sabbath-keepers and we have found that probably arrangements can be made to form a milling company to get logs from the mountains, bring them to the city, and convert them into lumber. Should this plan be perfected employment could be had for a few men in the mill, for several men and teams, and for a number of choppers. Also it was ascertained by the committees that there are good openings for bee keepers and poultry men. Any one would do well just out of the city in small fruit raising. A man with a little capital might do well starting a canning factory. There is none in Boulder. None nearer than Longmont, eighteen miles north. A business could be worked up along any or all of these lines requiring but little capital, so that Sabbath-keepers wishing to locate here may find employment and keep the Sabbath. Any questions regarding any of the above mentioned industries or regarding any opening not mentioned will be gladly answered. The committees are still at work looking for openings for our people wishing to come here to locate.

F. O. BURDICK.

BOULDER, Col., May 23, 1904.

CONCERNING RAILROAD FARES TO CONFERENCE.

Definite arrangements have not yet been made for the transportation to Conference and return, but it is quite likely that the best arrangement will be to take advantage of the low rates

to the St. Louis Exposition. In view of the fact that some may desire to visit Chicago, either going or coming, and also that some may wish to go on to Colorado, the committee ask that all persons desiring such accommodation as this shall, at the earliest possible date, communicate either with Ira J. Ordway, 544 W. Madison Street, Chicago, or D. E. Titsworth, Plainfield, N. J. Prompt attention is necessary to secure accommodation. R. R. COMMITTEE.

THE LITTLE TORPEDO BOAT'S GREAT POWER.

There are two types of torpedo craft now in the navy—those that confine their movements to the surface of the water, carrying small-caliber guns and torpedoes, and the submarine boat, which cruises on the surface or submerged, and carries only torpedoes. To the former type belong torpedo boats and torpedo boat destroyers, the difference between the two being one of size only. Up to and including three hundred and fifty tons a vessel is rated a torpedo boat; having a greater tonnage, she becomes a destroyer. With but few exceptions the torpedo boats are of less than two hundred tons displacement, while the destroyers are of more than four hundred tons, having a relatively greater coal capacity than the torpedo boat, a greater sustained speed, and guns of a larger caliber. A torpedo-boat destroyer carries two three-inch guns (fourteen-pounders), five six-pounders, four Whitehead torpedoes, and two torpedo tubes, ten rifles, and seventy-two revolvers. A torpedo boat has three one-pounders and the same number of torpedoes and tubes as a destroyer. There are now sixteen destroyers in our navy, all in commission, and it seems probable that the recent developments in the struggle between Russia and Japan will lead to the building of torpedo craft in greater numbers in the future.

The term torpedo is sometimes applied indiscriminately to any explosive designed for use in the water; but in the navy a torpedo is a mechanical device which is fired from a tube by a charge of powder and on striking the water is propelled toward the target by its own mechanism. A stationary torpedo, or mine, is anchored in places where the enemy is expected, and explodes on anything striking it; or it can be exploded electrically from shore. There is a record of an automobile torpedo being effective as long ago as Jan. 25, 1878.—*Leslie's Weekly*.

TOO SMALL TO DIVIDE.

The bright-faced little lad who had applied for the position of office boy stood anxiously waiting while the proprietor pondered. The latter surveyed the young applicant with a gaze half humorous, half doubtful; he had had much experience, and was not very hopeful of really valuable service.

"I wonder whether you expect to engage as a whole boy or half a boy—half a boy, most likely," he said, musingly. The gray eyes in the freckled lad's face flashed inquiringly wide, and he explained: "O, I don't mean to question your having the requisite number of arms and legs; your body is all right; it is your mind I am talking about—your thoughts, wits, memory. I suppose you have a host of schemes and employments of your own that will be a great deal more important than anything here. You are interested in ball games and—"

"O!" the boy suddenly comprehended, and

drew himself up like a soldier on duty. "Yes, sir, I like ball first rate; but when I'm here I'll be all here, and when I'm through here I'll be all there. I'll play for all I'm worth in both places, but I ain't big enough to divide."

He gained his place, and he is true to his word, but his opinion of himself is one that might well be widely adopted. Few of us are "big enough to divide" in the sense of giving only half our mind to the duty in hand.—*Forward*.

Restful Nonsense Corner

THE PRAYER OF CYRUS BROWN.

SAM WALTER FOSS.

"The proper way for a man to pray,"
Said Deacon Lemuel Keyes,
"And the only proper attitude
Is down upon his knees."

"No, I should say the way to pray,"
Said Rev. Dr. Wise,

"Is standing straight, with outstretched arms,
And rapt and upturned eyes."

"Oh, no; no, no," said Elder Slow;

"Such posture is too proud;
A man should pray with eyes fast closed
And head contritely bowed."

"It seems to me his hands should be
Austerly clasped in front,
With both thumbs pointing toward the ground,"
Said Rev. Dr. Blunt.

"Las' year I fell in Hodgkin's well
Head first," said Cyrus Brown,
"With both my heels a-stickin' up,
My head a-pintin' down."

"An' I made a prayer right then an' there—
Best prayer I ever said,
The prayin'gest prayer I ever prayed,
A-standin' on my head."

MR. NOLAN'S EMBASSY.

Mr. Nolan had acquired a great reputation for tact, so that when Mr. Cassidy fell from a ladder and broke his leg it was quickly decided by all the workmen that Mr. Nolan should bear the tidings to Mrs. Cassidy.

"He broke the news gradual," said Mr. Leahy to his wife that night, "and by the time she learned the truth, she was as calm as a clock, they say. 'Oh, he's the great man, is Timmy Nolan!'"

"How did he do it?" asked Mrs. Leahy, impatiently.

"Like this," said Mr. Nolan's admirer. "He went to the house and rang the bell, and he says, 'Thin Dinnis is not dead, Mrs. Cassidy, or you'd niver be so gay-lookin'.'"

"Dead!" she screeches. "Who said he was dead?"

"Thin it's not thru he's near to dyin' wid the smallpox, either," said Timmy, "or you'd niver be lookin' so amazed."

"Smallpox!" she cries. "Has he got the smallpox, Timmy Nolan, and tuk to the hospital widout me sayin' good-by to him?"

"Sure an' he has not," said Timmy Nolan, in a comfortin' tone. "It's only that he's broken a few bones in his leg, fallin' from a ladder, and I'm sint ahead wid the news."

"It's you that's a thru friend, an' you've lifted a big load from me hearrt," said Mrs. Cassidy, and she wint back to her washin'.

A gift to the Lord is to be measured by self-denial, not by its actual amount; or, as one has happily put it, by what remains, not by what is given.

Our Reading Room.

ALFRED STATION, N. Y.—Spring is here at last, but farmers are finding it almost impossible to do their seeding because of the abundance of rain.

There is a good interest in religious matters and the congregations have been of good size all winter and especially so since spring opened. Two weeks ago we visited the baptismal waters where four were baptized into the fellowship of the church and one joined by testimony. Ten more are now awaiting baptism and will be received into the church.

Our pastor is interesting our young people in music, and has now an enthusiastic singing class numbering over forty. During the fall and winter he taught a large class two evenings a week.

The Ladies' Industrial Society have purchased a new steel ceiling for the audience room of the church, which is to arrive soon. They expect to paper the sides and put down the new carpet they purchased some time ago. The Christian Endeavor Society has bought paper for the vestry and expect to hang it soon. Thus the interior of the church will be greatly improved.

MAINE'S DOG DETECTIVE.

His name is Scrip, and he is one of the most wonderful dogs in Maine. A veritable four-legged detective is Scrip.

Scrip lives in Old Town when at home, and is an undervalued cur with bright eyes and sharp ears, of badly mixed lineage—just a common dog as far as breeding goes. He is owned by one of the state game wardens, whose duty it is to examine certain trains coming down from the game region. Every piece of game must be checked up and suspicious packages examined.

The Maine law positively prohibits the taking out of the state of game birds in any way whatever.

As the people alight from the train, few notice a little dog dodging about among them, sniffing at this hand bag and that bundle.

Soon his master hears a little bark. He knows what that means, and dropping everything, finds Scrip dodging and nosing about the heels of a passenger. The warden closes in on the "game" pointed by Scrip, quietly invites the suspect into the baggage room, and questions him about the game which he has concealed about his person or effects. The dog has never been known to fail in "pointing" game. He may have possibly missed some, but when he has made up his doggish mind that there is a violation of the law he has always been correct so far.

But inspecting the hand baggage is not all of the little detective's work by any means. After the passengers are all out he hops into the baggage and express car and applies his sharp little nose to everything in sight.

While making his usual inspection of the express car the other day he came across a barrel, to all intents and purposes containing fish. It certainly had fish in it. Scrip sniffed at it, went on and came back and sniffed again. Round and round the barrel he went, whining and dancing as if it were full of rats.

With a faith in the little animal born of long experience, the officer investigated the barrel and found in the center of a liberal lining of fresh shore cod, several dozen of plump partridges.

Fish shipments from a certain Washington county station have suddenly ceased.—*Boston Record*.

Missions.

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

THE weather during the sessions of the Eastern Association was delightful. Showers had laid the dust and cooled the air, and the bright sunshine brought sunshine into the soul. The attendance to the Association was good from the Marlboro and Shiloh churches. The delegation from the outside churches was small. All the churches of the Association excepting four were represented by delegates. The Marlboro church where the Association was held, is small in membership but large in love and hospitality, and its care of its guests was warm hearted and unremitting. This church has a wide awake and earnest pastor, Bro. N. M. Mills, whose spiritual life and faithful ministrations are having an uplifting influence upon the church and community. The large and neighboring Shiloh church with sisterly love and helpfulness did much in entertaining guests, and in making the Association a time to be long remembered in pleasant memories. The sermons during the Association were excellent in thought, and strong in spiritual influence. The devotional services were soul refreshing and uplifting. The delegates from the sister Associations and representatives from the denominational societies, were faithful and helpful, and were a strong force in making the Association one of the very best.

ALL lines of our denominational work were represented and earnestly set forth before the people. These lines of work were presented in outline, and earnest and warm appeals were made for them to have a larger and deeper place in the hearts of the people, and a more generous support. All these lines of work were set forth as fundamental and vital to the life, growth and perpetuity of our people as a denomination. The time was past long ago for us to make apologies for being a separate and distinct people; now is our time, mission, and opportunity to make the cause and truth for which we stand and are, to be known and felt in the world. Our denomination was likened to an oak tree. The trunk and roots were the denomination, the long strong branches the lines of work, the church, the missionary, the tract, the educational, the Sabbath-school, the Woman's Board, the young people, with all their organized effort. To vitalize the tree and make it grow, there must be life and food. As an oak tree must have an oak life principle in it with power to take from the soil and the air and sun, light and heat, and carry up its trunk to every limb and twig, sustenance, life and growth, so must we as a denomination have life from Jesus Christ and the Holy Spirit, strong, energizing, powerful, expanding, that our churches shall grow, our missions supported and enlarged, Sabbath truth exemplified and promulgated, our schools built up with facilities demanded by the age in which they are, and all other lines of work shall grow and prosper. We are an intelligent, thoughtful, thrifty, active people, seeking culture, refinement, progression in all lines of human effort, but that which we most need to seek and possess is spiritual life, piety, consecration, devotion from Jesus Christ and the Holy Spirit. Without this spiritual life and power we shall fail to accomplish our mission and extend and enlarge our work as a people in all its lines of effort. May we seek and have this spiritual life and power as we never have had before.

THIS opportunity of the Missionary Secretary to see Marlboro and especially Shiloh again, and meet many friends was very enjoyable, but there was in it a tinge of sadness. It was in Shiloh that he and his wife commenced their married life and work as educators. For six years we labored in Union Academy, and under the blessing of God built it up. The new Academy building which we planned and was built, and in which we taught nearly two years, stands, not for Academic purposes, for the Academy has gone down and out, but is used for the Grammar and High School, which has taken its place and is doing a grand work. But when we looked around, went into the cemetery, we were made sad to realize how the majority of old and dear friends have passed across the river, no more to meet on earth. It would have been a delight to have tarried and met more of our boys and girls who are doing so nobly and well. God bless them. We all are hastening on to the end of our earthly career. God help us to so live that we shall all meet and live forever in the Heavenly home.

SINLESS LIVES.

Few questions come to this journal so frequently, as the one, whether it is possible to live a sinless life. Sometimes the question is accompanied by a confession of wrong-doing, which has evidently been wrung from a heart sincerely repentant, and often with expressions of despair of the future. There is real sorrow, but with that, so vivid a consciousness of weakness, that there is apprehension of a repetition of the same sin, or the commission of some other sin.

Even in such letters, there is ground for encouragement. There is always hope when sin is followed by repentance. It is the man who is indifferent, who has no regrets for what he has done amiss, who is in a critical state. If he feels that sin is unavoidable, that he has done no worse than his neighbors, and that pardon is assured in any case—he is on the way to a state of degradation, and his Christian character is in danger of fatal deterioration. Sorrow is a good sign, even if it does not end in amendment. But its natural outcome is amendment; and there is no reason why it should fail of its proper fruit.

Another ground for encouragement, is in the effect of discipline. The soul should never be cast down by the fact of conflict. It is not the tree that is shielded from the winds that comes to perfection, but the tree that is exposed to the blasts and storms of winter, and strikes its roots deep into the soil. The promise is not to the quiet, calm, undisturbed soul, but to him that overcometh. No man, therefore, should lament the struggle, however sorely he laments his defeat.

The proper course to take, is that which would be adopted in the concerns of ordinary life. After the first essential of confession to God and pleading for pardon in the name of Christ, the duty is to study the circumstances which led to transgression, the state of mind which preceded it, and the peculiarities of the personal character. Every man has some vulnerable part of his nature, by which temptation effects an entrance more easily than at other parts. That weak part of the soul's fortifications needs to be specially guarded. The sin which most successfully besets, is the one to be dreaded and resisted. The fight is with a wily and treacherous enemy, and all the skill with which a man is endowed should

be summoned to the conflict. This is a matter of personal precaution, which is due from the Christian to his Lord. He must co-operate with Him to prove his sincerity, if for nothing else.

The real basis of hope lies, in God himself. He promises strength to those who seek it earnestly and sincerely. There are times and cases in which he undertakes the conflict and removes the tendency to a special sin; but generally his course is to give his child the strength to fight the battle. It is important to have the conviction that such strength will be given. The natural inference, then, is that there is no need for failing. With omnipotent aid given, no man is under an obligation to sin, no matter how strong the temptation. This conviction, however, ought never to produce a sense of security. No one is so likely to fall as he who is proudly confident of his safety. There must be constant vigilance, but it is not the vigilance of one who fears that he is going to fall, but of one who is ready to meet the enemy, and is sure of victory in Christ's strength. He must expect conflict, his safety may be often in peril, but with the power and grace accessible to him, he may be sure of overcoming. The firm resolve that, by God's grace, the fight against sin shall never cease, and the unwavering conviction that He is able to keep us, is the way to sinlessness of life.—*The Christian Herald.*

TEARS, IDLE TEARS.

ALFRED TENNYSON.

Tears, idle tears, I know not what they mean,
Tears from the depth of some divine despair,
Rise in the heart, and gather to the eyes,
In looking on the happy Autumn-fields,
And thinking of the days that are no more.

Fresh as the first beam glittering on a sail,
That brings our friends up from the underworld,
Sad as the last which reddens over one
That sinks with all we love below the verge;
So sad, so fresh, the days are no more.

Ah, sad and strange as in dark summer dawns
The earliest pipe of half-awaken'd birds
To dying ears when unto dying eyes
The casement slowly grows a glimmering square;
So sad, so strange, the days that are no more.

Dear as remembered kisses after death,
And sweet as those by hopeless fancy feign'd
On lips that are for others; deep as love,
Deep as first love, and wild with all regret;
O, death in life, the days that are no more.

A CURE FOR TROUBLE.

There is no better way of forgetting one's troubles than by attempting to relieve some one else who is in trouble. The more one thinks of his own troubles, the more power over him those troubles gain. When he is turned away for a time from himself in the effort to help another, personal troubles may perish from lack of attention and sustenance. Miss Havergal wisely says:

"Seldom can a heart be lonely
If it seeks a lonelier still;
Self-forgetting, seeking only
Emptier cups of love to fill."

However hard our own case may be, there is some one near us whose case is harder. In ministering to him, or in trying to give him comfort, we are likely to lighten his burden and our own.—*Sunday School Times.*

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.

Woman's Work.

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

MOTHER'S ROOM.

He's that boy that lives with his aunt, you know,
I'm awfully sorry for poor Jack Roe;
And he says his house is filled with gloom
Because it has got no "mother's room."
I tell you what, it is fine enough
To talk of "boudoirs" and such fancy stuff,
But the room of rooms that seems best to me
Is mother's room, where a fellow can rest,
And talk of things his heart loves best.

What if I do get dirt about
And sometimes startle my aunt with a shout?
It is mother's room, and if she don't mind,
To the hints of others I'm always blind.
Maybe I lose my things—what then?
In mother's room I find them again,
And I've never denied that I litter the floor
With marbles and tops and many things more;
But I tell you, for boys with a tired head
It is jolly to rest it on mother's bed.

Now, poor Jack Roe, when he visits me,
I take him to mother's room, you see,
Because it's the nicest place to go
When a fellow's spirits are getting low,
And mother, she's always kind and sweet,
And there's always a smile poor Jack to greet,
And somehow the sunbeams seem to glow
More brightly in mother's room, I know,
Than anywhere else, and you'll never find gloom
Or any old shadow in mother's room.

THE first number of *The Messenger of Love* is at hand. This new periodical is published in West Edmeston, N. Y., and has for its editor Dr. A. C. Davis, Jr., formerly pastor of the church in that town. The little monthly is published for the purpose of spreading the truths of the Gospel and is undertaken in the love of God and for the love of his children. We extend our hearty congratulations and best wishes, hoping that the paper may bring the message of the love of Christ to those who know it not.

If you have never read "Ten Times One is Ten," by Dr. Edward Everett Hale, or read it so long ago that you have forgotten it, look it up and read it again, and you will appreciate more and more the truths it teaches. They have in Boston, a society that takes its name from this book, The Lend-A-Hand Society, a form of organized charity that had its beginning as a society in 1886. The work is the spreading of the truths suggested in the little book, giving help where help is needed most and doing the Master's work in many ways. When the islands of the sea were devastated by that fearful tidal wave, when the Boer prisoners were in such dire need and in the distresses of the Cuban War, the Lend-A-Hand Society was able to convey aid to suffering before even the Red Cross workers could reach the scene with help. Books, money and clothing to help Dr. Grenfill in his missionary work in Labrador have constituted one line of work that the society has been doing lately. More than one hundred boxes of books have been sent to the soldiers in the Philippines, and over fifty libraries have been sent to communities where the people are hungry for something to read. One line of work that is productive of much good is that of bringing together those who will furnish literature and those who will receive it. Lists of both classes are kept at the rooms of the Society and furnished on application. Dr. Hale is president of this society, and it is said that none of his many interests

hold such a warm place in his heart as this society that took name and motto from his story.

Look up and not down,
Look out and not in
Look forward and not backward
And lend a hand.

WOMAN'S HOUR, SOUTH-EASTERN ASSOCIATION.

Singing, Audience.
Prayer.
Secretary's Report.
Reading, The Beginning of Missions. Mrs. F. J. Ehret.
Singing.
The Value of the SABBATH RECORDER as a Family Paper. Miss Maleta Davis.
The Value of Junior Work. Mrs. E. A. Witter.
Singing.
Benediction.
BEREA, W. Va., May 19, 1904.

THE VALUE OF THE SABBATH RECORDER AS A FAMILY PAPER.

MISS MALETA DAVIS.

Not long since, Dr. Lewis, in one of his editorials, said: "Not more than one half the families in our churches subscribe for or read the SABBATH RECORDER. Those to whom the interests of the RECORDER are committed, cannot understand how this can be." But a little later in his editorial we believe he struck the keynote when he suggested that they do not take the RECORDER because they do not know it. They have not been interested in it. They do not know its value to them as Seventh-day Baptists. THE RECORDER is one of the few periodicals suited to each member of the family. It aims to interest the younger members as well as the older. To the young people it is becoming more and more valuable as a means of keeping them in touch with our denominational interests. As a means of culture we have found no periodical superior to THE RECORDER. It contributes much to cultivate and strengthen higher spiritual and religious life. It is interested in and stands for every good reform. In short, it is a weekly budget of pure, uplifting and ennobling literature which we cannot afford as Seventh-day Baptists to live without, any more than the school teacher can afford to do without his journal, or the farmer without his farm paper.

With the world handing out her brilliant gems from every side, it is scarcely to be supposed that our young people would remain true to the great and important cause of Christianity for which our forefathers so zealously worked and earnestly prayed, unless they are educated in and acquainted with our denominational work. What means have they of securing this education and acquaintance? Mainly, through THE RECORDER. From it we learn of our mission work, both Foreign and Home. We come in touch with the young people's work through the Young People's Column. We become acquainted with our brothers and sisters of like precious faith through the columns of the Reading Room. Through THE RECORDER we learn of each and every department of our beloved denomination.

THE RECORDER stands for that which separates us as a people from a great many others of the Protestant faith, namely the Sabbath. If that is non-essential it would sometimes be more convenient to keep the day that the majority keep. But does not God say clearly in his law that the Seventh-day is the Sabbath of the Lord thy God? Jesus said, "The Sabbath was made for man," which clearly sets forth that it was made for all men. He has also told us in his word that, "Whosoever shall keep the whole

law, and yet offend in one point, he is guilty of all." Again he has said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." With these striking truths staring us in the face, we cannot say that the Sabbath is non-essential. No, if we would be all that God would have us be, if we would take Jesus as our pattern we must keep the Sabbath made and kept by God.

THE RECORDER advocates the whole law and by its weekly visits keeps the law before the mind of its readers. We have never yet seen a regular reader of the RECORDER leave the Sabbath. Would that in some way every Seventh-day Baptist could realize the value of the SABBATH RECORDER in his home. Would that they could all know what it means to their boys and girls to interest them in its weekly visits.

Parents, did your boy who has left the Sabbath in order to make a living, as he said, love to read THE RECORDER? Did you do all that you could to interest him in it? Did you read it much in the family and talk about its contents? The child usually becomes interested in that which is talked of most in the home. Whether it be the oil and gas in the country, the card playing and dancing or whether it be the SABBATH RECORDER and its contents.

If we would be strong, thorough Seventh-day Baptists, if we would have our children and young people thorough Seventh-day Baptists, we must read and talk the SABBATH RECORDER.

By the reading of THE RECORDER we are not only made individually stronger as Seventh-day Baptists, but it binds us together as a denomination. Those across the waters in China, Holland, England and Africa are united with those of like faith in our own home land and Canada through the columns of THE RECORDER. The inspiration which comes from knowing what others are doing is an important feature of strength. No people realizes the true meaning of the words, "In union there is strength," more than do Seventh-day Baptists.

Again let us urge that every Seventh-day Baptist becomes a reader of THE RECORDER, not only for the higher spiritual culture which is gained from it, but because it is our paper; because it represents us as a people; and because we want our boys and girls to remain faithful to the law written by the finger of God on tables of stone on Mount Sinai.

FROM A LONE SABBATH KEEPER.

BUSHNELLSVILLE, N. Y., May 8, 1904.

MY DEAR SISTERS:—

A long time ago, when I first heard that some of our friends were going to Palestine, I was deeply moved and thought I would write and say that they could not have chosen a more propitious time, for I thought this war in the East would open the door for the Hebrew race to return and build up their city, that city which is to be yet more renowned than of old. So many things prevented my writing. First, I am getting feeble. I have passed my seventy-eighth birthday.

The past winter I have had trouble to get dry wood to burn, on account of the road being broken up by high water in October, and the deep snow. These and other things have robbed me much in prayer and in letter writing, for how shall my dear overworked sisters know that I ever think of them unless I write and at least say to each, "God bless you, sister, in your toil." I especially have felt that to me has been given

a great message, the Sabbath Gospel message. I thank God that I have lived to hear the blessed tidings, "The Seventh-day is the Sabbath of the Lord thy God." I praise Him that to me has been opened up the Scripture which all my life I had through false teaching misunderstood, to my own loss. How skillfully and how successfully Satan has deceived the world by this lie of his about Sunday. What comfort I take in knowing from the Scripture that "It is impossible for God to lie!" In relation to the Sabbath the whole world is in the power and teaching of Satan. O, that they may come back to righteousness in regard to God's holy day and sin not. For so many have laid aside as of almost no consideration the word of the Lord and take the word of the church, the word of man.

I long for the change that the dear Lord Jesus will make when He cometh to set up His throne and kingdom. Then the law of the Lord will go forth into all the land. May the dear Lord watch over those three dear men from the West and bring them safely to their loved ones.

Your interested sister,

M. A. HITCHCOCK.

CANALS.

It is already evident that canals are to occupy a large place in the development of the future. Aggressive nations are no longer content to endure the obstacles of natural barriers. The Suez Canal has changed the commerce of the world and added immensely to the importance of all the countries about the Mediterranean, and the Panama Canal promises to effect an equally decisive revolution. With the growth of nations canals will form an important feature in their progress and prosperity. By the construction of the Kiel Canal Germany avoids the passage through the Kattegat, which might be closed by a foreign power in time of war, and has made communication between the Baltic and the North Sea easy and safe for its commercial and naval fleets. Long ago Richelieu suggested that a canal from Nimes to Bordeaux would make France independent of the Straits of Gibraltar and diminish the importance of the possession of its fortress by England. With its war vessels shut up in the Black Sea by the control of the Dardanelles by Turkey Russia conceives the idea of a canal connecting the Black and Baltic seas. The existence of such a canal at the present time would be of inestimable value to Russia and afford some hope of reinforcing her shattered fleet in the East. Germany also cherishes the thought that some day a canal may be opened from the Elbe to Trieste on the Adriatic, and so the long passage by Gibraltar saved to her growing commerce with the East. German vessels already stand next to those of England in the records of the Suez Canal. If Russia is able to perfect her supremacy in Persia, and obtain the coveted access to the Persian Gulf, there can be little doubt that the future will see a canal along the valley of the Euphrates connecting the Black Sea and the Indian Ocean. A little study of the map will show how much the construction of these canals will add to the facility of water communication with all parts of the world, and will make it plain that the nations which control these important water-commerce and in war.—*The Watchman*.

There is no place on record where a man who tried to live for both worlds ever made a success of it.

ORDINATION SERVICES.

SERVICES AT SCIO CHURCH.

On Sunday morning, May 22, 1904, the Council called by the Scio (N. Y.) Seventh-day Baptist church met for the purpose of ordaining to the Gospel Ministry Brother Edgar D. Van Horn, a student of Alfred Theological Seminary, and pastor of the churches of Scio and Andover.

Promptly at 10:30 the Council was called to order by the church clerk, Deacon Alvin Rogers. The Council was composed of delegates from the following churches of the Western Association: First Alfred, Second Alfred, Hornellsville, Hartsville, Andover, Scio, Wellsville, Friendship, Richburg, Little Genesee, Portville, and East Hebron.

The purpose of the Council was stated, and the Rev. B. F. Rogers was elected Moderator, and Rev. H. C. Van Horn, Secretary. The Rev. W. C. Whitford was appointed to lead in the examination. Prayer was offered by the Rev. S. H. Babcock.

After the examination, in which the candidate spoke of his Christian experience and call to the Gospel Ministry, and stated his views of the great doctrines of God, Christ, The Holy Spirit, Man, Sin, Salvation, the Bible and Church Ordinances, and special denominational tenets, the Council declared its satisfaction, and moved to proceed with the ordination. A committee to arrange the program, consisting of the Rev. S. H. Babcock, the Rev. C. S. Sayre, and Mr. Bond, was appointed, and the meeting adjourned to meet at 1:00 P. M.

At 1:40 o'clock the second session was called to order by the Moderator. At this time the following resolution was presented by Dr. Main, and adopted by the Council:

Resolved, That this Council recommend to the Western Seventh-day Baptist Association, soon to meet at Independence, N. Y., that it appoint a Committee on Ordination, of three persons, two ministers, and one deacon, whose duty it shall be (1), to examine the credentials of ministers coming to us from other denominations, and, on behalf of our churches, to approve or reject the same. (2), Upon the request of any church, to call a Council of Ordination, and to arrange for the exercises connected therewith.

The following program was presented by the Committee and carried out:

Sermon, Rev. W. D. Burdick.
Consecrating Prayer, Dr. A. E. Main.
Charge to the Candidate, Pres. B. C. Davis.
Charge to the Church, The Rev. W. C. Whitford.
Welcome of the Candidate in behalf of the Ministry, the Rev. Stephen Burdick.
Benediction, The Rev. E. D. Van Horn.

Music was furnished by the Alfred Theological Quartette. The services were well attended, especially the afternoon session, when the building was filled to the extent of its capacity. The audience room was beautifully decorated with flowers and ferns, and in harmony with the work of ordaining one to the Ministry of the Gospel of Him who taught us to "Consider the lilies of the field."

H. C. VAN HORN, *Rec. Sec.*

EDGAR D. VAN HORN.

Edgar Delbert Van Horn, son of Francis Marion and Melinda Davis Van Horn, was born at North Loup, Neb., March 1, 1874, and when about two years of age, moved with his parents to Marion, Linn County, Iowa, where the greater part of his boyhood was spent on a farm.

Being the youngest of four boys, and one in

a large family of children, his early educational advantages were very meager. Only now and then, during the winter months, did he have the opportunity of attending the district school. Such opportunities were greatly prized, and it was always with a disappointed and longing feeling that, with the coming of spring days, he left school for work on his father's farm, and during the summer days often dreamed of college life, little hoping that these dreams would ever come true.

In the winter of 1886, he was baptized by the Rev. John T. Davis, and united with the Well-ton Seventh-day Baptist Church.

It was in the summer of 1892, when our own first student evangelistic group of young men went out from the Morgan Park Seminary, to hold evangelistic services in Illinois and Iowa, that they went to Marion. While there they visited the home of Edgar D., and found him, like many other young people of the denomination, buried beneath his circumstances in life, but they, with their kindly interest and "fatherly advice," opened to him the possibility of a college training, and awakened hopes and ambitions which led to his entering school at Milton, three years later. It was at this time that he determined to some time get an education, and to enter the gospel ministry. Being the only son left at home, although eighteen years of age, he decided to remain at home, and to give his much needed assistance to his father, who at this time was settled on a farm at Welton, Iowa. In 1895 he entered the preparatory school of Milton College, where for eight years, he steadily worked his way through school. Six summer vacations during this period of school life were spent in student evangelistic work in different sections of the Northwest. In 1902 he was a member of the Milton College Quartette, which visited the churches of the Northwest, with a view to interesting our young people in educational work. This he counted one of the grandest opportunities of his school life, for he longed that other young people might avail themselves of the school privileges which he had enjoyed.

On Sept. 1, 1899, he was called to be the pastor of the Rock River Church, which he served until Jan. 1, 1903. During the school year of 1901-2, the preparatory school of Milton College was organized into Milton Academy, and at the following commencement, he was graduated, with a large number of other young people, from the Academy. In June, 1903, he was graduated from Milton College with the degree of A. B.

Immediately after his graduation he went to Allegany County, N. Y., where he became one of the Alfred Quartette, which held evangelistic services with the churches of Scio, Andover, Alfred and Hartsville. While working on the Scio field, he was called to the pastorate of that church, which he is still serving. Sept. 1, 1903, he was married to Miss Harriet S. Brown, of Leonardsville, N. Y., and went to Alfred, where he entered the Theological Seminary. On Jan. 1, 1904, in connection with his other church work, he became pastor of the Andover church.

SCIO SEVENTH-DAY BAPTIST CHURCH.

In 1814, a number of Seventh-day Baptist families, having moved over the hills from Alfred, settled in the Genesee valley in the town of Angelica. This town was later divided into Wellsville, Scio, Amity and Angelica. Among these early settlers, we find that an organization was effected in 1816, for the "purpose of preserving the Sabbath truth," and promoting the

religious interests of the community. In this early organization occur the names of Theodaty Bliven, Jesse Rogers (grandfather of Alvin E. Rogers, present deacon of the Scio church), Joseph Goodrich, James Weed, William Davis, Davis Stillman, Daniel Bliven, Francis Davis, Hannah Rogers, Esther Bliven, Bithinia Bliven, Barbara Bliven, Abigail Cartwright, Susanna Weed, Fanny Coon, Nancy Rogers, Charlotta Stillman, Abigail Cartwright 2d, Elizabeth Cartwright, Sarah Stillman, Lydia Harris, Pleates Clark. The records of this society extend over a period of only four years. The writer has been unable to find any record of the years from 1820 to 1834.

On May 11, 1834, in a log school-house in the town of Amity, a church was organized, which until the year of 1859, took its name from the town. In that year it was voted that "they represent themselves in the Western Association under the name of the Scio Seventh-day Baptist Church."

In 1871, under the labors of Elder Rowley, steps were taken by the Seventh-day Baptists, to purchase the union meeting-house at Scio, then owned by the Presbyterians, Methodists, and Seventh-day Baptists. The purchase was completed in 1872, and the building repaired and dedicated. This building, still well preserved, is the present house of worship.

Owing to the incomplete records, it is impossible to ascertain with any degree of accuracy, the exact dates and terms of service of the various pastors, but by the aid of these meagre records, and through the memory of the oldest members, we learn that Elder Gillette labored with the church during its early history. Much credit is due to Eld. Rowley, who for sixteen years—from 1855 to 1871—labored faithfully to maintain the regular appointments of the little church, frequently driving several miles through the snow, bringing with him in the cutter, kindling and firewood to warm the meeting-house, and all this with no stated salary.

Following the labors of Eld. Rowley, the Rev. Jared Kenyon preached for about one year. From 1872 to 1873, the Rev. J. L. Huffman supplied the pulpit.

There are no records from 1873 to 1877, then the Rev. U. M. Babcock became pastor.

From 1880 to 1893, the Rev. A. A. Place served as pastor. He was ordained in 1882, and during the early part of his ministry, Mr. Alvin E. Rogers was ordained to be deacon of the church. During the year of 1894, there was no regular pastor, but the pulpit was supplied by Mr. W. H. Crandall, M. B. Kelly and Jacob Brinkerhoff. From 1895 to 1897, the Rev. Henry L. Jones was pastor, and following him, for two years the Rev. Stephen Burdick preached every second week alternating with Wellsville.

The Rev. Henry N. Jordan, a student in the Theological Seminary, served the church from 1901 to 1902, and in July, 1903, the present pastor was called to this field of labor.

The membership of this church has never been large. In 1871, a branch church was organized, which drew away several families. These people afterward moved farther west. The present resident membership is twenty-four, a gain of six over last year.

There is no dotage to the Christian life. Hope is the mainspring of life. Patience and earnestness are pass-words to success.

Popular Science.

BY H. H. BAKER.

A New Machine Coming.

A machine for the conversion of milk into a dry powder has lately been invented by Dr. Martin Ekenberg, of Sweden.

In all countries, it has been found difficult to find a profitable use for the residue of milk, after it has been skimmed, or the fatty particles forming butter have been removed. Yet it has been known that quite a large per cent. of the food product for man has been retained in what is called "butter-milk."

This machine is designed to take the butter-milk and evaporate the water and deliver the food product in a dry powder ready for use, at the rate of five hundred and twenty-eight gallons in ten hours.

This powder, when dissolved in a proper quantity of water at a given temperature, will resume again the characteristics of milk, and is valuable for many purposes, especially in preparations requiring mixing, where it infuses the properties of milk.

To feed this milk to calves, or pigs, as has been done for past ages, gives but a small result above pure waste; its return, is but very little, though so easily disposed of.

When separated, milk is almost devoid of fat, yet its elementary qualities are well sustained as any one can realize by drinking a small cup of the milk after the fat is removed, whether by skimming or churning.

The output of buttermilk in this country must be very large where there are so many extensive dairies. Could this milk waste be utilized, and become of commercial value it certainly would add greatly to the culinary qualities of many of our food products and certainly to our own pleasure in eating them in their season.

A New Safety Lamp for Miners.

At a recent meeting of the Academy of Sciences, a paper was read upon phosphorescent bacteria. It has been demonstrated that a photograph of a colony of bacteria could be taken by their own light.

It is now suggested that by taking a glass flask as large as a barrel and filling it with culture for propagating the self-shining phosphorescent small animal in abundance it would constitute a lamp of sufficient power of light when suspended in a mine, to enable several miners to mine in different directions around it.

From experiments it is believed to be practical, and thus at a small cost a light can be maintained in mines that free the men fully from the deadly danger of an explosion by fire of those sulphurous fumes more or less abound.

Here is hoping at least some of these wonderful death-producing microbes may be imprisoned, and made so useful in preserving life, as to find that one good word can be spoken in behalf of some of them; otherwise let them all be outlawed, the same as mosquitoes and doomed to share their fate.

Somewhat Strange.

If a gun be loaded, and in the place of a leaden ball, a tallow candle is taken, when fired, that candle will cut a hole through a pine board one inch thick, while if the ball is retained and fired at water it will either flatten and sink or ricochet from time to time until the force is expended.

FRUITS AS MEDICINE.

An American authority, who has looked into the subject, claims that nature has been lavish in providing remedies for many of the common ailments. Fruits often relieve diseased conditions of the body by encouraging natural processes. Taken early in the morning, an orange acts decidedly as a laxative, sometimes amounting to a purgative. Other laxatives are figs, tamarinds, prunes, mulberries, dates, nectarines, and plums.

The astringent fruits are pomegranates, cranberries, whortleberries, blackberries, prickly pears, black currants, and melon-seeds.

The refrigerents are gooseberries, red and white currants, pumpkins, and melons of all kinds. Those coming under the head of stomachic sedatives are lemons, limes, and apples.

Figs, split open, form excellent poultices for boils and abscesses. The juice of a lemon will remove tartar from the teeth.

The oil of cocoanut has been recommended as a substitute for cod liver oil, and is much used in Germany for phthisis.

Barberries, after being made into a drink, are used for fever patients. Apples are useful in nausea. Bitter almonds are useful in a cough. Grapes and raisins are nutritive and demulcent, and are gratefully received in the sick room.

SPOILED IT ALL.

A farmer went to hear John Wesley preach. Wesley said he would take up three topics of thought; he was talking chiefly about money. His first was, "Get all you can." The farmer nudged a neighbor, and said: "This is strange preaching, I never heard the like before; this is very good." John Wesley discoursed on "industry," "activity," "living to purpose," and reached his second division, "Save all you can." The farmer became more excited. "Was there ever anything like this?" he said. Wesley denounced thriftlessness and waste, and he satirized the wilful wickedness which lavishes in luxury; and the farmer rubbed his hands, and he thought, "All this I have been taught from my youth up," and what with getting, and what with hoarding, it seemed to him that "salvation" had come to his house. But Wesley advanced to his third head, which was, "Give all you can." "Ah dear! ah dear," said the farmer, "he has gone and spoiled it all."—*Ram's Horn*.

TAKING OUR OBSERVATIONS.

Good timepieces are excellent things, but they are not infallible. The sun is the world's time-keeper. In countries where the sun's movements are not accurately observed, the best clocks and watches are apt to go wrong. Human consciences are like clocks and watches. Some of them work better than others; but the best of them fail. They must all look to the great Source and Center of truth if they are to be relied upon. Once in every twenty-four hours, in busy offices all over our land there is a pause. Important telegraph lines are kept for a moment idle, waiting—then the same message flashes over them all to every part of the country. The sun at Washington says "Noon." How often do we ask God whether our consciences are telling us the truth?—*Sunday School Times*.

How constant is God's friendship. He loves us with an everlasting love and to the end, when other friendships are upon slight grounds easily and often broken off.

Children's Page.

SPRING.

EMILY DICKENSON.

A lady red upon the hill
Her annual secret keeps;
A lady white within the field—
In placid lily sleeps!

The tidy breezes with their brooms
Sweep vale, and hill, and tree!
Prithee, my pretty housewives!
Who may expected be?

The neighbors do not yet suspect!
The woods exchange a smile—
Orchard, and buttercup, and bird,
In such a little while!

And yet how still the landscape stands,
How nonchalant the wood,
As if the resurrection
Were nothing very odd!

DAVY'S PRIZE.

"There's company at our house," announced Uncle Julian one morning. The Curley Twins received the news with keen interest—everything at Uncle Julian's was of interest.

"Perhaps you wouldn't call them company, really, for Auntie and I hope they have come to stay. It's a young couple, you know. They are both beautiful little creatures and so well behaved and quiet! On short acquaintance I've only discovered one fault in them—they are vain. Well, you and I would be if we had such splendid tails—"

"Uncle Julian—tails!"

"They haven't got tails, Uncle Julian?"

Uncle Julian dropped down on the doorstep between the Curley Twins, laughing.

"Oh, but they have perfect beauties," he said. "I'd like to have you get acquainted with them. Come in and call on your way home from school."

And promptly at ten minutes past four the Curley Twins called on Uncle Julian's "company." They were up in the pigeon loft strutting round, with their beautiful soft white heads stretching back proudly till they almost bumped their beautiful white tails.

"Fan tails!" shouted the Curley Twins in a chorus.

"Why, I didn't know you'd ever been introduced! How did you know their names?" smiled Uncle Julian. "Yes, they're the Fantail couple from Boston. See them show off—I told you they were vain. I think they mean to set up housekeeping at once, the smart little fellows! Now, look here, boys, I'm going to offer a prize—"

The Curley Twins "looked" there instantly. Prizes and Uncle Julian went together beautifully. The brown twin nodded to the yellow twin in token of delight.

"Yes, a prize—this way. The boy who finds out the most interesting things about the little Fantail couple, in six weeks, shall have a prize. You can come up and call on them as often as you like, out of school hours."

It was such fun! The Curley Twins were over in Uncle Julian's loft early and late, and the more they studied and watched the little snow-white creatures the more they enjoyed it.

"Well," Uncle Julian said, at the end of the six weeks, "who's ahead?"

"I guess Davy is," the brown twin said, politely.

"No, of course, it's Tim'thy," the little yellow twin rejoined.

"We must call in our evidence and find out," laughed Uncle Julian. "Begin Tim, because you are half an inch taller than Davy. What have you discovered about the Fantail couple?" Timothy had made "notes." He pulled them out of his pocket, grimy and crumpled.

"Well," he said, "first I know they love each other—they're the greatest friends, Uncle Julian! The other day the mother-one was kind of washing the father-one's face and brushing his hair, and it looked as if she was tying his necktie, same as Grandma does Grandpa's. I guess you'd have laughed, Uncle Julian! He stood just as still! Then, another thing, while the eggs were hatching the father-one used to sit on 'em daytimes to rest the mother-one. Yes, sir, he did!"

"I discovered that, too!" Davy shrieked, excitedly. "An' about their loving each other."

"Tim has the floor—go on, Tim," said Uncle Julian, smiling.

"And after the eggs hatched it was just the same. He'd take care of the babies daytimes."

"While the old lady took a 'day off, eh?"

"All her days off, Uncle Julian, truly. Every single day he did it. I think he went on the nest just about ten o'clock and stayed till about four o'clock. Anyway, that's the way he did Saturdays and Sundays, when we could watch him. Wasn't he a kind little father-one?"

"To be sure he was. Any other discovery?"

"Yes, there's how the little mother-one feeds her babies. That's funniest of all. You ought to see her, Uncle Julian! She lets the baby pigeon poke his bill clear into hers and then kind of pumps his breakfast into it. I guess she must have a little pantry in her throat where she gets breakfast all ready for him."

"Yes, she has! she has! exclaimed eager Davy; "I discovered that, too! And I found something about it in a book. It says you can't raise a pigeon-baby by hand—no, sir! If you do he'll die, 'cause he's 'customed to have his mother pump food into his bill like that. She gets it all der—dergested for him."

"Right!" cried Uncle Julian, "you beat Christopher Columbus himself! Go on, Tim."

"That's all," Timothy said slowly, cramming his "notes" back into his pocket.

"Now, Davy."

Davy was dancing from one foot to the other in great excitement.

"I've got another one!" he shouted. "Yes, sir, I discovered how they drink water! They don't hold their heads back and let it run down their throats same as other birds do, Uncle Julian. They keep their bills right in 'till they've got all they want, same as—as an ox."

"Good!" Uncle Julian cried. "You're right, Davy. They're an exception to all the bird tribe."

Of course, on account of that one last discovery, Davy got the prize. But it really didn't matter, Timothy said, as long as they were twins.

"You'll find it up in your barn chamber tomorrow after school, Davy," Uncle Julian said briefly. And the next afternoon—well, what do you suppose the Curley Twins found was Davy's prize? They scurried up into the barn chamber three steps at a time.

"Hark!" whispered Timothy, suddenly. A beautiful soft, cooing sound came to them faintly.

"It is," whispered Timothy.

"Yes, sir, it is," breathed Davy.

"And it was! There, in a little room boarded off in a corner, they found the Fantail couple and their two babies. That was the prize Uncle Julian gave.—*The Congregationalist.*

DEAD TREES.

Passing through a dense forest not long ago, I came upon a great tree which was dead. It had once been a very giant among its fellows. Tall, so that it towered above them all, large in size around the trunk, it must have one day been a beautiful tree. But it was dead. The limbs stretched out in a kind of pitiful way, bare and dry. Not a leaf anywhere upon its branches. The wind whistled through its top, cold and mournful. The tree made me sad as I looked upon it.

Dead trees. Society is full of them, and what gloomy spectacles they are! Once very kings among men, and still equipped to hold high places in the world's great drama, they stand here lifeless and chill. They are sorely needed in the church, in politics, in business; but they hold themselves aloof from all contact with society, and will soon come tumbling to the earth to fall into decay. I have no doubt that if I had taken the trouble to dig the leaves away from the roots of the tree I found dead in the woods, I might have learned why it suffered the fate it did. Quite likely I would have found that some worm had chiseled its way slowly through the outside bark until it reached the tender lining within. In this soft material it worked day after day until the tree was girdled. Then the end came.

Just in the same way enemies feast upon men's souls until they rob them of the sweet sap which alone furnishes them life. It may be the worm of selfishness. Wrapped in their own selves, men soon die. No more dangerous foe than this. Avarice, loss of faith in God and man, distrust of one's own self, these and many more are fatal enemies to the soul. How we should struggle against them! The poor tree was helpless to resist the attack of the worm which cut off its life. We are not left thus powerless. Round about us every day the Almighty spreads His canopy of protection. Hiding in it, we may be safe forever. The thought is so full of help that we grow more and more enraptured as we think of it. "I will say of our Lord, He is my refuge and my fortress. my God, in Him will I trust." Secure refuge; fortress which can never be stormed; God of all power. Trusting in Him we take our places in His service wherever it may be, and hold them until He calls us up to better things.—*Christian Advocate.*

A QUESTION YOU CANNOT ANSWER.

A Welsh minister, a man of God, beginning his sermon, leaned over the pulpit, and said, with a solemn air, "Friends, I have a question to ask. I cannot answer it. You cannot answer it. If an angel from heaven were here he could not answer it. If a devil from hell were here, he could not answer it!" Death-like silence reigned. Every eye was fixed on the speaker. He proceeded, "The question is this—How shall we escape if we neglect so great salvation?"

Let the weakest, let the humblest remember, that in his daily course he can, if he will, shed round him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but are priceless in their value.

Young People's Work.

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

LETTER TO A YOUNG GIRL.

MY DEAR NIECE:—

As you are soon going away from home for a visit of ten weeks, I want to make a few suggestions to you. You know that you have had good opportunities in school and people will expect you to have a certain amount of refinement in behavior and language. You are kind and unselfish and pretty and neat and you wish to make your company agreeable to your hostess and I have no doubt that she will love you. Yet I am afraid that she will feel ashamed of you for your careless way of speaking; for instance, I heard you say one day, "I went up stairs to lay down, and the folks thought I wasn't to home," and "I haven't no time to myself." Such expressions are the mark of ignorance, and strangers hearing you once speak so will think you ignorant when really you are only careless. Of course you know that "lay" is a transitive verb and that you meant "at home." Before you go, will you not review your lessons in English as much as you can, and while you are gone, be careful to speak correctly or to say nothing! The study of English should be your most important study in school, for by your use of language you will be judged and your influence measured. You will use English of some sort every day, while you may not need to use arithmetic except occasionally.

And in behavior, remember that repose is power. It is not necessary to talk, but it is best to feel at ease, and to make others comfortable.

Hoping that you will attend to this advice, and that you will enjoy your visit, I am,

Your affectionate

AUNT MÉRITABEL.

FROM REV. J. C. DAWES.

This institution, the Agricultural and Mechanical College, having come to a close for the summer, I shall be leaving for Washington, D. C. When I shall have arrived in the seat of American Government, I shall let you know.

While learning the art of printing here, I labored earnestly in making known God's Sabbath truths to the teachers and students. The president and some of the teachers and students have acknowledged the truthfulness of the subject as I proved it to them in God's Holy Word, but they haven't the courage to stand for the truth. The gain of this world which is more readily obtained by disobeying God's commandment than by obeying it, has caused them not to obey the truth, although convinced of their error. Several of the students have said to me that I have brought them to understand the teachings of the Bible which they had never understood before. The Master has enabled me to sow the seed of truth among these people and now I leave its growth to His care.

NORMAL, ALA., May 27, 1904.

A MEMORY.

We never forget our childhood's home, no matter how far we roam from it, and a visit back to the scenes of our youthful days thrills us with delight, although many sad memories may claim our thoughts as well as those of joy. I am thinking of my first visit to the home I loved so much, after an absence of some years.

and especially a ride from town out into the country to visit an old school friend. We drove north from the village, the road extending most of the way by an artificial lake two miles in length, one-half mile in width. It was one of those glorious nights in early summer, when the full moon makes all things look soft and dreamy. As the hour was late the whole earth seemed to be sleeping except ourselves. We were fast flying over the road which was broad, winding through shady maple groves, past white, brown, and many odd-shaped farm houses, all hushed and still for the night. As a turn in the road brought the lake into full view we stopped to drink in the beauty. Above was the dark sky, only here and there a star and the great round moon. In front of us the lake stretched out like a sheet of silver, far out beyond until it seemed to meet the sky. On either side towered the forest-covered hills looking so weird in the moonlight and casting their shadows far out on the lake.

We soon came to a small grove where we again stopped and looked back; the scene was more beautiful than before; we could see far down the valley around the western range of hills to where lay the sleeping village. On the island in the center of the lake gleamed a white tent and by the roadside we passed many other tents. Several row boats lay upon the bosom of the lake. So still! So grand! Not even a hoot owl or the croaking of frogs disturbed the quietude. Now and then a fleecy cloud played around the moon, then it was lost in the blue of the sky. Just opposite to us in the forest towered a pine far above the other trees, like a sentinel watching over the lake.

As we neared the other end the hugh bank became visible, looking like a big serpent crawling across the lake. At last we reached our destination, a large house standing on high ground, nearly hidden by trees. Long we sat upon the porch, silently viewing the glorious vision the Creator had spread before us. Can you not remember just such scenes, when you seem to rise above the world; when God seems so near to you and all the cares and sorrows of life have fled! There is no place in the world where visions like those come to you as they do at the old home, and though we may sing, "I'll go where you want me to go, dear Lord, I'll be what you want me to be" in our church service it does not come from the heart, as it does when singing it near the old town which cradled you when small and where mother taught you to say your first little prayer.

Music sweet, music soft,
Lingers round the place,
And oh, I feel the childhood charm,
That time cannot efface."

ALICE MAXSON JAKES.

CHRISTIAN ENDEAVOR AT THE EASTERN ASSOCIATION.

Mr. Roy F. Randolph, delegate from the South-Eastern Association, is a Christian Endeavorer, who well deserves the name. Under his leadership the prayer meeting on Sabbath afternoon was everything that a Christian Endeavorer prayer meeting should be. The central thought was that the society has been a great blessing to all who have been in any way connected with it. Very many warm testimonies to this effect were given by both old and young. Many others told of the richness of the love of God in their hearts, and of the determination to grow in all branches of spiritual activity. This

was generally conceded to be one of the most helpful of the evangelical services.

On the evening after the Sabbath the Young People's Hour was conducted by Miss L. Gertrude Stillman with the following program:

Praise service, Miss Agnes Fisher.
Concert recitation of the twenty-third Psalm.
Prayers, Mr. Luther Davis, Mr. Geo. Ellis, Rev. Eli F. Loofboro.
Duet, Mr. Walton Davis, Miss Luella Davis.
Paper, "Christian Endeavor in the Home," by Miss Alice Larkin, read by Miss Nell Tomlinson.
Paper, "The Christian Endeavorer in School," Mr. Roy F. Randolph.
Quartette, Rev. C. A. Burdick, Mr. Geo. Ellis, Rev. Geo. B. Shaw, Rev. Eli F. Loofboro.
Message of the Associational Secretary.
Singing, "Blest Be the Tie That Binds."

THE CHARM OF FLORENCE.

It may seem a little strange that this traveler's heart was more stirred within him on entering Florence than it had been on entering any previous city. He was deeply moved at sight of Jerusalem from a distance, but a near view is disillusioning. Rome has been a rocking storm-center of history, but that history has chiefly a pagan flavor. You see, I am simply philosophizing after the event; for I was a little surprised myself at the feeling of exhilaration which came over me when my feet trod for the first time the streets of the chief art center of Italy. One's emotions are very rational steeds, anyway. We hardly ever feel in just the way that we have it down in the the program to feel. But perhaps you are not as queer as some of the rest of us.

Now why should any one's heart be stirred at entering Florence? What does Florence mean to you? I hope she means a good deal. Sit down and recall to mind the history of this city. If you are not already familiar with it, read about it. It will help to give you a liberal education.

Just what year it was I do not know, and many of the details are not kept in mind; but at about the time that Columbus was discovering America, Savonarola was doing his mighty work as a spiritual preacher and a political reformer. Time and place were not ready for him, and he died a martyr. Grimm says that Savonarola was a drop of water which fell on a burning stone; Luther a seed which fell on fertile soil. There you have in a terse sentence the difference between the Italy of Savonarola's time and the Germany of Luther's day. The visible results of the work of that great prophet of the Fifteenth century were not comparable to those which followed the German monk's brave stand for the right; but it does not follow that the latter was the greater man. Savonarola has a very tender place in my heart, and it was with intense interest that I stood in the "Duomo" where he swayed thousands by his words of mighty conviction, and then in the open square of the city where his spirit went to God while his body went to ashes.

Then also in Columbus' time Michael Angelo lived and wrought in Florence—a colossal figure in the world of art and not without human interest to one who has read of his life. The statue of David alone is enough to make one glad that he lived. There stands that lithe youthful figure, intrepid, alert, self-reliant. There is no cowardice in the pose—and no braggadocio. The face is clear, pure and good. One's sympathy is at once with the young champion and the prayer goes up involuntarily, "God speed that good right arm." For there is the sling in one hand, while the five smooth pebbles are in the other.

Was it fiction that Shakespeare and George Eliot wrote? Nay, indeed, it was sober truth; for they told the story of human life. Think what a profound impression "Othello" has made upon the world when the house of Desdemona is pointed out as one of the most interesting spots to tourists in the city of Venice. And, by the way, the Venetians say that Desdemona did really live there and pass through the events which the poet weaves about her. Via di Bardi is still in Florence just south of the Ponte Vecchis and there, so they say, Romola lived. Still runs the Arno to the sea. Whether or not a man named Tito ever flung himself into it to escape from his pursuers; whether or not his foster father really killed him with a dagger thrust as, faint and spent, he sought the shore, I know no more powerful picture of the relentless retribution of conscience than that presented in Baldassarre.

But I have not yet told you what I honestly think was the chief thing that made me glad to get to Florence, and that was that there lives there at present a real, live twentieth century, flesh and blood, *Seventh-Day Baptist from America*. Now an American Seventh-day Baptist is no remarkable sight to you, of course; but wait until you have been two months from home among Turks, Egyptians, Africans, Syrians and other folks of all shades and sorts. Now this young woman was Miss Marguerite Palmer and she hails from Ashaway. I hope she will forgive the public mention of her name; since it will be a pleasure to her many friends to see it, as it is a satisfaction to me to write it. Right royally did she guide the three Seventh-Day Baptists about Florence. They and other friends of the cruise were so grateful for her kindness that a resolution was drawn up in due form with "whereas" and "therefore" and signed by about a dozen staunch Americans in token of their sincere appreciation. Will the young people please look the other way a moment while I say to the gray-haired fathers and mothers whose hearts are lifted up to God for the future of our cause, that our young people are the finest in the world? I have said this before, but it means more now. It is true in Holland, too, but that is another story and must wait till another week. L. C. R.

CHUNKS OF WISDOM.

You can tell what kind of a spirit there is in man by the way he treats woman.

You can write down as true that wherever there is love there will be sacrifice.

A little child can tell us a thousand times more about the heart of God than we can find out from a mountain range.

In God's battles you can hit harder with a smile than the devil can strike with a club.

The man who can rejoice in the midst of his trials can rejoice everywhere.

There is no bigger coward anywhere in the world than the man who is afraid to do right.

The trial that you bear patiently is the one that helps you.

Don't try to kill a fly on your neighbor's head with a hammer.

If it were not for hunger some men would never do an honest day's work.

The sweets of sin always leave a bitter taste in the mouth.

To become wise is to find out how little you know.

A principle is something that we ought to be willing to live and die for.—*Ram's Horn*.

NORTH-WESTERN ASSOCIATION.

The following program has been arranged for the coming session of this Association, which meets at Milton Junction, June 16-19, inclusive:

- FIFTH-DAY—MORNING
- 10.00. Praise Service, Rev. T. J. Van Horn. Pastor's Address of Welcome, Rev. G. J. Crandall. Response by Moderator, Rev. W. D. Wilcox. Introductory Sermon, Rev. W. C. Daland. Report of Executive Committee.
- AFTERNOON.
- 2.00. Business of Association: Reports of Churches, Delegates, etc. Devotional Service, Rev. J. G. Burdick. Reports from Corresponding Bodies.
- 3.00. Benefits of Seventh-day Baptist Associations. Their Relation to and Influence upon Denominational Life, Rev. L. A. Platts. What They do or Ought to do for Churches, Rev. M. G. Stillman. How do they Help the Church Where They are Held, Rev. G. W. Lewis.
- 4.00. The Sabbath-school and the Church. The Place of Sabbath-school in Church Work, Rev. H. D. Clarke. The Home Department, Mrs. J. H. Babcock. The Junior Department, Mrs. M. G. Stillman and Mrs. W. D. Burdick. Appointment of Standing Committees.
- EVENING.
- Praise Service. Evangelistic Sermon, Rev. R. B. Tolbert. Prayer and Testimony Meeting.
- SIXTH-DAY—MORNING.
- 9.00. Annual Reports.
- 9.45. Praise Service.
- 10.00. The Attitude of Seventh-day Baptists Toward Christian Work. A Missionary Zeal Necessary to Christian Life and Denominational Growth, Rev. O. U. Whifford. How Can Missionary Zeal Be Increased Among Us, Rev. W. D. Burdick. How Can Evangelistic Work Be Best Accomplished, Rev. G. W. Hills. How Can We Best Promote Sabbath Truth, Rev. A. H. Lewis.
- AFTERNOON.
- 2.00. Business Reports of Committees, etc. Our Educational Interests. Theological Seminary and Alfred University, Rev. A. E. Main. Milton College, Rev. W. C. Daland. Salem College, Roy F. Randolph.
- 3.15. Our Young People and Their Interest in Denominational Life and Christian Work. What Benefits will Arise From Affiliation with the Christian Endeavor Organization, C. U. Parker. Would a Seventh-day Baptist Young People's Union Better Foster Denominational Life and Spirit, W. R. Rood.
- EVENING.
- Praise Service. Evangelistic Sermon, Rev. A. E. Main. After Service, Rev. L. D. Seager.
- SABBATH—MORNING.
- Sermon, Rev. A. H. Lewis. Joint Collection for Societies. Sabbath School, Supt. H. Burdick.
- AFTERNOON.
- Praise Service, Rev. O. S. Mills. Sermon by the Delegate from the Eastern Association. Consecration Service of the Y. P. S. C. E.
- EVENING.
- Praise Service. Evangelistic Sermon, Rev. T. J. Van Horn. After Meeting, Rev. G. W. Hills.
- FIRST-DAY—MORNING.
- 9.00. Business Session.
- 10.00. Prayer and Praise Service, Prof. Edwin Shaw.
- 10.30. Sermon by the Delegate From the Eastern Association, Rev. I. L. Cottrell.
- AFTERNOON.
- 2.00. Unfinished Business.
- 2.15. Opportunities Open to Seventh-day Baptists for Christian Work. Opportunities of the Small Church, Oliver Lewis.

Opportunities of the Isolated Sabbath-keeper, W. D. Tickner. Opportunities of the Seventh-day Baptist Teacher, Prof. A. B. West. Opportunities of the Commercial Traveler, W. H. Ingham. Opportunities of the Colporteur Work, Mrs. M. G. Townsend. Opportunities of the Proposed Orphanage Work, Miss Lottie Baldwin.

EVENING.

Praise Service, Rev. G. W. Burdick. Evangelistic Sermon. Closing After Service, Rev. M. B. Kelly.

GATHERED SHEAVES.

Heart converted—purse inverted. Sorrow is God's cure for selfishness. Finding fault with others is a mean way of bragging on yourself.

The world is making a commentary on you as an epistle of Christ.

"Just as I am" I must go to Christ, but longing to be different.

"By their fruits ye shall know them." God knows us by our roots.

Heaven will be parting from hindrances and union with helps.

Hardly shall we "rejoice in the Lord" until our neighbors begin to rejoice in us.

Sleep, driven away, drives nails in your coffin.

Every step a good man takes tells some sinner that he ought to turn toward God.

The man that gets so full of religion that he can't hold in will find plenty of room for it on the outside.

A word of cheer is often more powerful than a whole sermon of denunciation.

According to Genesis, the only secular thing in the world is the devil, who crept in after God had pronounced everything else sacred.

The man who gives up praying at stated times in order that he may pray without ceasing, will soon cease to pray altogether.

No man deserves a better place who is not faithful in his present one.

When a man measures the Bible by himself the book is sure to be wrong, but when he measures himself by the Bible he is sure to be wrong.

Those who live in the love of Christ should never be melancholy, for they have a thousand sources of joy of which others know nothing.

MARRIAGES.

BAYLOR—HARRIS.—At the Seventh-day Baptist parsonage, Marlboro, N. J., April 24, 1904, by Rev. N. M. Mills, William H. Baylor, of Alloways Creek, N. J., and Isabelle Harris, of Spring Town, N. J.

CLARKE—ODELL.—At the home of the bride's mother, near Alfred Station, N. Y., May 25, 1904, by Rev. C. S. Sayre, Mr. Edson D. Clarke, of Andover, N. Y., and Betsy Odell, of Alfred, N. Y.

DEATHS.

ALLEN.—At Cameron, N. Y., May 18, 1904, of consumption, Will H. Allen, son of Frank D. and Maria F. Allen, aged 19 years and 8 days. When nine years of age he was hopefully converted, and with several others, was baptized by Rev. B. F. Rogers into the fellowship of the Scott Seventh-day Baptist Church, and gave great promise of growing up a useful man in the church and society. At a very early age he began to show an excellent musical ability, and at the age of seven years commenced to take music lessons. Some years later the family removed to Homer, N. Y., where at the age of eleven he gave lessons on the piano and cleaned and tuned musical instruments. After his father's death, which occurred

at Homer, he and his brother John, went in the vicinity of DeRuyter, N. Y., to get employment and removed their membership to the DeRuyter Seventh-day Baptist Church, of which he remained a member till his death. A few years later, while the family resided at Alfred Station, N. Y., some of the young men of Hornellsville, N. Y., discovering his musical ability and his affable deportment, sought and found him a situation in one of the dry goods stores of the city, and he was induced to join on probation one of the Methodist Churches. This he greatly regretted soon after, and but for his extreme illness would have visited DeRuyter and made ample confession to the church. He spent some months in the Adirondack mountains, hoping to regain his health, but to no good effect. He died, trusting in his Saviour. The writer, being unable on account of illness to attend his funeral, the services were conducted by the Methodist minister of Cameron, Rev. Mr. Allatt. B. F. R.

BURCH.—Courtland Nathan Burch, the son of Nathan Burch, Jr., and Temperance Brown, was born Sept. 7, 1837, in Brookfield, N. Y., in the same house where he died, May 12, 1904, in the 67th year of his age.

He married Miss Anna J. Maxson, Jan. 9, 1866. To them were born Lucy M. and Horace C. Burch, and an only daughter, who died in infancy. Mrs. Burch died Jan. 20, 1898, and Mr. Burch married Mrs. Sarah Hills Woodworth, who with the two sons, a sister, Mrs. Calvin Whitford, and other relatives, and friends, mourn their great loss. Nearly the whole life of our brother has been passed in the home of his childhood, amid the scenes of his youth. He united with the First Seventh-day Baptist Church, of Brookfield, at Leonardsville, in early life, and continued a beloved member to the end. A man of few words, but with deep convictions and sterling traits of character, he was much esteemed by his fellow townsmen as a friend and genial companion. He had been a strong healthy man until last winter, since which time his health has been failing, but he was feeling well the sixth day before his death, until stricken suddenly in the evening with apoplexy, and remained unconscious until the silent messenger called him home. Funeral services were conducted at his late pleasant home by his pastor, I. L. Cottrell, assisted by Pastor A. C. Davis, of the Seventh-day Baptist Church, of West Edmeston, and also by Mr. F. H. Babcock, Miss Jessie Burdick, Miss Iva Burdick, and Mr. and Mrs. Angel, who furnished appropriate and excellent music. I. L. C.

BURDICK.—John C. Burdick, son of Elias and Zerfa Burdick, born in Alfred, N. Y., Aug. 5, 1826; died in Hornellsville, May 22, 1904.

When but a lad and in young manhood he worked in woolen factories and at the manufacture of boots and shoes. Afterwards he learned the trade of watch-repairing and successfully followed the watch and jewelry business for about forty-two years, in Alfred, (Alfred Station) and Hornellsville. At about the age of eighteen he was baptized by Rev. James R. Irish and united with the second Seventh-day Baptist Church of Alfred. At the time of his death he was an esteemed member of the Hornellsville Seventh-day Baptist Church, and a respected citizen of the city. In 1848 he was married to Miss Caroline S. Fisher, who survives him; a son and daughter having gone on to the other life before him. In Alfred he was district clerk and church chorister for thirty years; and often a musical leader for commencements at Alfred Centre. His Christian trust was shown in his request that "Jesus Lover of my soul" be sung at his funeral. A. E. M.

DAVIS.—Elizabeth Swinney, daughter of Malicah and Tabitha (Bacon) Bonham, and widow of George B. Davis, was born in the town of Greenwich, Cumberland County, N. J., Sept. 14, 1822, and departed this life May 12, 1904, in the 82d year of her age.

Sister Davis was hopefully converted to Christ when a girl of sixteen, and united with the Shiloh Seventh-day Baptist church, where she remained an active Christian worker for more than sixty-five years, or until God called her home. In 1845 she was united in marriage to George B. Davis, who preceded her to the better land some thirty years ago. Two children were born to them—Tabitha B., wife of Morgan R. Smalley, and Leonard S., who was spared to this home for only three years. Sister Davis was one of a family of eight. There are left to mourn their loss, three brothers and two sisters—Dea. George Bonham, Phebe

Bonham, Jonathan Bonham, John Bonham and Hattie Bonham Davis. A little more than three years ago sister Elizabeth Davis was taken with a severe attack of the grip, from which she never fully recovered. She had been totally blind for more than two and one-half years. Through all her suffering with her eyes, and at last terminating in Bright's disease, she has been wholly committed to God, and He has helped her bear with Christian patience all that came upon her, only awaiting the summons, "Thou hast been faithful over a few things, I will make thee ruler over many; enter thou into the joys of thy Lord." Sister Davis had many noble Christian qualities, and it was more than her meat and drink to do her Master's will. Funeral services were held from her late home in Shiloh, Sabbath afternoon, May 14, by the writer, using the 23d Psalm as a text, which was grandmother's favorite Scripture. As God's faithful workers are being called home to the Father's house, who will take their places? N. M. M.

ENOS.—At his home, near Nile, N. Y., May 13, 1904, Harry Enos, aged 99 years and 29 days.

Harry Enos, son of Joel and Emelja Enos, was born at Sheffield, Conn., April 14, 1805. His boyhood was spent with his grandfather Holcomb's family at Oneida, Belvidere, and Friendship, N. Y. In 1826, he bought the farm where he lived, with the exception of one year till his death. In March, 1827, he was married to Sarah Grandall, who died in 1893. To them were born four daughters, Mrs. William Wightman and Mrs. S. T. Burdick reside at Nile. The other daughters, Mrs. Sarah Rogers and Mrs. Antoinette Potter, died several years ago. In his earlier life "Uncle" Harry was a member of the Presbyterian Church. The day his youngest daughter was baptized (in 1863) he began keeping the Sabbath, but was not baptized till he was 84 years old. At the water he was asked by Eld. H. B. Lewis, if he would not rather have some one younger than himself go into the water first. He answered no, that he had waited long enough. His pastor preached at the funeral from Psalms 90: 10-12. W. D. B.

MAIN.—In Bolivar, N. Y., at the home of her niece, Mrs. Nettie Swartout, Mrs. Frances E. Main, in the 86th year of her age.

Sister Main was born in Westerly, R. I., Oct. 26, 1818. When eight years of age her father, Joseph Edwards moved with his family to Alfred, upon a farm, where she lived until Sept. 20, 1855. She married Dea. S. B. Main, and moved with him to Portville, Cattaraugus County, where she lived for some time after her husband's death. For several years she has resided at Alfred Centre, but one year ago the infirmities of old age compelled her to break up her housekeeping, and she has spent the last year with friends in Little Genesee, going to Bolivar about two months ago, and while her health was failing, she was not considered in immediate danger. A few days before her death she took a heavy cold, and in her already enfeebled state, she soon passed away to that land where there is no sickness nor any death. She has been a devoted member of the Seventh-day Baptist Church since her early girlhood, and died as she had lived, trusting in Him whom she loved. A large circle of relatives and friends followed her to her last resting place, at Main Settlement, on Friday, May 20, where she was laid by the side of her husband and child. We who are left to mourn her loss know that it is her eternal gain.

NILES.—George Frederick Niles was born in Alfred, N. Y., April 7, 1871, and died May 27, 1904.

He was the son of Robert and Altana Sherman Niles. After a few moments illness he departed this life, May 27th, 1904. His father and sister and an aged grandmother are left to mourn the loss. C. S. S.

PRENTICE.—Suddenly, of apoplexy, at North Loup, Neb., May 24, 1904, the Rev. Asa Babcock Prentice, in the 66th year of his age.

A. B. Prentice was the son of Allen and Elizabeth Babcock Prentice, and was born at Persia, Cattaraugus County, N. Y., July 29, 1838. His parents removed in 1845 to Dakota, Wis., where Asa was converted in boyhood and united with the Seventh-day Baptist church at that place. He was educated at Albion Academy and was ordained to the Gospel ministry in 1864. He was pastor at Utica, Wis., Adams Centre, N. Y., and North Loup, Neb., where he was suddenly called away from this life in the midst of a work of grace, and fell as a warrior in the midst of the battle. Mr.

Prentice was twice married: first to Marion W. Green, of Scott, N. Y., by whom he had two sons, and two daughters; and afterwards to Mary A. Green, of Verona, N. Y., who survives him. There are left besides his widow two brothers, Lieut. Nathan B. Prentice, of Washington, D. C., and Mr. William A. Prentice, of North Loup, Neb., also two sons, Drs. H. W. and A. C. Prentice, of New York City, and one daughter, Mrs. A. T. Stillman, of Leonardsville, N. Y. Funeral services were held at North Loup, Neb., Sabbath, May 28, conducted by Pres. W. C. Daland, of Milton College, and Rev. George W. Hills, of Nortonville, Kans., also at Adams Centre, N. Y., June 1st, 1904, conducted by Rev. S. S. Powell, assisted by Dr. A. H. Lewis, Rev. I. L. Cottrell, and Rev. M. Thompson, of Adams, N. Y. Interment at Adams Centre, N. Y. W. C. D.

WEST.—Dea. Wm. B. West was born in Durhamville, Oneida County, N. Y., Feb. 24, 1833 and died of valvular disease of the heart in Milton Junction, Wis., May 19, 1904.

His father and mother were Baptists and attendants of that church, so that his early religious training was with them. The family came to Wisconsin in 1844, coming by the way of the Erie Canal to Buffalo, and by lake steamer thence to Milwaukee, and they made their first settlement on a farm a few miles south of Ft. Atkinson. In 1848, they moved to Spring Prairie, in Walworth County, where the father died, and the son was left at this early age to his own resources. About this time Brother West attended a district school, where the teacher was especially good, and under his encouragement he came to have a great desire for a college education, and with this object in view, he accompanied this teacher to Oberlin, O., and entered the school. There was a great revival of religion in progress at the time, and Brother West was soon among the seekers for Christ, whom he found, and greatly rejoiced in sins forgiven and hope of eternal life. The professors in the college gave great encouragement to the converts. Every session of the classes was opened by prayer and these young people were often invited to lead in these devotions, thus receiving a training similar to that now received in the Young People's Societies. For various reasons Mr. West did not remain long in Oberlin, but returning to Spring Prairie he united with the Baptist Church of that place. In 1849, for the purpose of gratifying his desire for a higher education, he came to Milton Academy, where he became a convert to the Sabbath of the Lord, and since then has been faithful in its observance. Although he did not secure the liberal training he desired for himself, his interest in training schools continued as shown in the generous contributions made at various times for their support. At the age of 17 years he taught his first district school and in this work became quite proficient. On Sept. 23, 1852, he was married to Iophena, daughter of Ethan and Amy Allen Burdick, of Lima. In 1854, they moved to Utica, Dane County, Wis., and a year from that time he united with the Seventh-day Baptist Church of that place, remaining a faithful and efficient member until its dissolution. In December, 1865, he was elected and ordained a deacon of that church. A very large part of his active and useful Christian life was spent in teaching or superintending Sabbath-schools and he did considerable institute work among the Sabbath-schools of this section of the country. He was often called to serve his fellow citizens in offices of honor and trust, and was especially efficient and satisfactory in his work and his wise council to those who sought his aid. For twenty-six consecutive years he has been the treasurer of the Seventh-day Baptist North-Western Association, and a member of its executive committee. June 8, 1901, Brother West became a member of the Milton Junction Seventh-day Baptist Church. His long life has been filled with usefulness and faithful service, and this church feels greatly its loss. He leaves a wife, one son, Allen B., of Lake Mills, Wis., two daughters, Mrs. W. H. Allen, of Alfred, N. Y., and Mrs. W. D. Burdick, of Nile, N. Y., twelve grandchildren, and many other relatives and friends to mourn his departure. His eldest son, William Lemon, went before to the spirit land thirteen years ago. G. J. C.

WITHEY.—Mr. Rudolph Burdick, Withey, born in Lanphere Valley, Alfred, N. Y., Aug. 30, 1835; died May 29, 1904.

A widow, Ruth Beyea Burdick, two daughters, and one son, survive him. Mr. Withey was a highly respected citizen, and was frequently called to fill positions of trust. A. E. M.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1904.

SECOND QUARTER.

April 2. Jesus Visits Tyre and Sidon.....	Mark 7: 24-37
April 9. Peter Confesses the Christ.....	Mark 8: 27-38
April 16. Jesus Transfigured.....	Mark 9: 2-13
April 23. The Mission of the Seventy.....	Luke 10: 1-16
April 30. Prayer and Promise.....	Luke 11: 1-13
May 7. Watchfulness.....	Luke 12: 35-48
May 14. The Prodigal Son.....	Luke 15: 11-25
May 21. Jesus Teaches Humility.....	Mark 10: 35-44
May 28. The Passover.....	Matt. 26: 17-36
June 4. Christ's Trial Before Pilate.....	Mark 15: 1-10
June 11. Christ Crucified.....	Mark 16: 22-30
June 18. Christ Risen.....	Matt. 28: 1-15
June 25. Review.....	

LESSON XII.—CHRIST RISEN.

LESSON TEXT.—MATT. 28:1-15.

For Sabbath-day, June 18, 1904.

Golden Text.—Now is Christ risen from the dead.—1 Cor. 15:20.

INTRODUCTION.

According to the traditional view Jesus was crucified on Friday, was buried upon that day, shortly before sunset, and arose from the dead before sunrise on Sunday morning. The chief difficulty with this view is that there seems to be scarcely room for three whole days and three whole nights between the burial and the resurrection. But this difficulty is really no difficulty at all; for the essential part of the prediction in regard to his resurrection is not in the precise length of time that he spent in the grave, and in the second place it is very evident that Jesus did not mean seventy-two hours when he said three days and three nights. In referring to his resurrection he often said, "on the third day," as well as "after three days." We must conclude that these expressions are used synonymously, and that portions of three days (no matter how brief) are to be taken as fulfilling all the requirements. Jesus spoke as a Jew and his words are to be interpreted as a Jew would use them and not necessarily as an Anglo-Saxon would use them in this age.

But the precise time of the resurrection is comparatively unimportant. It certainly can have no connection with the validity of the commandment in regard to the Sabbath.

The important feature of our lesson to-day is the fact of the resurrection, and that it is established beyond all reasonable objection. The testimony of the disciples has an added weight because they did not expect that he would rise again. The testimony of Peter upon the day of Pentecost passed without challenge. If it could have been disputed it certainly would have been disputed then; for the priests and elders had every incentive to stop the mouth of the one who charged them with the murder of Jesus. No fact of ancient history is more clearly established than that Jesus did arise from the dead as he said.

TIME.—According to tradition on Sunday the 17th of Nisan in the year 30. Perhaps April 9.

PLACE.—At the tomb of Jesus in the garden of Joseph of Arimathea outside the wall of Jerusalem.

PERSONS.—Jesus, the angel, the women who came to the tombs; the soldiers, the chief priests and elders.

OUTLINE:

1. The Women Find an Angel at the Empty Tomb. v. 1-4.
2. The Angel Sends the Women with a Message to the Disciples. v. 5-8.
3. Jesus appears to the Women. v. 9, 10.
4. The Chief Priests Bribe the Guards to Tell a Lie. v. 11-15.

NOTES.

1. *Now late on the Sabbath-day.* It is possible that Matthew reckoned the night after the Sabbath along with the Sabbath-day; but if this phrase stood by itself we would naturally think of a time late in the afternoon. Standing however as it does in immediate connection with the next phrase, it must be understood as referring to a time just before daybreak of the day after the Sabbath. *As it began to dawn,* etc. That is, before the sun could be seen; yet the light of day was coming on. Mark says in the parallel passage, "When the sun was risen;" but this probably

means no more than risen so as to be seen on the mountain tops, for he also says that it was "very early," using a Greek word which is often used to denote the fourth watch of the night. That this passage in Matthew refers to an earlier visit to the tomb than that recorded in the other Gospels is highly improbable. *The first day of the week.* The word "day" should not be printed in italics as it is necessary for the sense. The word "week" is literally "Sabbath"; but the translation is good, for the day of the week is numbered from its relation to the Sabbath. (The translation, "one of the Sabbath" is utterly indefensible for "one" is feminine and "Sabbath" masculine.) *Mary Magdalene and the other Mary.* That is, the mother of James (probably James the Less, one of the Twelve). John mentions only Mary Magdalene; Mark and Luke mention the two Marys: Mark adds Salome while Luke adds Joanna and several unnamed ones. *To see the sepulchre.* Luke says that they brought the spices which had prepared for the embalming of the body. They seem not to have known of the one hundred pound weight of spices which Joseph of Arimathea and Nicodemus used at the burial.

2. *And behold, there was a great earthquake,* etc. It is not necessary to suppose that this took place in the presence of the women. Jesus had already risen before they came. *An angel of the Lord.* The divine messenger so often referred to in the Old Testament,—sometimes scarcely to be distinguished from Jehovah himself. *Roll away the stone.* Not to allow Jesus to escape, but rather that the disciples might look in to see that Jesus was gone.

3. *His appearance was as lightning.* Compare the appearance of our Lord at the transfiguration.

4. *And became as dead men.* That is, so far as ability to act was concerned. It seems likely that the guards had withdrawn already a little from the tomb before the women or the other disciples came.

5. *Fear not ye.* The women were naturally afraid at the appearance of the angel.

6. *For he is risen even as he said.* The angel reminds them of our Saviour's repeated prediction of his resurrection—a prediction that was not at all understood till it came to pass. *Come, see the place where the Lord lay.* The sight of the empty tomb was to for them evidence of the resurrection.

7. *And tell his disciples.* They were disheartened, and the blessed news should be carried to them quickly. *And lo, he goeth before you into Galilee.* It is difficult to understand why the attention of the disciples is thus especially called to an appearance of Jesus in Galilee, when he was to appear to them in Jerusalem that very evening. The reference here is perhaps more particularly to an appearance to all the disciples, the most of whom were Galileans. In Jerusalem he appeared to but few beside the Eleven. From this account in Matthew we would know of no appearances of Jesus after his resurrection except to the women and to his disciples in Galilee.

8. *With fear and great joy.* With fear because of the angel, and joy because of the news that he brought.

9. *And behold, Jesus met them.* If we are to harmonize this account with that of John we must conclude that the women went to carry word to the disciples and then returned to the vicinity of the tomb, or else that John speaks especially of Mary Magdalene when there were other women present whom he does not mention. The former view is to be preferred. We should not feel obliged however to bring the four accounts into absolute harmony. *All hail.* This translation is not very literal, but will, perhaps, answer as well as any other. We should understand that it is an ordinary form of salutation. The root idea of the verb is *rejoice.* *And they came and took hold of his feet and worshipped him.* They received him as their Master and Lord. There was no question as to his identity.

10. *Fear not.* We may infer that they were trembling at the presence of the Risen Lord. Compare the fear of the disciples at the transfiguration. *Go tell my brethren.* The word "brethren" is evidently used to refer to his disciples. He would have them understand that he is still on intimate terms with them. Compare John 16: 15. *That they depart into Galilee.* Jesus' own words thus confirm the message of the angel and give additional encouragement. We may guess that there was something in the message about the time of his appearance in Galilee; for the disciples certainly did not hurry away from Jerusalem.

11. *Now while they were going.* Evidently soon

after the women had left the tomb as bidden by the angel. *And told the chief priests.* They understood that they were posted at the tomb at the request of the leaders of the Sanhedrin, and so went to report to them. *All the things that were come to pass.* That is, so far as they knew. They did not know of the appearance of Jesus to the women, and perhaps had not seen the angel or heard his message.

12. *And when they were assembled with the elders,* etc. It was to the priests a matter of great importance, and they considered carefully with the other members of the Sanhedrin what they had better do. *They gave much money unto the soldiers.* A great bribe because the soldiers would have to incur some personal risk to say nothing of telling a story greatly to their own discredit.

13. *His disciples came by night and stole him away while we slept.* As if indeed they could know what happened while they were asleep. If the disciples had wished to deceive, the people and had the courage of fanaticism, it is possible that they would have dared to break the seal of Pilate, and risk a conflict with the guard. But they were disheartened at the death of the Master, and could not carry on the work of his kingdom without him. The story that was taught to the guards and told by them is preposterous.

14. *And if this come to the governor's ears,* etc. The guards were liable to be punished most severely for sleeping on duty. Those who guarded Peter, the night that he escaped, were put to death. Acts 12: 19. *We will persuade him.* The "we" is emphatic. They had great confidence in their own ability.

15. *And this saying was spread abroad among the Jews.* Justin Martyr mentions it as current in his day, about the year 150.

TRUST.

Searching for strawberries ready to eat,
Finding them crimson, and large, and sweet,
What do you think I found at my feet,
Deep in the green hillside?

Four brown sparrows, the cunning things
Feathered on back and breast and wings,
Proud with the dignity plumage brings,
Opening their four mouths wide.

Stooping low to scan my prize,
Watching the motions with curious eyes,
Dropping my berries in glad surprise,
A plaintive sound I heard.
And looking up to the mournful call,
I spied on a beach near the old stone wall,
Trembling and twittering, ready to fall,
The poor little mother-bird.

With grief and terror her heart was wrung,
And while to the slender bough she clung,
She felt that the lives of her birdlings hung
On a still more slender thread.
"Ah, birdie!" I said, "if you only knew
My heart was tender and warm and true!"
But the thought that I loved the birdlings too
Never entered her small brown head.

And so through this world of ours we go,
Bearing our burdens of needless woe;
Many a heart beating heavy and slow
Under its load of care.
But oh, if we only, only knew
That God was tender, warm, and true,
And that he loved us through and through
Our hearts would be lighter than air.

There used to be a sharp story told of a stingy millionaire in New York who was solicited to contribute toward rearing a statue to Washington. The miser refused with the excuse, "I keep Washington always in my heart." "Well," replied the indignant solicitor, "I don't believe the father of his country ever got into such a tight place as that." This story occurs to me when I hear certain professors of religion complain that they "do not enjoy their religion," they have not enough of it to enjoy.

It never takes the devil very long to find a job that will just suit the man who isn't busy.

He who lives for himself alone, lives for a mean fellow.

THE CHIMNEY NEST.

MARY MAPES DODGE.

A dainty, delicate swallow-feather
Is all that we now in the chimney trace
Of something that days and days together
With twittering bird-notes filled the place.

Where are you flying now, swallow, swallow?
Where are you walking the spaces blue?
How many little ones follow, follow,
Whose wings to strength in the chimney grew?

Deep and narrow, and dark and lonely,
The sooty place that you nested in;
Over you one blue glimmer only,—
Say, were there many to make the din?

This is certain, that somewhere or other
Up in the chimney is loosely hung
A queer-shaped nest, where a patient mother
Brooded a brood of tender young.

That here, as in many deserted places,
Brimming with life for hours and hours,
We miss with the hum a thousand graces,
Valued the more since no more ours.

Ah! why do we shut our eyes half blindly,
And close our hearts to some wee things near,
Till he who granted them kindly, kindly
Gathers them back, that we see and hear,

And know, by loss of the same grown dearer,
Nought is so small of his works and ways,
But, holding it tenderly when 't was nearer,
Has added a joy to our vanished days?

So little, delicate swallow-feather,
Fashioned with care by the Master's hand,
I'll hold you close for your message, whether
Or not the whole I may understand.

WHAT BOOKER T. WASHINGTON THINKS OF THE NEGRO.

The "Race Problem" is by no means settled in the United States. Whatever throws light on it is of value. Recently Mr. Washington gave an address in Brooklyn, N. Y., the following summary of which was published in *The Christian Work and Evangelist*:

When my people were freed from slavery about forty years ago, they numbered about four millions. At the present time the Negro people of this country number not far from ten millions.

When examined closely from a material, educational, moral and religious point of view, it will be found that an equal number of members of my race cannot be found anywhere in the world who represent such a high degree of progress as is true of the American Negro in the respects to which I have referred. But we are not by any means content with what has been accomplished in the past. We are determined during the next quarter of a century to show even more progress than we have shown in the past. One hears much of the failures and weak points of the Negro. The world should hear more of the success and of the strong point of the race. No race of people could be expected to get upon its feet and keep pace with the progress of the world unless it is commended as well as condemned, unless its strong points as well as its weak points are constantly made prominent. The Negro asks to be judged by his best rather than by his worst. The average man sees the Negro loafer and criminal; he rarely sees the Negro who has bought a farm, who is hard at work upon his farm, or in his shop, or sees him in his home; or rarely sees the Negro school, church or any organization that represents the highest and best life.

I repeat here what I have often said, that

while there are tremendous and serious difficulties at the South, in the field of agriculture, commerce, general business and opportunities for general labor, the black man has an opening in the South that is presented to him in an equal degree perhaps in no other portion of the world. The Negro, not only in the South, but throughout the country, is taking advantage in a commendable way of the business opportunities open to him. There was never a time in the history of the race when it owned and cultivated so many acres of land, or when the members of the race operated so many stores and other places of business, nor was there ever a time when there were so many Negro children in the public schools, industrial schools and colleges as is true at present. The Negro is still buying land, building homes, at a most encouraging rate. A larger number of the young people are learning trades and other useful occupations than has been true for a long time. The old idea that labor with the hands was degrading and disgraceful has very largely disappeared from among the members of the race, and the newer generation of Negroes is fast learning to look upon all kinds of work, whether with the hand, head or heart, with the feeling that it is not disgraceful, but means rather the salvation of the race in a large degree.

The Negro is learning that all final success must come through patient self-control, which will let nothing discourage him or cause him to look upon the darker side. These things but spur us on to efforts in constructive, progressive directions. Our salvation will consist in a very large degree of progressive, constructive effort in the field of agriculture, of mechanics, domestic economy, and in the educational, moral and religious world. When I consider our progress in these directions, and then consider the short period from the days of bondage, I have no hesitation in asserting that, while I have always been proud of my race, I was never prouder of its achievements than I am to-day, and it is a genuine pleasure and satisfaction to me to be classed as a Negro. My race is as proud of its origin and progress as the Anglo-Saxon is of his history and his achievements.

A CARELESS PEOPLE.

The carelessness and oversight of a hurrying people is exemplified by the report of the Dead Letter Office at Washington, that there are on the average 213 letters and parcels without any address whatever received there daily. Considerably more than half of them contain money. Last year the Dead Letter Office received 249,255 letters, all containing postage stamps; and besides these \$5,821.96 in postage stamps that had gotten out of the letters were found loose in the mail bags.

The Dead Letter Office returns what it can, but the carelessness or ignorance which misdirects letters is apt to record no return address for the enlightenment of the post-office. In consequence, while there were in the past year 2,544,379 letters sent to the Dead Letter Office, which were subsequently delivered to their owners, and 5,806 returned to the writers, there were 6,111,493 that gave no clue and were destroyed. There will be sold at auction 5,702 pieces of merchandise that came to the Dead Letter Office in the last year and cannot be delivered; also 939 parcels of books and 476 pieces of jewelry.

The non-delivery of these objects probably cost

much disappointment, regret, and sense of loss to as many unknown parties. The post-office with all its vigilance cannot altogether supply the lack of care and intelligence in directing matter confided to the mails. The defect in the original address may be due not to carelessness, but to lack of proper information on the part of the sender, but the lack of a return address makes the original error final and fatal.

God gives every bird its food, but does not throw it in the nest.

Special Notices.

THE semi-annual meeting of the Berlin, Coloma, Marquette, and Rock House Prairie Church will be held with the Coloma Church, beginning sixth-day evening, June 10, closing on Sunday evening, June 12. Dr. L. A. Platts, of Milton, to be invited.

MRS. E. B. HILL, Secretary.
BERLIN, WIS., May 17, 1904.

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.

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

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.

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 the city, are cordially invited to these services.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. W. D. WILCOX, Pastor,
516 W. Monroe St.

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. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors. ELI FORSTHYE LOOFBORO, Pastor,
321 W. 28th Street.

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NOT IN VAIN. HARTLEY COLEBRIDGE. Let me not deem that I was made in vain, Or that my being was an accident. Which Fate, in working its sublime intent, Not wished to be, to hinder would not deign. Each drop uncounted in a storm of rain Hath its own mission, and is duly sent To its own leaf or blade, not idly spent 'Mid myriad dimples on the shipless main. The very shadow of an insect's wing, For which the violet cared not while it stayed, Yet felt the lighter for its vanishing, Proved that the sun was shining by its shade. Then can a drop of the eternal spring, Shadow of living lights, in vain be made? ***

It is not too much to believe that if we could see the actual world of thought, we should find a great network of prayer filling all the space between earth and Heaven. We say the space between earth and Heaven, not because there is a distance between men and God, but that we may the better understand our true relation to Him. It is a comforting thought, and helpful to believe; that the prayers of God's people, not only those spoken in places of worship, but the thousand forms in which souls cry out to Him, are constantly coming into His presence. The late developments in wireless telegraphy carry some beautiful spiritual lessons. During all the centuries, before we knew of wireless communication, the forces which make it possible, have been at work. In the same way, during all time the prayers of God's people have filled the universe. We love to think of the universe as being full of petitions going, and of answers coming, a living network of thought and emotion, throbbing with love, burdened with anxiety, filled with pleading and equally filled with answers. There is one error in our conceptions of prayer, in that we limit it, and are likely to think that men never pray, that the world never prays, except in some special form, or time, or place. The prayers which go up from the altars in the great world of prayer. Could we but see how from individual hearts under every circumstance in life, far from altars dedicated to worship, in hours of joy and sorrow, in times of success and hours of failure, in days of strength and nights of weakness, prayers and pleadings go up to God, we should get a better conception of what it means to be answered in prayer. The fullness of prayer is the thought toward which we are here urging. The universality of prayer is the truth we are trying to set forth. The efficiency of prayer is the certainty we long to teach; and this same universal certainty that

finds expression in the praying of men, finds equally full expression in God's answers. The world cannot refrain from praying, if it would. The world cannot cease from thanksgiving, if it would. No more can God refrain from answering. A mother cannot refrain from listening when her babe calls, nor from coming when its cry goes forth in prayer. Infinitely more must God answer, not because we put him under obligation, but because His own love and mercy and anxiety to help us put Him under everlasting obligation to hear and answer the petitions of His children. ***

If you love the Bible at all, you must have special love for the one hundred and third Psalm. In many respects the sweetest part of that Psalm is the thirteenth verse. We love to read, "Like as a father pitieth his children, so the Lord pitieth them that fear Him." The consciousness that your Father in Heaven, knowing how weak you are, pities that weakness and waits to help it, is a source of boundless strength and comfort. We should be glad to define pity, but cannot do it, Benevolence is in it, and benevolence should be analyzed into *benne volens*—that is a wishing that the best may come to you. There is sympathy in pity, and sympathy should be analyzed into its Greek original which means "suffering together with." There is compassion in it, and compassion should be analyzed until we realize that it is at once desire and effort to aid and relieve that concerning which we are compassionate. We must be content to say here that the pity of God, as revealed in the one hundred and third Psalm and elsewhere in His Word, is the outworking of the whole divine nature, in goodness, mercy and helpfulness toward men, in their incomplete sin-burdened struggle for existence, and for something better. Human life is like the germs from which flowers spring, tender, easily broken at first, unfit to bear the rough winds or the fierce storms. God's pity takes all this into account. "He knoweth our frame, He remembereth that we are dust." He must punish wrong-doing but He realizes more than we can, that among men ignorance, mistake, and weakness unite to bring evil. God knows that the world wanders like a half-grown orphan child calling for aid in the darkness when no one answers, and weeping because unanswered, still wanders on, stumbling, falling asleep at last to the sad music of its own sobbing. Although God's character is set forth in the Bible as infinite in justice, and terrible in power, it is equally infinite in love, and tender in mercy. God's pity is described by the Psalmist as "a

father's pity," and we may add, it is a mother's pity also. To realize what this means, think of some quick misfortune, an accident, which has overtaken a child around whom strangers have gathered and to whom there comes to aid, only a policeman representing law. While the crowd of strangers, with a certain sort of pity, look on, little moved, the parents come. All words that have been spoken before, all expressions of sorrow, are as nothing compared with the words which the parents speak. There has been no moaning before; now all the air is burdened with the father's moaning, and the mother's prayers. Finish the scene as best you may, with your richest imagination and your best thought, and when you have done all, the pity of the Father in Heaven for us will far exceed everything which your thought and imagination can picture. Having done this, sit alone with God, and pray that the pity which He hath toward those whom He loves, may find rich fulfillment in your own life. ***

We sometimes sing a hymn which begins:

"There's a wideness in God's mercy, Like the wideness of the sea."

The pity of God covers all the world, and all the families of His children, through all time. It is not like some dainty drops, poured now and then to soothe the sorrow. It is as abundant as the air, as far-reaching as the golden sun-light, and as enduring as eternity. This pity falls upon men in the hour of trial, and in the darkness of deepest sorrow. It reaches the farthest corner of earth, and is not less rich toward the most ignorant, the weakest of His great family, than it is toward the most cultured and the strongest. Yesterday, in a basement room, we saw a single disk of light. It was brighter than ordinary sunlight, because one spot in a window, the panes of which were nearly covered with cob-webs and dust, was clear, and formed a sort of lens which flung the single spot of light with double glory, on the wood-work nearby. So divine pity, focused by divine love, finds its way into the darkest corners of earth, into the basements of over-burdened lives and makes at least one spot bright and glorious. Sometimes, in the midst of earth's trials and in the rush of the world's work, it seems as though God cared for no one. For the moment, the wicked appear to triumph while the righteous are vanquished. For the time, the world seems full of misrule and confusion, and the holiest of earth stagger under loads that crush them, and the wisest find entanglement out of which their feet cannot escape. But we must not believe that the divine pity is then far away,

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