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The Sabbath Recorder.

A. H. LEWIS, D. D. LL. D., Editor.
JOHN HIXCOCK, Business Manager.

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Bought in the market, at the current price, Bred of the smile, the jest, perchance the bowl, It tells no tale of daring or of worth, Nor pierces even the surface of a soul.

Great truths are greatly won. Not found by chance, Nor waited on the breath of summer dream, But grasped in the great struggle of the soul, Hard buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine, Not in the merchandise of gold and gems, Not in the world's gay halls of midnight mirth, Not 'mid the blaze of regal diadems,

But in the day of conflict, fear and grief, When the strong hand of God, put forth in might, Flows up the subsoil of the stagnant heart, And brings the imprisoned truth-seed to the light.

Wrung from the troubled spirit in hard hours Of weakness, solitude, perchance of pain, Truth springs, like harvest, from the well-plowed field, And the soul feels it has not wept in vain.

—Horatius Bonar.

There is a constant temptation to be satisfied with imperfect work. The reader is fortunate, or unfortunate; as the case may be, who has fought many battles with his own laziness. He is fortunate if, in such battles, victory has come on the right side. He is doubly unfortunate if he has never realized his danger of imperfect work, so as to provoke a struggle against it. It is so easy to feel that an imperfection to which we yield to-day may be overcome to-morrow, or that it will not be discovered. This is the serious feature, in most cases. We delude ourselves into thinking that undiscovered imperfections are unimportant. The fact is, however, that the existence of the imperfection is the real point of weakness, whether it be discovered or not. That it must appear some time is certain, and it is likely to appear when perfection is most needed. An imperfection disregarded is made greater; but still worse, he who disregards imperfections in himself or in his work, thereby induces still more serious imperfection further on. Parents and teachers cannot urge upon their children and pupils too earnestly nor too frequently, the duty of always doing everything according to highest standards. In the hurried life of these years many imperfections come from haste. In school, it takes the form of short courses of study, like the non-sense of "German in twenty easy lessons," and

similar folly. Without the habit of working carefully and patiently, and of taking sufficient time to do work thoroughly, there can be no permanent success. Apparent success may appear temporarily, but the stress and strain of later life will develop the imperfection and hasten the ruin that must go with it. An ocean steamer may be finished in every respect except a single seam, and the imperfection may be in a single bolt. Such imperfection may escape the inspector's eye and hammer, but when the storms come down, a thousand lives are in peril, and all may be lost because of that one imperfect bolt. It is not otherwise in the matter of character, or the determination of destiny, so far as we can judge. These words will seem empty to the man who is crazed with the rush and recklessness that make hasty and wasteful work in these days. Few lessons are more important, especially in the matter of character building, than the one here presented. If it were possible to emphasize this truth by putting it in various forms, it would be well if pages were written and sermons were crowded with phrases like these: Always do your best. Spend much time in searching for imperfections when your work appears to be finished. Let time wait on patience in all work. To hide an imperfection is to insure failure. To correct the imperfection is a large element in permanent success. Thoroughness is the only safeguard against danger, when emergencies arise. Always do your best, your level best.

are too indifferent to their own interests to seek such acquaintance. Self-mastery also prevents that overbearing and autocratic attitude which sometimes mistake for independence of spirit. The central thought in this whole question of 'self-government and personal kingship goes back to the idea of each man's worth as a child of God, and in the sight of God. We are likely to adopt such low estimates of ourselves, and such low standards of life, as blind us to our own worth, and to the worth of each individual as a member of God's family. The narrow view which confines one's sight to his immediate interests gives corresponding blindness to the larger view and longer look that every man should take concerning himself, and concerning his duty as a part of the sum of human duties, in the sight of God. Frequently, constantly, indeed—ought even the best of men to consider this matter of self-mastery. This should be done not primarily for a man's own sake, although without it each life must be a comparative failure. It is not possible to separate a man's individual interests from the sum of human interests, nor a man's individual influence from the sum of influences that make for the establishment of Christ's kingdom, or for its destruction among men. Seen in this larger light, the question of self-control is not a matter of choice, but of duty in the larger sense of that word. Govern yourself, for therein is the only true freedom.

Each man is free in thought and action, in proportion as he attains self-control. He who is not master of himself is certain to be the slave of circumstances, passions, surroundings. Numerous influences wait to enslave him who is not king of himself, and therefore of things about him. To rule thus is to be free; not to rule thus is to be in continual servitude. If the life of Christ be studied from this standpoint, his freedom of choice and action, his self-control and willing obedience to his Father in Heaven, and his spiritual greatness, are the prominent features in his character. In no one point is the importance of self-mastery more clearly seen than in what we call selfishness. The selfish man is always narrow-viewed, and lacking in sympathy and regard for the rights and wishes of others. Only when a man has learned to know his own rights, and to respect them, is he prepared to appreciate the rights of others, or grant them due respect and consideration. This matter of personal control requires such an acquaintance with one's self as most men lack. Men are either afraid to become intimately acquainted with themselves, or

Commanding each man is free in thought and action, in proportion as he attains self-control. He who is not master of himself is certain to be the slave of circumstances, passions, surroundings. Numerous influences wait to enslave him who is not king of himself, and therefore of things about him. To rule thus is to be free; not to rule thus is to be in continual servitude. If the life of Christ be studied from this standpoint, his freedom of choice and action, his self-control and willing obedience to his Father in Heaven, and his spiritual greatness, are the prominent features in his character. In no one point is the importance of self-mastery more clearly seen than in what we call selfishness. The selfish man is always narrow-viewed, and lacking in sympathy and regard for the rights and wishes of others. Only when a man has learned to know his own rights, and to respect them, is he prepared to appreciate the rights of others, or grant them due respect and consideration. This matter of personal control requires such an acquaintance with one's self as most men lack. Men are either afraid to become intimately acquainted with themselves, or

A GREAT mass of important information is contained in the first census report made under the direction of the United States Government, in the Philippine Islands. That report contains 3,500 pages, 280 illustrations, and 90 maps and diagrams. It is by far the most comprehensive body of information yet published concerning our new possessions in the East. The edition was limited to 4,000 copies, so that the detailed information is not easily obtained by the public in general. The National Geographic Magazine for April, reproduced important facts from this census report, including many illustrations. The census was taken in March, 1903. Between seven and eight thousand persons were engaged in the work, the greater part of whom were Filipinos. The general facts show that the Filipinos are well advanced in many features of civilization. While systematic and efficient education was lacking under Spanish rule, the native ability of the Filipino responds quickly to better methods and to better organized schools, under American rule. Taken as a whole, the census report gives brighter promise of competent citizenship, in the near future, than earlier reports indicated.

Industries. DEFINITE improvements, extensive and important, have been made, looking to the building up of various permanent industries. Grazing and the development of domestic animals promises to be successful and remunerative. The production of sugar, hemp, tobacco and coffee is likely to be the most important items for the present. The healthfulness of the climate, with improved sanitary conditions, seems well assured. It is said that the largest mortality hitherto has been among children. This has been due to lack of proper food more than to unfavorable climatic influences. The question of labor and wages will, no doubt, be prominent for some time to come. As in all similar countries, methods in labor have been crude, and indolence has been a prominent characteristic of the average native. The introduction of better machinery and of such methods as will gain precedence under American rule, will overcome this in due time. The use of liquor and tobacco is comparatively less than in America and Europe, in similar grades of society. The organization of Courts, and the introduction of a much better judicial and legal system, are producing many favorable results as to good order, morals, justice, and the like. Until 1906, Spanish will continue to be the official language of the courts. After that period, English will be the language. Accurate and permanent information concerning the Islands is being gathered by systematic surveys and investigations.

Extent of Territory. PHILIPPINE possessions now include 3,141 islands. Less than 2,000 of these are catalogued by name. The total area of the islands is placed at 115,026 square miles. Two of the larger islands exceed 10,000 square miles each, Luzon having nearly 50,000 and Mindanao having 36,292 square miles. Investigation shows that among the native animals there is a small proportion of mammalia; only two species of monkeys were reported, and only six species of mammals living on the land, are now known to exist on the islands. The variety and number of birds is larger. The wealth of the forests is great, and if wisely developed and carefully protected, the tree growth of the islands will be an important item for many years to come. It is thought that seventy per cent. of the entire area of the archipelago is covered with forests. From explorations already made it is certain that coal is abundant. It belongs to the Tertiary age, some of it being worthless because soft and impure, while other varieties are equal to the best of Oriental coal for making steam. There are indications that iron may be found in abundance and successfully worked.

Population. ACCORDING to the census, the total population, March, 1903, was 7,635,426. Nearly all of this number have attained a considerable degree of civilization, there being only 647,740 tabulated as "wild people." The white people number 14,271, a little more than 8,000 being American; 42,000 belong to the yellow race, the majority of whom are Chinese. Religiously, most of the civilized people belong to the Catholic church, the rest are Mohammedans. The report indicates that the Filipinos are especially ambitious to learn, and there exists little caste or customs unfavorable to their development in Christian civilization. Nearly 3,000 schools were in operation when the census was taken. The population is comparatively dense in cities and villages. Streets and

roads are rude and poor, especially in the rainy season. There was little advancement in architecture and sanitary measures under Spanish rule. The lines of distinction between various native tribes are quite strongly marked. The proportion of males and females is very nearly equal. The average age of the people is twenty-three and four-tenths years, which is about two and one-half years less than the average age in the United States. The average family consists of four and seven-tenths persons, which is about the same as in the United States. He who studies the facts revealed in this census will better realize the magnitude of the task of bringing these new possessions to high standards of civilization, morals and religion. On the other hand, the facts revealed give strong ground for belief that the development of these Eastern people along the higher and better lines of living, will be much more rapid and successful than was indicated five years ago.

Spirit Revealing to Spirit. MEN appreciate, in but a small degree, the efforts of God to reveal himself to them by silent spiritual communion. His anxiety to bring blessings to his children, to impart knowledge and guide them in the way of obedience and righteousness, is constant and intense. Our outward senses, seeing, hearing, and the like, are taken up so much with earthly things, that God is unable to come into communion with us through them as much as our good requires or his love demands. Paul, writing to the Corinthians says, "But as it is written, eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God." This tells the story of human blindness and indifference, and the struggles of divine love to reach men by direct spiritual intercourse. Had we better appreciation of the necessity of those divine blessings which await us, and of the enriching that would come to our lives if those blessings were received, we should be more ready to welcome God's entrance by spiritual communion. Things are meaningless to him who does not know their worth. To the dwellers in the Arctic, the name of tropical fruits, oranges, pineapples, are meaningless words, while to the dwellers in the tropics, ice and snow are empty sounds. In the same way, a life filled with earthly love and low desires has little or no appreciation of God's coming to it, or the appeals which the divine spirit makes, asking for entrance and waiting to bless. On the contrary, the loving and obedient child is as keenly alive to the whisper of divine love as the ears of a mother are to the call of her babe. Love makes the hearing acute, the seeing clear, and the heart eager. We wait with double eagerness for the voice of those whom we love. One cannot be careless or indifferent to affection. It is the absence of love and of willingness to obey that makes men spiritually dead and blind.

Spiritual Revelations are Immediate. MEN sometimes cheat themselves and prevent God from revealing himself to them, by thinking that such revelations belong to the next life; that we must wait until earth has passed before we can know those things which God hath in keeping for us. So far as the fullness of knowledge is concerned, it is true that revelations in the next life, will be greater,

by far, than those which we can receive here. But it is a part of God's plan,—plan is too cold a word, better say a part of God's constant desire,—that men should know him by immediate spiritual intercourse now, and always. It is thus that he seeks to help in time of need, to guide in time of doubt and to sustain in time of trial. Earth-life is the scene of trials, the time for burdens, the place for cares, the field where temptations assail us. Our greatest need comes in this childhood stage, when we are struggling toward those attainments that fit us for enjoyment in the Heavenly life. When we can understand how much we need, and know that God seeks to bring all that we need, we cannot doubt that these spiritual revelations belong to this life, as well as to the next. Men need a better understanding of God's anxiety in their behalf. Just conceptions of Divine love are obscured, if not pushed entirely away, when we think that God brings blessings to his children only because they appeal to him in prayer. Too often men seem to feel that God must be importuned again and again, before he is willing to grant blessings. Prominent in all teachings of Christ, is the opposite of this. He says that our Father in Heaven is more ready to give good things to his children than the best earthly fathers are to give to their children. Seeing God's feeling toward us in that light, it is easy to understand how he longs to be in constant spiritual touch with those whom he loves, and who ought to love him. That was a true vision Paul had when, as in the language quoted above, he declared that above those revelations that can come to us through eye or ear or intellect, God longs to commune only as spirit can reveal to spirit, and love can respond to love.

Schiller. THE one hundredth anniversary of the death of Schiller was extensively observed on May 9. Naturally that observation was more prominent in Germany, although in the United States and elsewhere, the time was recognized in various ways. Schiller is the favorite poet among Germans as Burns is among Scotchmen. While his works were not as inclusive as those of Goethe, Schiller was so intensely German and wrote with such love for his own nation that he stands high, if not first, in the hearts of the German people. The principal observance of his centennial in Germany was under the direction of the University of Berlin. It was held in the Royal Opera House, and Crown Prince Frederick William took part in the celebration. The American Ambassador, Tower, represented American universities on that occasion. The last direct descendant of Schiller's family, a grandson of Schiller's daughter, Celia, took part in the commemorative exercises at Marbach, the place of Schiller's birth. The king and queen of Wurtemberg were also present. In the days of Schiller, Germany was made up of many minor principalities, and the united and powerful empire of to-day has been created, in no small degree, by the nationalizing influence of Schiller's writings. This centennial celebration and the acknowledged influence of Schiller's books illustrate the fact that men live on through their writings when all minor features connected with their lives and history have passed from thought. There is a sense in which Schiller, to-day, is a larger figure in Germany and in the world than he was when his works were written. The following lines from Schiller's pen show his love for true freedom of conscience and action: These are more than German, they are for all men—the song of humanity

—the children of one Common Father, whose love is the voice of freedom:

For liberty man is created; he's free
Though fetters round him be clinking,
Let the cry of the mob never terrify thee,
Nor the scorn of the dullard unthinking.
Beware of the slave when he breaks from his chain,
But fear not the free who their freedom maintain.

THE fact that a deplorable war of unusual magnitude is in progress between Russia and Japan, and that it carries serious possibilities of involving other great powers, increases rather than lessens the duty of all men to foster those things which make for peace. The United States has taken prominent part in two public expressions and demonstrations, looking toward peace, within a few months past. In September of last year the Interparliamentary Union, composed of members of national legislative bodies, and having for its object the promotion of international arbitration, held its twelfth annual meeting in St. Louis. The foreign delegates, representing fifteen nations, were the guests of the United States, Congress having appropriated \$50,000 for their entertainment. This great congress of jurists adopted a resolution requesting the President of the United States to invite all the nations to send representatives to an international conference for consideration of matters of common interest left over from The Hague Conference of 1899. The president consented and through preliminary correspondence has obtained the approval of almost every nation approached on the subject, so that the calling of such a conference is practically assured, although it will probably await the conclusion of hostilities between Russia and Japan that both those powers may feel free to participate. In October last there met in Boston the Thirteenth Universal Peace Congress, the most successful meeting of that great body ever held. Among its thousand and more participants were about one hundred and fifty distinguished foreigners, representing the best thought of some twenty nations of Europe and Asia. The discussions of the congress attracted wide attention and gave new impulse to the peace sentiment in this country. Following it mass meetings were held in large cities throughout the United States and Canada and many new and active peace societies were organized.

THE most permanent agency in the United States for agitating questions pertaining to peace, is the Lake Mohonk Conference on International Arbitration. This has met annually for the last ten years at Lake Mohonk, N. Y. This place is in the Southern Catskill region, near Poughkeepsie. It is an estate of over four thousand acres, owned by Mr. Albert K. Smiley, whose large summer home is thrown open each year for the conference. This gathering is thoroughly cosmopolitan, including men and women of recognized ability, diplomats, government officials, jurists, educators and clergymen. We note that Gov. G. H. Utter of Rhode Island is among those who are announced to take part in the Conference, this year, which is to extend from May 31 to June 2. The purpose of the conference is the promotion of international arbitration through the education and development of public sentiment and opinion. The subject is discussed, and its limitations as well as its possibilities, in an endeavor to present to the public in concrete form just what arbitration be-

tween nations means, what it can and what it can not do, how far it should have public support, and how such support can best be given. The better to accomplish this purpose, discussion of peace and war and consideration of the general peace problem is excluded, thereby securing concentration and making possible important agreements concerning principles of arbitration among men holding widely differing views as to the general peace propaganda. The public declarations of the conference always take advanced but practical ground, a fact due in large measure to the wise counsel of many leading members such as Hon. John W. Foster, ex-Senator George F. Edmunds, Edward Everett Hale and others who have taken active part in the proceedings. A permanent office is maintained at Lake Mohonk, from which reports and other matter are distributed and an extensive correspondence carried on. In this way, lyceums, clubs and societies are furnished with material for discussion or placed in touch with competent speakers on problems of arbitration; and within two years the conference has secured the endorsement and co-operation of over seventy-five leading boards of trade and chambers of commerce representing, almost without exception, every large city from San Francisco to Boston. At least thirty-five of these organizations actively supported the recent arbitration treaties, and all are manifesting a lively interest in the subject.

SUMMARY OF NEWS.

The week has passed without any marked developments connected with the war in the East. A summary of the situation in Manchuria, so far as it may be gathered, indicates that a reorganization of both armies has taken place. The Japanese have kept their movements from the knowledge of the public so successfully that few details are known. It is evident, however, that they are making extensive preparations to encompass the Russians, when active operations begin again, either by cutting the line of communication with St. Petersburg, or with Vladivostock, or both. The opposing forces have been engaged in slight skirmishes for several weeks past, the general results of which have forced the Russians into closer combination, which seems to favor the plans of the Japanese for surrounding them. The general indications are less favorable for success to the Russians in Manchuria, than at any former period. It scarcely seems possible that the next movement,—which now seems close at hand,—will not result in breaking communication between Vladivostock and St. Petersburg, at one point, if not at two. The general conformation of the country and the ordinary laws of warfare support the conclusions here stated, quite as much as does any detailed information as to what is really being done. One of three things must be done by the Russians, in the next battle. They must maintain their ground and turn back the Japanese forces by defeat, or, retreating, must go west of Harbin toward St. Petersburg or eastward toward Vladivostock. Until new movements are in progress and fuller information is at hand, we must remain content with this general view of the situation in Manchuria.

The relations of the naval forces remain, if possible, in still greater obscurity. It is apparent that the larger part of the Russian fleet violated the laws of neutrality at Kamranh Bay, through the connivance of the French authorities. By this violation, they secured time to clean their vessels, take on supplies of all kinds, and keep in direct communication with St. Petersburg for a

number of days. This violation of neutrality awakened such protest on the part of the Japanese and created such interest in both England and France as has not appeared before, since the opening of the war. It is now declared that the French authorities have compelled the Russians to vacate French waters everywhere on the coast of China. Whether this has actually been done, we do not know. It is also rumored that the second division of the Russian fleet under Negogatoff has united with Rojestvensky's division. This rumor seems fairly probable. No more than this can be definitely said at present writing. The world knows nothing of the position of the Japanese fleet, nor of the time and place when the coming naval battle will occur. During the past week, Lord Beresford, the highest authority in naval matters in England, has expressed the opinion that the superiority of the Japanese in the matter of able marksmanship will insure victory, whenever the battle is joined. Considering the general probabilities, we think that the naval battle will not take place until the Russians reach Japanese waters and attempt to reach Vladivostok by way of the Straits of Korea. This conclusion is supported by the best information now at hand. In that case the coming of the battle will depend on the choice of the Russians as to how soon they attempt to make that passage. Nothing better than this summary of the situation can be given our readers this week.

A change of Russian representatives at Washington has been announced during the week. Count Cassini has represented Russia at Washington for the last seven years. He is a man of more than usual ability, and has been a strong and consistent supporter of his government. He now goes to represent Russia in Spain, and Baron Rosen takes his place at Washington. Baron Rosen has been among the most prominent and able men connected with the Russian government at home. He was especially active in 1903 and 1904, as Russia's minister to Japan, and took part in the negotiations which went forward for months preceding the breaking out of hostilities. At that time he was believed to be sincerely desirous of peace, and it is thought that had his advice prevailed in St. Petersburg, the war would have been avoided. Baron Rosen is undoubtedly the best representative that Russia could send to the United States at this time.

The situation in Russia, itself, so far as revolution and disorder are concerned, has been marked by some serious outbreaks during the week. On May 11, sixteen persons were killed and over one hundred were wounded in an anti-Jewish riot at Zhitomir. This was a sort of second Kishineff massacre. Zhitomir has a population of about sixty thousand and does a flourishing business in the manufacture of woolen, silk and linen fabrics. There are many Jews in the city and they have possession of some of the leading industries. If the events of the war did not absorb public attention so much, the disturbances in Russia would appear quite as prominent as for any time past.

With the beginning of the week, the president began his journey from Colorado to Washington. His presence in Chicago on May 10, and his brief speeches at other points along the route, have deepened interest in some public questions, notably that of railroad rates, and of conflicts between labor and capital, represented by the strike at Chicago. His address in Chicago had a very clear ring in favor of law and order. He assured the strikers that he would give all just support to the Mayor of Chicago and the militia of

Illinois, in their efforts to preserve order. Taken as a whole, the President's attitude upon great public questions is marked by wisdom, although his straightforward and vigorous utterances are quite unlike the political diplomacy which characterizes men of less clearness of thought and vigor of action.

A remarkable disaster occurred on May 7, to the Joy Line steamer, Arnasas, on its passage from Boston to New York. In a fog which prevailed off the coast of Massachusetts, near Pollock Rip Shoals Light Ship, a tug having barges in tow, collided with the steamer. It was about half past one in the morning, and most of the passengers and crew were in bed. All on board were saved, excepting a Miss Kelley, who was assisted with others to a life-boat, but through terror or design, she was lost, no one knowing just how. There were sixty-six persons on board. The steamer sank within fifteen minutes after the collision, and the saving of those on board, with the one exception, presents an unusual case of excellent discipline and good fortune.

A fierce tornado swept over the town of Marquette, Kans., on May 9. Twenty-five or thirty lives were lost, and at least fifty other persons were injured. In some cases entire families were killed. The tornado struck the southern end of the town, cutting a clean swath about one hundred yards wide through the entire length. It being at night, there was no adequate warning, many of the victims being killed as they were asleep. The storm passed almost as quickly as it came, and when day-light appeared, destruction and panic reigned. All business was suspended, public buildings were turned into hospitals and morgues, while sorrow and consternation filled all hearts. Probably one inhabitant out of every thirty was killed or seriously injured.

An oil well of immense capacity has been developed during the last week at Butler, Pa. It is known as the McBride Gusher. On May 10, three or four days after it opened with a stream of one hundred and twenty-five barrels per hour, it was still "holding up at eighty or ninety barrels per hour." This well is located on what is called "the forty-five degree line, running from Wellsville, N. Y. to Texas."

The United States produces 37 per cent. of the world's coal, 39 per cent. of its pig iron, 51 per cent. of its copper, 25 per cent. of its zinc, and 51 per cent. of its petroleum. In the production of coal, pig iron, copper, and petroleum the United States leads the world. In the production of precious metals, the total of which increased from 192 million dollars in 1880 to 442 millions in 1904, gold has contributed a larger proportion than silver during the past twenty-five years, its share in the world's output having increased from 106 million dollars in 1880 to about 349 millions in 1904, the growth being 243 million dollars, while the commercial value of the world's silver product meantime grew from 85 2-3 million dollars in 1880 to about 93 millions in 1904, the increase being but about 7 million dollars. Meantime the production of gold in the United States increased from 36 million dollars in 1880 to 84 1-2 millions in 1904, while the commercial value of the silver output of the United States decreased from 34 3-4 million dollars in 1880 to about 31 millions in 1904.

The last half of the week has been marked by two most serious disasters. A little after midnight, on May 11, a western passenger train on the Pennsylvania railroad, the second section of

the Cleveland and Cincinnati Express which left Philadelphia at 11 o'clock P. M., collided with an east-bound freight train which had been stopped by an accident at South Harrisburg, Pa. This freight train had been flagged by a shifting engine and the engineer applied his air-brakes so vigorously that, in stopping, the "middle of the freight train blew out, causing it to buckle in the center." As a result several freight cars fell over on the passenger track. This happened just as the Cleveland Express was rushing by. The express stopped within its length, the third sleeper being opposite the wrecked freight cars. Up to this time little damage had been done to the passenger train, but almost instantly came a terrible explosion from the igniting of a large quantity of dynamite contained in the broken freight cars. The wreck of both trains took fire immediately, and terrible results followed. It is said that not a whole body was found in the wrecked passenger train. The fire did terrible work. Ten charred bodies were found under one Pullman car. It is thought that if the explosion had not occurred, there would have been no loss of life. At the present writing, twenty persons are known to have died, and more than an hundred are among those known to have been injured. The whole affair seems the more terrible because of the circumstances which were unavoidable, while, on the other hand, the comparative simplicity of the accident to the freight train, under ordinary circumstances, would not have resulted in the injury of any one, nor the loss of any lives. There were many hair-breadth escapes, as unaccountable as they were strange. Much suffering ensued to those who were not seriously injured, as the passenegrs were in bed, and escaped in their night clothes, if at all. The doors of at least one Pullman car had just been opened for the stop at Harrisburg, a fact which enabled many people to escape who otherwise could not have done so. The Pennsylvania road is known as one of the best conducted roads in the country, which fact added to the wonder and consternation of the public when the first reports of the accident were sent out. This event will cause further inquiry concerning the shipping of dynamite and other explosives on ordinary freight cars and with such accessories as make a disaster like the present possible.

The second disaster was the destruction of the town of Snyder by a tornado, not far from Guthrie, Oklahoma, on May 10. The tornado swept in about 9 o'clock in the evening. At the present writing, the reports indicate the destruction of twelve business houses, and forty residences. About an hundred persons were killed and one hundred and fifty injured, many of them fatally. Snyder is a town of about twenty-five hundred inhabitants in Kiowa county, Oklahoma. This section was opened to white settlers in 1901. Snyder is at the junction of two lines of the St. Louis and San Francisco railway, and was an important business center. The tornado had many characteristics in common with that reported from Kansas, above. Several other towns besides Snyder were affected by the tornado, but detailed information from these is not now at hand. It seems probable that the list of killed and wounded will be considerably increased when full reports are in, concerning these other localities. The storm is said to have cut a path one-half mile wide for a distance of at least ten miles southwest of Snyder, and three

of four miles northeast. The two disasters from tornadoes, and the railroad horror at Harrisburg, have made the past week unusually gruesome.

At the close of the week the teamsters' strike in Chicago has quieted down. The success of business men in breaking the strike has been much increased during the week. As reported in another paragraph, the influence of President Roosevelt's remarks at Chicago, in support of law and order, seems to have brought excellent results. Representatives of the Labor Unions praise his statement "that rich and poor, alike, must obey the law."

A tidal wave, on the west side of Lake Michigan, did no little damage on May 11. It was highest at Kenosha and Racine. This wave is attributed to barometric pressure. Similar phenomena have appeared before, in Lake Michigan, and sometimes in Lake Superior. The exact cause of these tidal waves is not well defined. It has been suggested that something like ocean tides appear in the Great Lakes. Probably the action of the wind and the barometric pressure is the better explanation.

TRACT SOCIETY.

Treasurer's Receipts for April, 1905.	
Contributions—	
"A Friend," Ocala, Fla.	\$ 1.00
J. A. Hubbard, Plainfield, N. J.	20 00
J. H. Coon, Utica, Wis.	5 00
H. D. Clarke, Dodge Center, Minn.	5 00
C. H. Crandall, Mountain House, Ark.	2 05
Woman's Board	26 00
Churches—	
New York	30 56
Plainfield	22 00
Nortonville, Kan.	45 85
Walworth, Wis.	17 59
North Loup, Neb.	21 34
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Portville, N. Y.	3 86
Gentry, Ark.	12 00
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Mt. Jewett, Pa., R. R. Surveyor's S. S.	10 00
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West Edmeston, N. Y.	4 75
Pacific Coast Seventh-day Baptist Association	11 25
Farina, Ill.	11 48
New Auburn, Minn.	4 00
Lincoln Quarterly Meeting	3 00—\$28 17
Aggressive Sabbath Reform—	
Lois Babcock, Brookfield, N. Y.	5 00
Wm. M. Stillman, Plainfield, N. J.	35 00
Paul Palmiter, Albion, Wis.	5 00
Mrs. Marie S. Williams, DeRuyter, N. Y.	1 00
Woman's Board	2 00—\$8 00
Miscellaneous—	
Frank Metzger, Robins, Ia. (Linotype acct.)	25 00
City Nat. Bank (Int. on balances)	11 40— 36 40
Income—	
George Greenman bequest, (Int. P. G. & E. L. bonds)	25 00
George H. Babcock bequest, (Int. S. D. B. Mem. fund)	325 38
D. C. Burdick bequest, (Int. S. D. B. Mem. fund)	8 23
D. C. Burdick farm, (Int. S. D. B. Mem. fund)	12 26
Tract Society Fund. (Int. S. D. B. Mem. fund)	14 53—385 40
Publishing House Receipts	717 13
	\$1,471 10
E. & O. E.	F. J. HUBBARD,
	Treasurer.

PLAINFIELD, N. J., May 1, 1905.

The Publishing House would like your assistance in swelling the above receipts.

Popular Science.

BY H. H. BAKER

THE FIALA EXPEDITION.

Never Been Heard From.

Mr. W. S. Champ, the secretary of William Ziegler, has been in Europe preparing an Arctic expedition in search of Anthony Fiala, the commander of the steamship America, who sailed from Norway in 1902 with 30 men, to go to the North Pole, and who have not been heard from since. We gave an account of their going at the time in THE RECORDER.

Mr. Champ has purchased a Dundee whaler, called Terra Nova; and has employed Captain Kieldsen to command the steamship. The ship was built expressly to stand a heavy pressure from ice. The expedition expects to sail in June. Mr. Ziegler calculates to employ two doctors, and two specialists to go with the expedition, and the crew is to be selected from a number of Norwegian seal fishers.

The America will have passed the winters of 1902 and 1903 and 1904 and 1905 before the relief expedition can render any assistance. Should the America be in a position where she could return this summer, which is not very probable, she will have to stay another winter in that cold north region. Dr. Oliver L. Fassig, professor of meteorology in Johns Hopkins University, and a director of the American Weather Bureau in Baltimore, will be one of the party to go in search of Mr. Fiala we learn at a later date.

Interest in searching to find the "north pole" seems to be on the increase, and there are quite a number "casting a wishful eye" in the direction of the north star, and wondering if they should ever be so fortunate as to grasp firmly with the arms (hug) that remarkable pole, and then look up whether the top of the pole would not point exactly at the north star, and would that be looking due north, or which way would they be looking, up or down?

A Nobleman Going After the Pole.

This time, we are told that it is none other than the "Duke of Orleans," a French nobleman, who has purchased a Belgian whaling vessel, and adapted it for Arctic exploration; and first of all, he is to make a dash for the pole.

He has provisioned his ship for a two years' voyage; has engaged a captain and has secured a scientific staff, so that in case of failure to reach the pole, he could make his voyage interesting and profitable to science, by exploration geographically, topographically, etc. He is going himself as a Taxidermist.

Lieut. Peary to Try for the Pole Once More.

The intrepid and world-renowned Arctic explorer, Lieut. R. E. Peary, has again obtained a leave of absence from our Government to make another effort to reach the north pole. Such was the confidence in his judgment and ability, as heretofore displayed in Arctic navigation, that wealthy people have come to his assistance, so that on the 28th of March last, a steamship named Roosevelt, was launched at Bucksport, Me., in the presence of over five thousand people.

The ship is now at Portland, where she is taking on board her machinery, her masts, etc. This ship was designed by Naval Architect William E. Winant, of New York, and is said to cover the result of the experience of Mr. Peary, and that other Arctic explorers have suggested, and that it is the strongest in construction, the most powerful and best arranged vessel for combating ice that has ever been made.

She is described as a three masted, schooner rigged, steam steamship, with an auxiliary sail power. Her length over all is 182 feet; beam 35.5 feet, depth, 16.3 feet; draught with all on board 17 feet; displacement about 1,500.

Her model is similar to modern built whalers, only more sharp, and has a long, high raking bow, and overhanging stern, and is wedged shaped on the sides, in order that she may be lifted free if caught in the ice.

The ship is built of white oak, the frames being close together, and are three pairs in thickness, with double planking, making the walls 2 feet 6 inches thick. The keel is 16 inches thick, having bolted to it false keels and keelsons, which form a backbone 6 feet high, the entire length of the ship. The bow is backed by 12 feet of solid wood. Her engine and boilers will develop from 1,000 to 1,500 horse power. Her cost when completed will be 100,000 dollars.

We conjecture that by the formation and make up of this ship, that Mr. Peary and his companions in vessels in which they have spent years, must have passed through some very squeaky times, far from being melodious or inspiring.

Mr. Peary, having given us Plainfielders an evening talk, with stereopticon views of his winter habitation and of his delightful sledge rides, drawn by dogs; hunting musk oxen, catching walrus and sea lions, etc., thus we were highly interested with his descriptions concerning the people, and the topography of the country far on beyond "Greenland's icy mountains."

We learn that Mrs. Peary and the daughter will remain in the States during this term in the north. Let us all wish him "Bon voyage."

A CONVOCATION OF SEVENTH-DAY BAPTIST MINISTERS.

For several years, the matter of a pre-conference, or a post-conference meeting of Seventh-day Baptist ministers, has been agitated. The end sought is mutual consultation and discussion of such themes and interests as enter into their work as pastors, preachers, and religious leaders. Plans for such a meeting in 1905 were brought under consideration by the Executive Committee of the General Conference, early in the year. When the general plan had been well considered, President Post visited Plainfield, N. J., and requested the Editor of THE RECORDER and the Pastor of the Plainfield church to take over the matter from the Conference Committee, and complete the details for a convocation at Plainfield, beginning on Tuesday morning, Aug. 15, and continuing for one week. It is expected that those who attend the pre-conference convocation will secure the benefit of railroad fares arranged for the Conference at Shiloh.

As the matter now stands, the following announcements may be made:

1. The people of Plainfield and New Market will entertain all ministers who attend the convocation.

2. A session will be held each forenoon; whether sessions will be held in the afternoons will be determined by the convocation. Sessions will be held each evening.

The program, as now provided for, is as follows: A day will be given to each department. The conductor will open the work of the day by a paper or an address of thirty minutes. He may ask others to present papers or addresses, of fifteen minutes each. Following such papers or addresses, a round table parliament will open the way for all present to take part by way of questions and general conversation.

Themes for the evening sessions will be opened by the conductors, to be followed by a round table consideration. Here is the program:

DAILY SESSIONS.

DEPARTMENTS.

1. The Minister in his Study. Conductor, Arthur Elwin Main.
2. The Minister in the Pulpit. Conductor, Clayton A. Burdick.
3. The Minister as a Shepherd. Conductor, Ira Lee Cottrell.
4. The Minister as an Evangelist. Conductor, Lester C. Randolph.
5. The Minister as a Citizen. Conductor, Lewis A. Platts.
6. The Minister as a Denominational Leader. Conductor, Abram Herbert Lewis.

THEMES FOR EVENINGS.

1. The Bible and Modern Thought. William Clifton Daland.
2. The Ministry as a Vocation. Prof. C. B. Clark.
3. Who Shall be Encouraged to Enter the Ministry? Pres. Theodore L. Gardiner.
4. The Physical Health of the Minister and of his People. Alfred S. Burdick, M. D.
5. Church Discipline. O. U. Whitford.
6. The Bible as Literature. Edwin H. Lewis.

The services on Sixth-day evening and on the Sabbath will yield to the regular appointments of the churches at Plainfield and New Market, and the pastors of those churches will doubtless arrange for special services in their churches.

WHAT IF JAPAN WINS?

It is urged that Russia intended to close "the open door" to trade in the ports she controlled on the shores of Manchuria, notwithstanding her denials of any such intention. Taking this as the starting point, is there as much danger of Russia closing "the open door" in Manchuria as there is danger that when Japan comes out of the war as the dominant power of the Orient, she will see the possibilities of the future in organizing China on a military basis against the rest of the world? The Japanese have proven themselves to be one of the most warlike nations on the earth, and they are as ambitious commercially as they are warlike. Is there anything in their character as a nation which would indicate that they will not take advantage of their opportunities when Korea and the peninsula of Liao-Tung are practically theirs, and they constitute the chief political and military power of the Orient? Is it not barely possible, to say the least, that she will organize the part of the world inhabited by hundreds of millions of her own race, and just now waking up to external trade influences, though hating the foreigner, in such a manner as to give to the rest of the world only so much of that trade as she does not want, or can not conveniently take care of herself?

It may be that her little finger in the monopoly of eastern trade will prove stronger than the loins of her present adversary of eastern Europe; and it may also be that in the fear that has seized upon us lest Russia may, contrary to her expressed pledges, close one or two ports against us in Manchuria, we have lost sight of a greater peril.—*The World Today.*

PUBLISHING HOUSE NOTES.

A few extra copies of THE RECORDER of this issue have been printed. They are yours for the asking, and five cents a copy.

The Manager has had no response to the call for a boy to work in THE RECORDER office. It's a pleasure to know that all our Seventh-day Baptist boys are so well provided for that work is not a necessity.

Missions.

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

THE needs of our Medical Mission at Lieu-oo, China, are a building and a helper for Dr. Palmberg. Of the two needs, that of a building is now the more urgent. She rented a Chinese building for her residence and her work, but it was rather a poor one, with no facilities for heating. She has had to warm herself by a hand stove. The Missionary Board is in correspondence with our Shanghai Association of Missionaries, which includes Dr. Palmberg, in regard to building a suitable building, the kind of a building they think they should have, the probable cost, etc. The board will promptly see that such a building is erected, when they have received the desired information. There is at hand some \$1,200 toward the building, and more coming. We are glad that our young people of the Endeavor Societies are interested in providing Dr. Palmberg with a building suitable for her work and wants, and that they will give substantial help.

THE summer vacation of our schools is close at hand. There are quite a number of students who would like to spend the vacation in quartet and evangelistic work. There will be two quartets ready to go out from Milton College, and one or two from Alfred University. There is plenty of such work to be done and which needs to be done. Will the churches or fields desiring such kind of labor during the summer vacation of eight or ten weeks, write to the Corresponding Secretary of the Missionary Society, giving him the desired information. If there are any persons or any churches that would deem it a privilege and a pleasure to contribute funds to help carry on this work, the Secretary will be happy in receiving them. These students should have compensation for their work, and their traveling expenses must be paid. In the churches or places where such labor is done, it is expected that the people will bear their part of the expense of such labor. We hope, pray and trust that a good work will be done by these young men this summer, through the blessing of God and the power of the Holy Spirit.

THE Corresponding Secretary will not go the round of the Associations this year as representative of the Missionary Society and our Missionary interests, but he will go to Battle Creek, Mich., to labor until the time of the North-Western Association, which is to be held at Farina, Ill. Evangelist L. D. Seager will represent the Missionary Society and our missionary interests at the South-Eastern Association; William L. Clarke, president of the Missionary Society, will represent it at the Eastern Association, and the vice-president, George B. Carpenter, at the Central and Western Associations. We know these representatives will receive a hearty welcome, will give all needed information, and will stir up all up thoroughly in regard to your relations and duty to our missions. We expect as the result of the sessions of the Associations, where all lines of denominational work will be so ably represented and set forth a high tide of renewed effort in all these lines and a grand fruitage during the year.

WHAT are our pastors and churches doing in regard to Systematic Benevolence? Are methods adopted by our denominational Board of Systematic benevolence being put into operation in

our churches and our homes? Have the churches appointed canvassing committees to canvass the fields with pledge cards and envelopes, and secured pledges for the year 1905, for the various lines of denominational work. If such a committee has been appointed, is the work being done? It is absolutely necessary for such a canvass to be thoroughly made, to make the system a success, and that the necessary funds be raised, and come in steadily to carry forward our work. To simply set forth the system from the pulpit and distribute the pledge cards and envelopes at some Sabbath morning service, and let it all rest there, is not sufficient nor efficient. To make the system efficient and a success, in raising the requisite funds for our work, a thorough canvass must be made, and remade every year. Pastors, you are leaders. Will you see to it that such a canvass is made?

MISSION NOTES.

The new Union Medical College in Peking has received a gift of 10,000 taels (\$6,800) from the Dowager Empress of China.

Bishop Burt thinks native deaconesses could do a great work in Italy, providing some means were found whereby to train the young women.

During the quarter-century of its existence one Woman's Home Missionary Society has gathered and disbursed nearly three millions of dollars.

A Boys' School, which was opened in Rangoon, Burma, last January, with seventy pupils, now has an enrollment of 270, which will probably soon be three hundred.

N. W. Harris of Chicago has offered the Woman's Foreign Missionary Society \$5,000 on condition that the society raise the other \$10,000 necessary for a suitable building for the girls' training school in Manila, Philippines.

French Protestants have recently erected a college at Tananarivo, the capital of Madagascar. Since France took possession of this island, in 1896, the English have ceased their missionary operations there in a very large degree, but the French are keeping alive the fires.

The total number of ordained missionaries in the foreign field is 5,863. Of these, 1,999 are from America, 2,017 are from Great Britain, and 910 are from Germany and the Netherlands. The average number of conversions in the mission work is about seventeen to each ordained missionary.

The China Inland Mission had on January 1, 1904, in 199 stations in China, 743 missionaries, men and women, besides fifteen still engaged in study, and twenty-five engaged in home work or not yet assigned to stations; 465 of its missionaries are women. The receipts of the society for 1903 were \$225,458.

A newspaper has been established in Thibet, edited by a Moravian missionary named Francke. This is the first paper published in this remote land, and has for its purpose to give the news from other lands, to publish short, instructive stories, to give instruction in letter writing, and to explain the Scriptures.

The American Board of Foreign Missions was formerly a self-perpetuating body of 350 members, with an executive committee of twelve. The membership has been increased to 500 members, a portion of whom will be nominated by State and local associations. The membership will be for five years only, but subject to renewal.

When Gypsy Smith went to South Africa for a six months' mission tour, no one anticipated the influence he was to exercise on the Dutch—the war-sundered Dutch and English Christians

in South Africa. Dutch pulpits ever since had been closed to English preachers, and Britons and Boers held no more dealings with each other religiously than the Jews and Samaritans did of old. Gypsy Smith did much to bring the two races together. At Dr. Hofmeyer's request he visited the Theological College of the Dutch Reformed Church at Stellenbosch, and this proved the beginning of an increasing fraternization of Dutch and English in the mission. Gypsy Smith was welcomed to the Dutch pulpits.

Dr. John G. Paton, the beloved apostolic missionary, writes that his mission is prospering at all stations in the New Hebrides Islands. He says, "God has given us about seventeen thousand converts from the heathen cannibals, of whom we have educated three hundred and thirty teachers and preachers, who are now helping us in our work."

The Soudan United Mission is a new inter-denominational British enterprise for evangelizing the populations of the mixed Mohammedan and pagan belt lying between the Nile and the Niger in Africa. The first band of missionaries set out in July for northern Nigeria. They propose to settle among pagan tribes recently brought under British control.

The Friends' Foreign Missionary Association (England) has decided upon a definite experiment, for two years, of preparing candidates for the foreign field by special training. In this it follows the example of several British and of all or nearly all of the continental missionary societies. The new training institution is to be at Bournville, near Birmingham.

A Montana missionary pastor pays this tribute to his wife, who is a type of helper not sufficiently recognized: "Were it not for my wife, I could not do the work. She is organist at every meeting, teacher, superintendent of the home department, visitor, president of the Mission Circle, trainer of the children for all programs, state secretary of the Woman's Baptist Foreign Mission Society of the West, besides having much company and three little ones to care for—and it is impossible in this town to get help."

One of the unusual ways employed by the Church Missionary Society of England to bring home to the consciences of all their responsibility for taking a share in missionary work, is the sending of missionary vans to the less accessible places and parishes. These vans, with two or three men in charge, enter a town at the request and with the approval of the local clergyman, take their stand in some central spot and remain for a day or two, or for a week or two, as circumstances may warrant. The workers hold daily open-air mission services, visit people and co-operate with the vicar in organizing the parish missionary-wise.

The Rev. Andrew M. Milne, the La Plata agent of the American Bible Society, whose work covers also the Pacific Coast countries of South America, has long been intensely interested in the Quechua Indians, and has longed to reach them with the Gospel. At last, by the generous help of a gifted Peruvian lady, Madame Turner, as translator, he has published for these people the Gospels of Mark and Luke and John and the Acts of the Apostles. Already these Scriptures have brought light to the individuals among these poor peoples, and readers are going out to minister these mercies to others who are not able without help to understand the printed Gospel.

Serenity sits upon the brow of him who has grown old gracefully, upon whose heart time has laid his hand gently.—*Rabbi D. Phillipson.*

Woman's Work.

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

IN COMMON THINGS.

Seek not afar for beauty. Lo! it glows
In dew wet grasses all about thy feet;
In birds, in sunshine, childish faces sweet,
In stars, and mountain summits topped with snows.

Go not abroad for happiness. For, see!
It is a flower that blossoms at thy door.
Bring love and justice home; and then no more
Thou'll wonder in what dwelling joy may be.

Dream not of noble services elsewhere wrought.
The simple duty that awaits thy hand
Is God's voice uttering a divine command;
Life's common deeds build all that saints have thought.

In wonder workings, or some bush aflame,
Men look for God, and fancy Him concealed;
But in earth's common things He stands revealed,
While grass and flowers and stars spell out His name.

The Paradise men seek, the city bright
That gleams beyond the stars for longing eyes,
Is only human goodness in the skies.
Earth's deeds well done, glow into heavenly light.
New York Tribune.

FROM DR. PALMBORG.

LIEU-OO, CHINA, April 4, 1905.

DEAR MRS. MAXSON:

As usual, my intentions have been a great deal better than my performances in the way of letter writing, for I really expected to write to you about two months ago, which was at the time of my visit to Shanghai. I arrived there on January 30th, and as the Christmas box had just been brought to the mission that day, we spent the evening opening it, although poor Mr. Crofoot had a headache and some fever, and I am afraid he did not enjoy it so much as he might, otherwise. But he kindly favored us with his presence, because, of course we must all be there. But it did not end with unpacking it, for we spent parts of several days afterward, apportioning the articles, doing up bundles for the different women in the church, taking care of things, etc. My people out here, who all received something, especially ask me to thank the friends at home for their kindness in sending the things, and I am sure those in Shanghai have expressed the same desire to the other missionaries. I don't know whether any one has written especially about it. I was almost overwhelmed by the many kind gifts from my friends. I hoped to write at least a note of thanks to each one, personally, before this time, but have found it impossible to do so to many, as yet. Will you please thank them for me, through your page in THE RECORDER?

That visit to Shanghai was just at the time of the China New Year, and occupied about eleven days. Besides a great deal of visiting and some business, the great event was the meeting of the Medical Missionary Association of China, its first meeting in fifteen years. There were about forty doctors present, mostly from North, Central and South China, but a few were from the eastern countries. It reminded me almost of my medical school days, with this thought additional, that these men and women were all engaged in active work for the Master, with all their skill and all their powers dedicated to Him. Some of them—many of them, I should say—are men whom it is an honor to know. I was pleased to find among them two

Homeopathic physicians of whom I had not known, and they are the only ones, besides myself, that I know of, who practice only Homeopathy. There were many valuable papers, but the chief note of the Conference was the training and education of the Chinese in medicine. There are already some medical schools established, both in English and Chinese, and others are to be established soon. A very important action was that of establishing a fund and appointing a committee, for the translating and publishing of medical books in Chinese. I am filled with wonder and admiration for the men who can do these things, besides looking after hospitals and training students, and I feel very small, myself.

As Mrs. Crofoot was not well, and Burdette was just recovering from the fever, they came back with me for a change and treatment, staying with me a month. I had the pleasure of their company and they had the pleasure (?) of living a month in a Chinese house in cold weather. I think it really benefited Burdette, and I think Mrs. Crofoot, at least, took no harm from it. I am sorry to say, however, that I could not do her a great deal of good, and it has been decided, I believe, that she is soon to go home to avoid greater loss of health during the summer, which is always so hard on her, and to get such treatment as is necessary for her. We trust God's watchcare will be over her, and that this step will be the one He appoints for her restoration to full health.

Just as they went home, a grandson of our dear old "Doo-tse" or Mrs. Ng, (of whom you have often heard) came back to his home from Shanghai, insane, and he has been a burden on my heart, such as I have hardly known before. He seems to be somewhat better at times, and then our hearts sink, as his disease seems to break out again. It seems almost like a demon-possession. He loved his grandmother very much, and she has been a paralytic for many years, for the past year and a half being unable to speak, which made him feel so bad that he could not bear it, and one day, in a fit of insanity, he commanded her to speak to him or hurry up and die, as he couldn't bear it longer. That night, she had a collapse, and three days after, on Sabbath-day, March 25, we watched her pass away to her heavenly home, where she is freed from the bonds of disease and able to join in the song of the redeemed. Her mind was clear to the last and she could hear and understand all that was said to her. I talked to her a little while before she passed away, and she gave unmistakable expression in answer to my questions of her gladness in going and of her desire for the conversion of her family. She was one of the church members who were here when Mr. Davis came to China, and I believe there is only one now remaining,—an old woman who lives here in Lieu-oo. As Mrs. Ng passed away I could not help saying, "A great soul has gone home," for she has been a rather remarkable woman. Her husband died when she was very young, just before the birth of her first child. They were very poor, but entirely through her work and efforts, they have come to be a comparatively well-to-do family. Ever since her paralysis, she has received a pension from her former mistress who was very fond of her, and I am sure the family have depended largely on this and on the earnings of this boy, who is now under this dreadful cloud

of sickness, for their support. What they will do now, I can not imagine. If they had only long ago listened to the voice of "Doo-tse" and others who have tried to get them to leave their heathen beliefs and practices and be Christians, I feel certain that this boy would not have been in this sad condition. It may be that through this great affliction, some of them may be brought to God. That is my constant prayer. As Mr. Davis was not at home, Mr. Crofoot came out to conduct the funeral services, and Miss Burdick came with him. I was so glad to see them. There was a great crowd of the country people to see what a Christian funeral was like, and God surely helped Mr. Crofoot in the trying experience. The poor, excited boy, in his zeal that due respect should be shown to his grandmother and those who were there as her friends, made some disturbance, which was trying. We had brought wreaths and a cross and an anchor made of evergreens and flowers, as offerings, to take the place of the heathen things that were not used, and he had insisted that such things should also be made in the home. The coffin was not buried, but set out in a field, and well covered and bound with rice straw, and he had the crosses set upright on the coffin to show to all that his grandmother was a Christian.

Well, I must close this letter, now. Darkness is coming on and I must write another letter to send out in this evening's mail, before I get my supper.

WOMAN'S BOARD.

Receipts in April.

Adams Centre, N. Y., Ladies' Aid Society: Missionary Society, \$5; Tract Society, \$5	
Educational, \$10; Board Expense, \$5	\$ 25 00
Alfred Station, N. Y., Ladies' Benevolent Society: Missionary Society, \$5.94; Miss Burdick, \$1; Tract Society, \$5.94	12 88
Boulder, Col., Woman's Missionary Society: Educational (Fouke), \$2; Unappropriated, \$3	5 00
Brookfield, N. Y., Woman's Missionary Aid Society: Tract Society, \$12; Miss Burdick's Salary, \$10; Board Expense, \$5	27 00
Nile, N. Y.: Mrs. P. Renwick, China Mission Plainfield, N. J., Woman's Society for Christian Work: Missionary Society, \$50; Tract Society, \$50	100 00
Plainfield, N. J., Mrs. Geo. H. Babcock: Dr. Palmberg's Work (Lieu-oo) third Payment	75 00
Santa Rosa, Cal., Mrs. Leah B. Brewer: Missionary Society, \$1; Milton Church, \$1	2 00
Westerly, R. I., Woman's Aid Society: Scholarship, Alfred University	30 00
Total receipts in April	281 88
Previously reported	1,128 44

Total Receipts to April 30, 1905\$1,410 32

MRS. L. A. PLATTS, Treasurer.

A WORD OF CHEER.

There's nothing more cheap than a cheerful word,
Nor aught more truly dear,
When during the battle of life 'tis heard
By some weak warrior's ear.

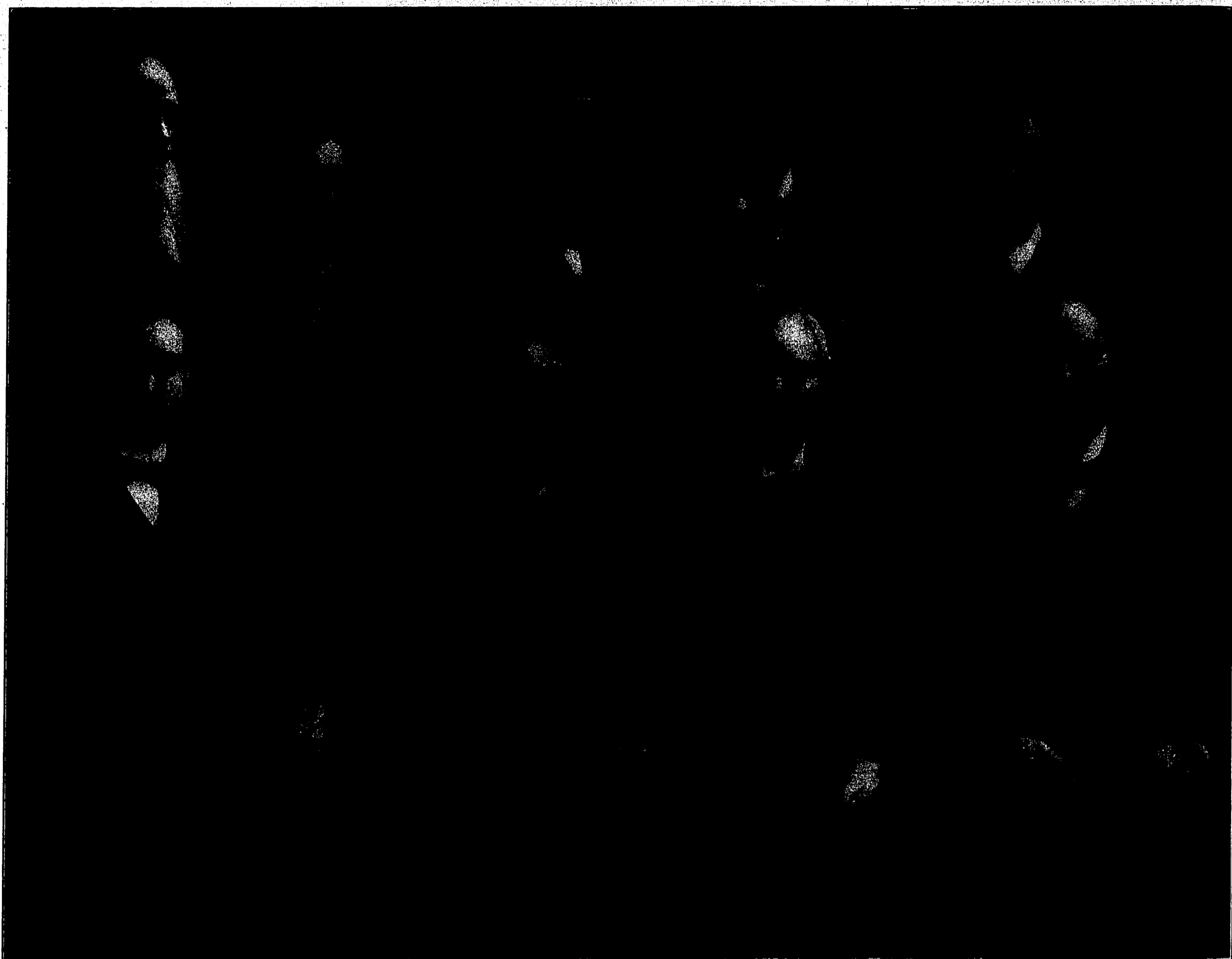
Full many a soul in the church-yard lies,
Vanquished by grim despair,
Who would have ascended to triumph's skies,
Had comrades cheered him there.

Therefore let us tarry from dawn till dawn,
Where fiercest storms the fight,—
And bravely encourage our comrades on,
With all our main and might.

—The Advance.

THE SABBATH SCHOOL BOARD

One of the Important Boards of the Seventh-day Baptist General Conference



STEPHEN BABCOCK CHARLES C. CHIPMAN
JOHN B. COTTRELL

ESLE F. RANDOLPH ELI F. LOOFBORO
CORLISS F. RANDOLPH GEORGE B. SHAW

EDWARD E. WHITFORD
FRANK L. GREENE

The Sabbath School Board of the Seventh-day Baptist General Conference is sufficiently described by its name. Its members have been elected annually by Conference, dating from 1872. The Board has had its headquarters in New York City since 1897.

A REGULAR SESSION.

The Sabbath School Board of the Seventh-day Baptist General Conference met in regular session at 220 Broadway, New York City, March 19, 1905, at 10 o'clock A. M., with the President, Rev. George B. Shaw, in the chair.

The following members were in attendance: Rev. George B. Shaw, Rev. Eli F. Loofboro, Frank L. Greene, Edward E. Whitford, Esle F. Randolph, Charles C. Chipman, John B. Cottrell, and Corliss F. Randolph.

Prayer was offered by Charles C. Chipman. The minutes of the last regular meeting were read.

The Recording Secretary reported that he had sent the usual notice of the meeting to all the members of the Board.

The President and Recording Secretary reported that they had prepared and sent out a

letter to the superintendents of the Sabbath Schools, and to the pastors of the churches of the denomination, in accordance with the instructions of the Board at its last meeting.

The Recording Secretary presented correspondence from Rev. Arthur E. Main.

The President and Recording Secretary were instructed to prepare and send out a letter to the pastors, and superintendents of Sabbath Schools of the denomination, treating of the work of the Board.

The Treasurer presented a statement showing a balance on hand of \$54.81, with receipts for the quarter as follows:

Greenbrier, W. Va.	\$ 1 00
Riverside, California	1 50
Lenox, Viborg, and Big Springs, So. Dak.	12 00
Syracuse, N. Y.	30
Adams Centre, N. Y.	3 41
Utica, N. Y.	2 00
Salem, W. Va.	10 00
Rockville, R. I.	2 50
Roanoke, W. Va.	6 00
Marquette, Wis.	2 00
New York City	1 86
Milton Junction, Wis.	4 80
Alfred Station, N. Y.	2 38
Richburg, N. Y.	38

Cartwright, Wis.	65
Chicago, Ill.	5 00
Scott, N. Y.	50
Hammond, La.	3 00
Riverside, California	1 50
Big Springs, So. Dakota	2 00

Total Receipts for the quarter\$62 98

The President presented correspondence from the following persons: Rev. S. H. Babcock, Mrs. J. H. Babcock, Rev. G. J. Crandall, D. E. Livermore, Rev. W. H. Ernst, L. D. Lowther, Rev. A. H. Lewis, L. M. Babcock, W. B. Davis, J. A. Inglis, E. S. Maxson, A. J. Horton, G. H. F. Randolph, Mrs. Lewis Odell, Mrs. Charles D. Coon, Rev. I. L. Cottrell, Julia M. Davis, Lavern C. Bassett, Anna L. Wells, J. E. Ling, Walter L. Greene, Leslie Tomlinson, A. C. Davis, C. W. Cartwright, Mrs. Lucy Randolph, and Curtis F. Randolph.

This correspondence, which for the most part consisted of replies to the circular letter sent out soon after the last meeting of the Board, showed a deep and growing interest in the work of the Board, particularly in the new departments in the *Helping Hand*, and in the employment of a Field Secretary. It further showed that the Sabbath Schools generally are arranging to take

the quarterly collection asked for by the Board. Minutes read and approved. Adjourned.

CORLISS F. RANDOLPH,
Recording Secretary.

A CIRCULAR LETTER.

The following is a copy of the letter referred to in the minutes of the March meeting:

PLAINFIELD, N. J., May 8, 1905.

DEAR FRIEND AND FELLOW WORKER:

The officers of the Sabbath School Board send another letter of Christian greeting to the pastors and Sabbath School superintendents of our beloved denomination.

In the first place we wish to thank you for your promptness, frankness, loyalty and generosity in dealing with us in the past. You have always done what we asked you to do. We have not heard from a single school where our request for four collections a year has been refused. Our chief interest now is to have this system generally established, believing that all that will be necessary afterwards will be for our people to see the work being successfully carried forward, and that they will furnish the money.

We are also grateful for your frankness in writing to us, and while we have some definite ideas and plans of our own, we earnestly invite suggestions and criticisms from anyone, but especially from pastors and superintendents. We are your chosen servants in this matter.

We are surprised to know from some of your letters that there are those who doubt the wisdom of calling a Field Secretary, on the ground that it will withdraw from the pastorate and ministry a young man of promise. On the contrary we expect that our secretary will preach as much as the average pastor, that he will make as many visits as the average pastor, that he will contribute as much to the press as the average pastor, that he will do as much soliciting of funds and distributing of tracts as the average pastor, that his opportunities for evangelistic labor and soul-winning will be as great as any. In fact, that instead of taking a man from the ministry or from missionary work that we are placing a young preacher in the very largest field in the gift of our people. The misunderstanding has arisen from the fact that some have placed the emphasis on the word secretary when our Board meant it to rest on the word "Field."

We also wish to take this opportunity to again call attention to the new departments of the *Helping Hand*. Mrs. Greene's work is, of course, not intended for the scholar but for the primary teacher. Please try to induce your teachers to make use of this matter, and having given it a faithful trial, report to us your opinion of our efforts in this direction. Dr. Main's work needs no commendation from us. It is being used more and more. We hope you will manage some way to have this material studied in every congregation this year, in school or class or prayer-meeting or pulpit. Do not let this effort fail. It has cost a lot of time and money, both of which we think have been well spent and now, as we sometimes say in the street, "it is up to you."

Thanking you again for your uniform kindness, generosity, frankness and loyalty, we remain, yours in Sabbath School work,

GEO. B. SHAW, President.
CORLISS F. RANDOLPH, Secretary.

PERSONNEL OF THE BOARD.

REV. GEO. B. SHAW, President of the Sabbath School Board of the Seventh-day Baptist General Conference, was graduated from Milton College in 1891. He then entered upon a course of study in the Divinity School of Chicago University, but soon afterward went to Alfred University, where he graduated from the Theological Seminary in 1895.

While studying in Alfred, he was pastor of the churches at Hornellsville and Hartsville, N. Y., jointly. Upon the completion of his course at Alfred, he was called to the pastorate of the Friendship church at Nile, N. Y. Subsequently he became pastor of the church in New York City, and is now pastor of the church at Plainfield, N. J.

He is chairman of the Advisory Committee of the General Conference, on the Theological Seminary, at Alfred.

He has been president of the Sabbath School Board since 1898.

FRANK L. GREENE graduated from Amherst College with the degree of A. B., in 1876. For several years he was principal of high schools in the West. For nearly twenty years past he has been principal of various large public schools in Brooklyn, N. Y. At present he is in charge of Public School No. 41.

He is a member of the Executive Committee of the Brooklyn Teachers' Association of thirty-eight hundred members, and one of its delegates to the Interborough Council of Fifty, of the teachers of New York City, which directs the interests of upwards of 12,000 teachers.

He is one of the trustees of the First Seventh-day Baptist church of New York City, and was president of the Seventh-day Baptist General Conference in 1897.

JOHN B. COTTRELL was graduated from Alfred University in 1893. For nearly ten years, he has been a teacher in the public schools of Brooklyn, N. Y., where he is at present senior teacher in Public School No. 19. He is president of the Brooklyn Class Teachers' Association, of some two thousand members.

CORLISS F. RANDOLPH graduated from Alfred University in 1888, with the degree of A. B. After several years' service as teacher and principal in high schools, he entered upon a post graduate course of study in classical philology in Columbia University. Here he received appointments, successively, as University Scholar, as President's University Scholar, and as Drisler Fellow in Classical Philology, the last named being the highest honor within the power of Columbia's department of Classical Philology to bestow upon any of its students.

For the past six years, nearly, he has been principal of the Fifteenth Avenue Public School, of Newark, N. J., one of the largest public schools in that city.

For the past five years, he has been a member of the Business Committee of the Newark Public School Principals' Association, which manages all the business affairs of the Association, and for the past three years he has been chairman of the committee. He has been a member of the board of governors of the Schoolmen's Club, of Newark, since its organization, three years ago.

A few months ago, he declined an offer of appointment in the Latin department of the College of the City of New York.

For nearly eight years he has been superin-

tendent of the Sabbath School of the First Seventh-day Baptist church of New York City.

EDWARD E. WHITFORD was graduated from Colgate University in 1886. Subsequently he taught in academies at New London, N. H., and Factoryville, Pa., and in high schools at Shamokin, Pa., Brookfield, N. Y., and Brooklyn, N. Y. For a time he was engaged in the banking business.

Last year he took a post graduate course in mathematics in Columbia University.

He is now a member of the faculty of the College of the City of New York, in the department of Mathematics.

STEPHEN BABCOCK, who through an injury received in youth, soon afterward became totally blind, was educated at the New York School for the Blind, in New York City, and subsequently became a teacher in that institution. He served in this capacity for a full half century, retiring from the active duties of his profession a little less than a year ago. From 1857 to the close of his active career as a teacher, he was the principal teacher in the school with which he was connected.

During this period, he did much to advance the interests of the education of the blind. He invented a system of raised maps for the teaching of geography to the blind. These maps have been used extensively in this country and in Europe. For a period of sixteen years he was treasurer of the American Association of Instructors for the Blind.

He is the compiler of the "Babcock Genealogy," a large octavo volume of nearly six hundred and fifty pages, published in 1903, and pronounced by competent authority, one of the best genealogies yet published.

Mr. Babcock is treasurer of the New York City church, and is also chairman of its board of trustees. He is first vice president of the American Sabbath Tract Society, and presided with great dignity over the annual session of that society, held in connection with the Centennial celebration of the organization of the Seventh-day Baptist General Conference, at Ashaway, R. I., in 1902. He is also a trustee of the Seventh-day Baptist Memorial Fund.

In 1902, Alfred University conferred upon him the degree of A. M.

(Owing to the fact that Mr. Babcock was traveling in California at the time, he could not sit with the group to have his picture taken. Consequently his picture has been added in order to make the group of local members of the Board complete.)

CHARLES C. CHIPMAN graduated from Alfred University in 1886, and from the School of Architecture of Cornell University in 1888.

For nearly sixteen years, he has been engaged in the general practice of his profession in New York City, but his labors have not been confined within the borders of the metropolis.

His services have been in demand at Alfred University and Milton College, and for a number of years he has made the plans for, and superintended the construction of, all the new buildings and extensions erected by the Board of Education of the city of Yonkers, N. Y. He also holds the position of superintendent of all the buildings under charge of that body.

For a period of nearly ten years he had charge of the evening drawing school of Yonkers.

He is a trustee and a deacon of the First Sev-

Continued on Page 317.

Children's Page.

JUST SUPPOSE.

If all the lads and lassies should remember for a day,
To do their errands and their tasks as surely as their
play,

Should hang their hats and jackets up, and put away
their toys.

Should remember that the garden is the place to make
a noise—

Why, what a very pleasant world for mothers this
would be!

How very many happy mother-faces we should see!

For children don't remember, as everybody knows,
But if the children should—why—just suppose!

If all the children's mothers turned forgetful in a day,
If instead of taking care of toys, they threw them all
away,

Forgot to bake the cookies, and forgot the tales to tell,
Forgot to kiss the aching bumps and make the bruises
well—

Why, what a very dreary world for children this would
be!

How very many melancholy little folks we'd see!

For mothers all remember, as everybody knows,
But if the mothers shouldn't—why—just suppose!

THE GREAT HORNED OWL.

Work had been going on all day in the sugar bush; the sap had been gathered and drawn to the boiling place, until there remained but a few scattering trees to be visited near the swamp. The boy was softly whistling to himself, when a rabbit, with easy, graceful bounds, crossed the road but a few paces ahead of him and stopped by the side of a birch bush to nibble the tender buds. Just then a startling sound came from the swamp.

Why did the rabbit pause in his dainty meal and squat in his very tracks until his form more nearly resembled a footprint in the snow than a living mammal? The chattering red squirrel dropped into the crotch of a tree and ceased to chatter, as the ominous and almost supernatural "Whoohoo-hoo-wo-hoo" sounded through the dismal swamp and echoed through the maple grove. This was the hunting call of the great horned owl.

The actions of the rabbit and the squirrel did not surprise the boy who had always heard that this owl was a veritable Nero among the feathered race. As yet he had never discovered the nest of the great horned owl. It was now the first week in March. Of late he had heard the weird call frequently from the swamp, causing him to believe the birds were nesting there, and he fully determined to make a search for that nest.

The next day spent in a fruitless search, and it perplexed the boy, for often he had located the nests of the bobolink and meadow lark—nests that are not easily found.

But the second day's search ended, about noon, in rather an interesting manner. The boy stopped for luncheon and a little rest under a hemlock that he knew well, for, the spring before, a pair of crows had a nest in the tree. The old nest was still there, and, just to see what condition it was in after the storms of winter, he ascended the tree. The nest was between fifty and sixty feet from the ground. Just imagine the boy's surprise when about thirty feet from the nest to see a great horned owl silently glide off and wing its way through the treetops. It was a revelation, upon reaching it, to find that the great horned owl had really used the old crow's nest, which had the appearance of being slightly remodelled and was sparsely lined with

evergreen leaves and feathers. In the nest were three white eggs, about the size of a bantam's. The boy afterward learned that the usual number of eggs deposited by the great horned owl is two, and that sometimes the bird constructs a nest for itself in a hollow tree or an evergreen.

On the first day of April there were two little owls in the nest, and a day later a third appeared. They were queer looking little birds, seeming to be nearly all head and eyes, and their bodies were covered with the softest of down.

The young birds grew very slowly although the remains of fish, mice, squirrels, rabbits and birds of various kinds furnished abundant evidence that the old birds were lavish in supplying food. They remained in the nest for about eleven weeks, which is long compared with most of our birds—many young birds leaving the nest in from twelve to fifteen days, and the woodcock, bob-white and ruffed grouse in about as many hours.—*St. Nicholas.*

ASTONISHING CATS AND BIRDS.

Stories of animal smartness come our way frequently. We heard this week of a Clinton Hill cat that leaped to the window sill every day of the last cold snap and licked the frost off the window pane so that she could look out. A cat in Roseville has also been brought to our notice. This cat watched the children feeding the sparrows bread crumbs. One day she stole a slice of bread from the breakfast table and carried it down cellar and out through a broken window to the yard, where she had the bread on the cellar door, retiring then to a sheltering position behind a clothes post. In half a minute the slice of bread was surrounded by hungry sparrows, and the cat, pouncing from her hiding place, pinned four fluttering birds to the ground, one under each paw. John Smith vouches for this story and will show you the door if you don't believe. A third animal story comes from Irvington. A woman there put a loaf of bread on top of a snowdrift and watched from her window. The sparrows gathered around the feast in hundreds, but none would eat. At last their fair benefactress bethought her that she had forgotten to remove the paper labels from the loaf. This omission she corrected, and the sparrows returned. The bread lay in a spot exposed to the wind, and the watcher soon discovered that the birds had no intention of eating in a draught. They dug tunnels in the snow, approaching the meal from every side, and then, sitting snugly in their little snow caves underneath, they ate into the bread through the lower crust. The hired man picked up the loaf early next morning. It crumbled in his grasp, being a mere shell, and as it broke seventeen sparrows flew out.—*Newark News.*

A SQUIRREL HOUSE MOVING.

The beautiful gray squirrels in our large parks are a constant source of entertainment to children and grown-ups as well. An exchange gives this sketch of a harrowing experience in squirrel family life:

A large oak tree had become rotten with age and was cut down with considerable labor. In one of the hollow branches a squirrel family had established comfortable winter quarters, and their consternation when the blows began to fall upon the base of the trunk was pathetic. They raced back and forth in wild procession, jump-

ing from tree to tree along the row and back again, as though fully conscious of what was going to happen. After the tree was felled, an investigation of the hollow revealed a prodigious and snugly constructed accumulation of cotton string, sawdust, leaves, bits of wool, wisps of hay, probably taken from a nearby barn, and a quantity of nuts and acorns. Later in the day, after the workmen had gone and all was quiet, these stores were diligently removed to another tree hollow, all the members of the family assisting in the removal—a curious and interesting sight which was witnessed from several houses near.

HANNAH BINDING SHOES.

Poor lone Hannah,
Sitting at the window binding shoes.
Faded, wrinkled,
Sitting stitching in a mournful muse.
Bright-eyed beauty once was she,
When the bloom was on the tree;
Spring and winter
Hannah's at the window binding shoes.

Not a neighbor
Passing nod or answer will refuse
To her whisper,
"Is there from the fishers any news?"
Oh her heart's adrift with one
On an endless voyage gone!
Night and morning
Hannah's at the window binding shoes.

Fair young Hannah
Ben, the sunburnt fisher, gaily woos;
Hale and clever,
For a willing heart and hand he sues.
May-day skies are all aglow,
And the waves are laughing so!
For her wedding
Hannah leaves her window and her shoes.

May is passing;
Mid the apple-boughs a pigeon cooes.
Hannah shudders,
For the mild southwester mischief brews.
Round the rocks of Marblehead,
Outward bound a schooner sped;
Silent, lonesome,
Hannah's at the window binding shoes.
'Tis November;
Now no tear her wasted cheek bedews;
From Newfoundland,
Not a sail returning will she lose,
Whispering hoarsely, Fishermen,
Have you, have you heard of Ben?"
Old with watching,
Hannah's at the window binding shoes.

Twenty winters
Bleach and tear the ragged shore she views;
Twenty seasons—
Never one has brought her any news.
Still her dim eyes silently
Chase the white sails o'er the sea;
Hopeless, faithful,
Hannah's at the window binding shoes.
Lucy Larcom.

JUST STOP A MOMENT.

The fiscal year of the Publishing House closes July 1, next. It has been a year of much work and expenditure of money. But it has not been in vain, we believe, for the plant of the Publishing House is now in most excellent condition. The Treasurer has been compelled to borrow money to complete the purchase of our first Linotype. Now the Manager would like to give to the Treasurer all the money he can, to reduce the amount of that loan. To do this, he would like to have those owing the Publishing House make an earnest effort to pay up now. Make us your preferred creditor, and see how it will improve the debit side of the Treasurer's account.

Young People's Work.

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

PRESIDENT'S LETTER.

I have been with the two churches here for four or five days, visiting among the families. They have been without a pastor for almost one year, but the Christian Endeavor Society has bravely taken charge of the Sabbath morning service. Not only have the young people attended, but the parents and the children also. The people here are made of the right mettle, and they have certainly held things together in a remarkable manner. Of course it occasionally becomes the very pleasant duty of the President of the Young People's Board to start some of these young people off on the matrimonial highway of life. Such a privilege came a few days ago, when two of Verona's most respected young people were united in marriage. It was a very pretty home wedding.

On Sabbath morning, we presented the Young People's work at the First Verona church, and in the afternoon, at the Second Verona church. We expect great things from the Endeavorers here, and they will not disappoint us.

A. C. DAVIS, JR.

VERONA, N. Y., May 1, 1905.

TALKING ON RELIGION.

After all, in what subject are men more interested than they are in religion, when their tongues are not bound by constraint or their cars stopped by prejudice? You are safe in assuming that the rough fellow who seems to have no thought of the higher things of life, will be genuinely grateful to the man who draws from him the confession of faith which he would really like to make. It is covered up by the debris of material things, by wilfulness and irritation, by business details. But, sometime when his better self—that is to say, his real self—has a chance, when you sit quietly together in that softer mood which comes like a benediction to the human heart, ask him.

I did not beg for a ride. I only asked him how far he was going. Of course I was grateful when he said he was going to Alfred, and would be pleased to have me get in the buggy. I never saw him before. He did not look like a religious man. What did I judge by? Well, what is it, by which we draw such conclusions? We all do it. He seemed to be a man who would be interested in horses and sheep and dogs and lumber and fine tooth cultivators; but one had an instinctive feeling that, if you touched on the soul of man, he would not prove a congenial comrade.

Yes, he was interested in horses, had bought lots of them, waxed eloquent on this subject. And, really, it is not an unworthy one. Then the conversation turned to other things kindred to this. He remarked that the road was poor there. "A little further along," I said, "you will come to the part which was recently built. That is fine." So it proved. The jockey said musingly, "If a road isn't kept up, it goes right back. You must keep at work on it, if you want a good road."

"It's the same way in religious things, isn't it?" said I.

He settled back in his seat, as though that had started an interesting train of thought and said: "That's right. Now a man said to me the other day that he didn't believe in God, but in universal law; but I told him that if there was uni-

versal law, there must be a universal law Giver. Things don't come by chance. I may have a lot of lumber and sand and lime over there all ready to build a house. There may be all kinds of universal law to build the house, but unless somebody builds the house there'll never be one there."

That was good enough for a testimony in prayer-meeting. I put in an appreciative word and he went on: "I ain't no Christian; but I ought to be. I don't hardly ever go to church; but my grandfather was a shoutin' Methodist, and my mother was a good Christian woman. I don't know whether my father joined the church before he died or not. I was away from home at the time."

And so the talk went on, he doing the most of it, with only an occasional remark or question from me. When he found that I was to give a lecture on Palestine in a church near where he lived, he made me promise to call him up on the telephone when I came, so he could come and bring his whole family. When I told him that he ought to go and take his family regularly, he acknowledged the duty, and seemed to think it perfectly proper for me to remind him of it. When his rig turned off into another road, and I alighted, he had many farewell waves of the hand to give me as he drove along. Something beamed from his face which I had not seen when I first met him. It had been there all the while—only it was hidden by the drive of horses which occupied the front part of his mind.

And it seems to me, dear friend, that it is your mission and mine to turn, tactfully and sympathetically, the thoughts of men toward the deeper things which they are always grateful to talk about. O, we do need, don't we, to be so taken possession of by the Spirit of God that He shall fill every nook and cranny of our being. And then how delightful all life becomes; for it is all significant and important and fraught with eternal issues.

CHRISTIAN ENDEAVORERS TAKE TRIP AROUND THE WORLD.

The Young People's Society of Christian Endeavor of the Seventh-day Baptist church at Milton, Wis., took a trip around the world on a recent evening. The ticket office at New York was at the home of Miss A. Cora Clarke, where all gathered to procure transportation and passports before starting out on the journey. They first visited London at Mr. C. B. Hull's, where a lunch of chocolate and beef sandwiches was served. From there they went to Paris, at Geo. W. Coon's, Milton Junction, where Madame Platts assisted Mrs. Grace Coon in receiving. Grape juice was the beverage of which all partook after listening to a reading in French. Thence to Berlin, at C. E. Crandall's, the globe trotters took their way. Frau Crandall was ready with a lunch of rye bread, bologna and coffee, and German songs and speeches were also given for their edification. They next proceeded to far-away Japan at Prof. Alfred Whitford's, where they were received by Japanese ladies in native costume.

THE GOOD SHEPHERD.

A Buffalo pastor when a child had had the Bible parable of the Good Shepherd firmly impressed upon his mind by his mother. During the years of his public ministry he visited the Holy Land where he saw a shepherd leading his flock. The shepherd made a peculiar woo-

ing noise and the sheep would gather closely about him and look up into his face. Before his trip he had thought of preaching on this subject but never got to it, and after his return from this trip he was determined to carry out this resolution. He planned to preach this sermon upon a certain Sunday morning, but received word that a brother minister was to come to see him on that day and, out of courtesy, he invited him to preach for him. But Saturday evening came and his friend did not appear, so on the next morning he was expecting to give the sermon of the Good Shepherd, when the bell rang and there was his friend. The friend preached. The next Sunday he gave the sermon upon which he had been thinking. After the audience had gone a man and his wife remained behind. He told the minister that it seemed strange to him, that he had had a dream of the Good Shepherd and that the sermon was a repetition of his dream. He said that the Sunday before he had intended to come there to church but was prevented by company. On this day, however, he had come and had heard the sermon which made him determined to lead a Christian life.—*Contributed.*

HELPS ON CHRISTIAN ENDEAVOR TOPICS.

Sabbath, May 27.

Topic—The Call from Africa. (For Seventh-day Baptists.) Acts 16: 1-10.

Bible Hints.

Wherever the people of God preach the gospel faithfully and earnestly Christians shall increase in number daily. (v. 5.)

The call comes from Africa, "Come over and help us." Who will go in answer to that call? (v. 9.)

When such a call comes to us must we not feel that God has called some among us to preach the gospel to our African brothers and sisters? (v. 10.)

M. Z. S. G.

FACTS ABOUT AYAN MAIM.

Our church at Ayan Maim, Gold Coast, West Africa, numbers twenty-five members. In all there are thirty-one Sabbath-keepers. They are of the Fanti tribe. Elder Joseph Ammookoo is the pastor. He is aged and rather feeble. His son Ebenezer is the assistant pastor. He is attending the Government school at Cape Coast Castle.

This part of the Gold Coast is largely under the rule of the English. The leading merchants and business men are English people.

The greatest need of our interest on the Gold Coast is a missionary, or two missionaries. It is our judgment that when we send help to that field we had better send two workers; one to do missionary work, the other school work. Again it will be better to send two because they can take turns in going to either the Cape Verde or Canary Islands to recuperate, and the field not be deserted. The climate is sultry and malarial, and there is danger of fevers. We know this from the death of the lamented Peter Velthuisen. Two workers could care for each other, go to the mountains or sea resorts, and thus escape climatic dangers. English merchants stand the work and climate in that way.

Ayan Maim or the Gold Coast is a good field for both missionary and Sabbath Reform work. We need not take time or space now to give the account of how our people there came to the Sabbath. There are good reasons to believe that

with earnest, loving faithful labor on this field, many would come to the Sabbath, and a Seventh-day Baptist interest be built up.

We have sometimes thought that it would be a wise thing to do to have Ebenezer Ammoko come to us, and we educate him and send him back as our missionary to the Gold Coast, and this be done before his father should pass away. However, the pressing need of the field, if we shall hold our own there, and enlarge our work at Ayan Maim or on the Gold Coast, is workers. Who will go and give themselves to that work?
O. U. WHITFORD.

CONVERTED AND INDUSTRIAL MISSIONARIES.

That my people in Africa be led in God's appointed ways, they need converted missionaries. The majority of missionaries sent from America and Europe to Christianize the Africans are transgressors of God's law. They adhere to their church creed, and exercise more belief in their commentaries and theologies than they do in the Bible which is the word of God. So if we could have these missionaries converted, and so put away their corrupt doctrines which they are teaching the Africans, and teach them the plain words of God which are recorded in the Holy Bible, it would not be long before the Africans would all stretch out their hands to God. But it is strange to say that it is easier to convert the Africans from heathenism, than the missionaries from their transgression of the law of God. The incarnate God is saying to those missionaries continually in a whisper, "Why are ye transgressing the commandments of God by your traditions?"

It is necessary that the missionaries be mechanics, so that they may teach the African Christian workers trades by which they may be able to support themselves while doing missionary work among their people and not depend solely on Missionary Boards for their maintenance. So industrial missionaries who are exercising perfect obedience to all the commandments of God are the ones needed in Africa.
J. C. DAWES.

THE READING AND STUDY COURSE IN BIBLE HISTORY.

You may begin this course any time. Do it now. Send your name and address to the secretary of the Young People's Board, Mrs. Walter L. Greene, Alfred, N. Y., and so identify yourself more fully with the movement and give inspiration to others who are following the readings.

Number received since last report, 23. Total enrollment, 130.

SEVENTH WEEK'S READING.

Note these questions and answer them as you follow each day's reading. We suggest that you keep a permanent note book and answer them in writing at the end of the week's work.

1. What did these four hundred years in Egypt mean in the moral and religious life of Israel?
2. How was Moses intellectually and spiritually prepared for his work as the deliverer of Israel?
3. Name the most striking impressions that come to you from chapters 1-4?
4. What do you understand by the various expressions regarding Pharaoh's "Hardened Heart."
5. State the objections that Moses made to undertaking his work.

6. What was the comparative effects of the plagues upon Pharaoh, and upon the children of Israel?

III. The Exodus from Egypt. 13th century B. C.

1. Providential Preparations, Exodus 1:1-12:36.
 - First-day. The increase of Israel, and their oppression, 1: 1-22; the birth and the bringing up of Moses, 2: 1-10; Moses in Midian, 2: 11-22.
 - Second-day. Moses commissioned to deliver his people from bondage, 2: 23-3: 22.
 - Third-day. Moses commissioned to deliver his people (continued), 4: 1-31.
 - Fourth-day. The consequences of the first appeal to Pharaoh by Moses and Aaron, 5: 1-21.
 - Fifth-day. Moses and Aaron divinely encouraged, 5: 22-7: 7.
 - Sixth-day. Eleven wonders and plagues on Israel's behalf, and the results, 7: 8-8: 19.
 - Sabbath. Eleven wonders and plagues on Israel's behalf, and the results, (continued), 8: 20-9: 35.

NO ROOM FOR THE DEVIL.

A young man studying theology was given twenty minutes in which to write on two subjects, viz., The Holy Spirit and the Devil. He wrote so eagerly on the Holy Spirit that he saw the time limit reached and his paper full before he had finished the first subject. So he folded the paper and wrote, "No room for the Devil."
—Contributed.

EDUCATION SOCIETY.

The regular meeting of the Executive Board of the Seventh-day Baptist Education Society was held at Alfred, N. Y., May 1, 1905, at 7:30 P. M.

Present, E. M. Tomlinson, President, presiding; A. B. Kenyon, Stephen Burdick, Mrs. Amanda M. Burdick, Mrs. A. B. Cottrell, Mrs. Belle G. Titsworth, A. E. Main, B. C. Davis, E. E. Hamilton, J. B. Clarke, W. C. Whitford.

Visitor, Mrs. B. C. Davis.
W. C. Whitford was chosen secretary pro tem. Prayer was offered by Rev. Stephen Burdick. Treasurer A. B. Kenyon presented his report as follows:

TREASURER'S REPORT.	
Third Quarter—soth Year, February 1 to May 1, 1905.	
I. REVENUE AND EXPENDITURE.	
DR.	
Balance on hand February 1, 1905.	\$ 624 91
Interest on Bonds and Mortgages:	
Alfred University	\$210 00
B. F. Armstrong	50 00
H. M. Davis	45 00
Farmers Loan and Trust Company	12 50
Daniel Lewis	60 90
G. W. Rosebush	32 00
Laura C. Saunders	69 00— 479 40
Interest on Theological Endowment Notes:	
David I. Green	2 60
Paul P. Lyon	12 33— 14 93
Profit on Stock of Alfred Mutual Loan Association	275 45
Contributions for Theological Seminary, From Churches:	
Adams Center, N. Y.	5 31
First Alfred, N. Y.	21 32
First Brookfield, Leonardsville, N. Y.	4 00
Friendship, Nile, N. Y.	10 00
Milton, Wis.	8 00
Nortonville, Kan.	45 85
Pawcatuck, Westerly, R. I.	26 53
Riverside, Cal.	3 25
Salem, W. Va.	9 00
West Edmeston, N. Y.	6 35— 139 61
Total	\$1,534 30

Alfred University:	
General Fund	\$300 00
Theological Seminary	300 00— 600 00
Salary of Treasurer	25 00
Balance on hand May 1, 1905	909 30
Total	\$1,534 30

II. PRINCIPAL.	
DR.	
Balance on hand February 1, 1905	\$ 9 53
Payments on Theological Endowment Notes:	
First Alfred Church, for W. C. Whitford	\$ 12 00
David I. Green	100 00
Paul P. Lyon	20 00— 132 00
Total	\$141 53
CR.	
Invested in Stock:	
Alfred Mutual Loan Association	\$134 20
Balance in Bank May 1, 1905	7 33
Total	\$141 53

III. CONDITION OF ENDOWMENT.	
(a) Productive:	
Bonds and Mortgages	\$30,800 00
Stock	4,470 10
Notes Receivable	4,475 00
Theological Endowment Notes	6,280 50
Cash	7 33—\$46,032 93
(b) Non-Productive:	
Old Endowment Notes	\$10,944 43
Pledges	237 50— 11,181 93
Total	\$57,214 86

IV. LIFE MEMBERS ADDED.	
David I. Green, Hartford, Conn.	
Mrs. David I. Green, Hartford, Conn.	
Chandler Titsworth Green, Hartford, Conn.	
David Sherman Green, Hartford, Conn.	
Respectfully submitted,	
A. B. KENYON, Treasurer.	
ALFRED, N. Y., May 1, 1905.	
Examined, compared with vouchers, and found correct.	
J. BENNETT CLARKE,	
E. E. HAMILTON,	
Auditors.	

Voted, That the report be adopted when audited.

Voted, That we direct the Treasurer to pay to the Treasurer of Alfred University four hundred and fifty dollars (\$450) for the General Fund of the University and four hundred and fifty dollars (\$450) for the Theological Seminary.

Voted, That the Treasurer be authorized to pay the bill of the American Sabbath Tract Society for printing minutes, \$105, as soon as there are funds available.

Voted, That we ask our Corresponding Secretary, Dean A. E. Main, to represent the Society at the coming meetings of the five Associations, and with him Pres. T. L. Gardiner at the South-Eastern, President Davis at the Eastern, Central and Western, and Pres. W. C. Daland at the North-Western.

Voted, That the Corresponding Secretary be asked to notify the clerks of the Associations in regard to the appointment of these representatives.

Adjourned.
E. M. TOMLINSON,
President.
W. C. WHITFORD,
Secretary, pro tem.

Words are mighty, words are living;
Serpents with their venomous stings,
Or bright angels crowding around us
With heaven's light upon their wings.
Every word has its own spirit,
True or false, that never dies;
Every word man's lips have uttered
Echoes in God's skies.

THE SABBATH SCHOOL BOARD.

Continued from Page 313.
Seventh-day Baptist church of New York City. He was acting president of the Seventh-day Baptist General Conference in 1894, and was chairman of the committee which prepared the programme for the Centennial Session of the General Conference, held at Ashaway, R. I., in 1902. He was president of the Seventh-day Baptist Eastern Association in 1901. He was one of the leading spirits in the re-organization of the Alfred Theological Seminary, and is chairman of the permanent committee on the endowment of the Seminary.

ESLE F. RANDOLPH is a graduate of Salem College with the degree of A. B.

For the past nine years he has been principal of what is now known as Public School No. 8, in the Borough of Richmond, of New York City.

Previous to that time, he was a field agent of the Standard Oil Company, in West Virginia, after which he was principal of the Central Grammar School, of Moberly, Mo.

He is president of the Richmond Borough Teachers' Association, and for two years has been one of the delegates from that Association to the Interborough Council of Fifty, of the teachers of New York City. He is also a member of the executive committee of the Public School Principals' Association of New York City.

REV. ELI F. LOOFBORO was graduated from Milton College in 1897. Under the auspices of the Missionary Board, he served acceptably as missionary pastor of the churches in Central Wisconsin.

After studying for a period in the Divinity School of Chicago University, he entered the Theological Seminary of Alfred University, where he was graduated in 1902.

Soon after the completion of his course at Alfred, he became pastor of the church in New York City, which he has served continuously until the present time.

AN INCIDENT AT MONONA LAKE ASSEMBLY.

H. W. ROOD.
Just across Lake Monona, from here, I can see the grounds of our Wisconsin Chautauqua. As I look over there this Sabbath afternoon, my mind goes back to an interesting incident which occurred there several years ago. One day a large number of ministers were holding what they called a platform meeting. The subject under discussion was this: "How to Treat Infidels." The platform was covered with preachers, and they arose, one after another, as the spirit moved them, each to give his method of dealing with professed disbelievers. The substance of the remarks of one was, that he gave such fellows as good as they sent. Another preached a specially strong sermon against infidels. Another, whom infidels would not come to hear, wrote, from time to time, articles against them for the local papers. Another challenged them to public debate, while yet another, not thinking them worth his time and energy, ignored them. And so the talk went on. Some of the speakers warmed up in the discussion and, with their ready tongues, fought lively battles against absent infidels. Not one of them spoke in the sweet spirit of First Corinthians 1: 13. At last a man of small stature arose at one edge of the platform. When standing he barely looked

over the heads of those sitting about him. He said in substance:

"My dear brethren, how would it do to treat disbelievers as fellow-men,—wrong in some things, yet right in many? How would it do to go to them in love, talking the gospel to them when we may, but living it before them always? How would it do to respect them as men, associate with them as neighbors and win their respect, through the sweet spirit of charity? There are sermons in words from the pulpit, and there may be yet more effective sermons in daily life, without many words. Suppose, brethren, you and I undertake, through these daily, living sermons, to preach the religion of Christ to these men. Love and respect will win souls when argument will not. Combativeness may drive honest men away from the church and into indifference, if it does not, indeed, begot their enmity; but loving kindness, gentleness, gospel truth, shown forth in daily life win respect and good will, and never fail in a holy influence on the hearts of men? Brethren, why not show this spirit in our relations with those who are disbelievers? Suppose we try it when we go home to our work."

This speaker began his talk in a quiet manner, but the spirit of what he was saying so took possession of him that he rose to something like a storm-burst of eloquence. He spoke less than five minutes, yet he got the vast audience in the great tabernacle into that intensity of attention that we call spellbound. When he dropped into his seat, and out of sight, hundreds whispered, "Who is it?" "Who is it?" "Who is it?" After that no one seemed disposed to speak. The presiding officer asked, as a matter of form, if any one else had anything to say, but there was no response. There seemed to be nothing more to be said. The silence that prevailed was almost oppressive until it was announced that the meeting was closed. The people went away asking one another who it was that spoke, yet only a few could tell. It was the Rev. E. M. Dunn, so long pastor of our church at Milton, Wis.
MADISON, May 6, 1905.

SWIFT TO HEAR.

Some men's hearing gets to be very sharp. Take one who is working in a telegraph office. The click of the instrument rings out day and night, carrying messages over the wire. The far ends of the earth receive these dispatches; but the moment the call comes over the line for that particular office, he is instantly alert to receive the word that is coming to him. You and I probably might sit there for hours and hours and hear that call, but it would not appeal to us in the least; the sounds would all be alike to us. But to the one whose ear is trained to hear such sounds, the message is as clear as noonday.

I went into a boiler factory once. Such a bang and clatter as went up from every direction! It was enough to make one distracted. I wondered how men could make themselves understood at all when they spoke to one another. But did they ever do that, or was the work carried on from morning till night with no word spoken? The answer came to me when I tried to tell the foreman of the shop what my business was. He answered me in a tone of voice such as he might have used out-of-doors, where all was still. I was compelled to lean far down in order to hear what he said at all, while he caught my lightest word. His ear was tuned to all the sounds that seemed to me so distressing.
To every one of his children, God speaks. Not

many of us catch the meaning of what he says. Why? Because our ears are attuned to other sounds. We hear the call of the world when it comes inviting us to scenes of pleasure. Fortune has only to whisper and we follow her to the ends of the earth. The faintest whisper of sin reaches us and we obey; but when God, the Father of heaven and earth, stoops to talk with us, we do not hear.

And yet, we are told that we should be swift to hear. We must be, if we would escape the awful allurements of the world about us. Sometimes it seems to us as if God were indeed gone from earth altogether. So dull have our ears become from constant listening to the calls of evil that we do not recognize even the thunder tones with which he sometimes speaks to us.

But how shall we come to know that God is speaking to us? When the telegraph operator is learning to read that mysterious click which stands for the Morse code, every instrument save the one in the office of his teacher is shut off. The only sound that comes to him over the line is that intended for his own ears. All the disturbing sounds are turned off while he listens to the friend speaking to him at the other end of the wire. So and so only can he become conversant with the wonderful art he is studying.

So we need to stop now and then, with all the world shut out, and in the secret of our closets, listen to God as he tells the sweet story of his love. When we have once mastered that so that we will know just when he speaks to us, we may go out into the world and hold our hearts true forever and forever against all the noises that sin can possibly make to turn us aside.—*The Christian Work and Evangelist.*

MARRIAGES.

BENNETT-PERRY.—At the home of the bride's parents, Mr. and Mrs. Welford C. Perry, April 26, 1905, by Rev. A. C. Davis, Jr., of West Edmeston, Seymour W. Bennett of Durhamville, and Miss Lualta May Perry of Stacy Basin, N. Y.

DEATHS.

PALMITER.—Mrs. Flora Marsh Palmiter was born in Harwinton, Ct., Nov. 13, 1813, and died in Verona Station, N. Y., April 25, 1905, in the ninety-second year of her age.

She moved to Oneida county, N. Y., early in life, and was married to John Palmiter in 1835, who died in 1862. She had four sisters and one brother, one sister living. Mr. and Mrs. Palmiter had six children, one son, only, Deacon Palmiter of Verona Station, remaining. Early in life she gave her heart to the Saviour, and has been a Sabbath-keeper for sixty years. She was a good Christian woman, steadfast in faith, always cheerful, very patient, and careful, lest she should hurt the feelings of others. It was her chief delight to be helpful to all.
A. C. D., JR.

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Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1905.

SECOND QUARTER.	
April 1.	Jesus the Good Shepherd . . . John 10: 7-18
April 8.	The Raising of Lazarus . . . John 11: 32-45
April 15.	The Supper at Bethany . . . John 12: 1-11
April 22.	The Entry of Jesus into Jerusalem . . . John 12: 12-26
April 29.	Jesus Washing the Disciples' Feet . . . John 13: 1-14
May 6.	The Vine and the Branches . . . John 15: 1-12
May 13.	Jesus Prays for His Followers . . . John 17: 15-26
May 20.	Jesus Before Pilate . . . John 18: 28-40
May 27.	The Crucifixion . . . John 19: 17-30
June 3.	The Resurrection . . . John 20: 1-13
June 10.	The Message of the Risen Christ . . . Rev. 1: 10-20
June 17.	The Heavenly Home . . . Rev. 22: 1-11
June 24.	Review.

LESSON IX.—THE CRUCIFIXION.

Sabbath-day, May 27, 1905.

LESSON TEXT.—John 19: 17-30.

Golden Text.—"Christ died for our sins according to the scriptures."—1 Cor. 15: 3.

INTRODUCTION.

When Pilate saw that his scheme had failed to get the people to choose Jesus as the prisoner that should be released unto them at the feast, he tried once more to dismiss the case against Jesus without offending his accusers by proposing a compromise, namely that he should scourge him and let him go. But this plan was even worse than the other; for Pilate let the people see that he was willing to sacrifice justice by scourging an innocent man.

This partial yielding on the part of the procurator encouraged the enemies of Jesus, and they were ready when Jesus was brought forth for their pity after the scourging to present a very bold argument to the vacillating judge. They said, "If thou release this man, thou art not Caesar's friend." This was the argument that prevailed. What to Pilate after all was the death of one enthusiast as compared with his own safety in office under his imperial master! We cannot doubt that Pilate was honestly eager to release Jesus, at first perhaps for no other motive than the ordinary desire of the Roman officer to see justice done, and then because he feared when he noted our Lord's composure under suffering, and heard the charge of the Jews that he made himself the Son of God, and received the message of warning from his wife.

It is worthy of our particular notice that when Pilate, stung by the threat of the leaders of the Jews that they would accuse him to the Emperor, asked if he should crucify their king, the Jews forgot their love of liberty, and their loyalty to God and their Messianic hope and said, "We have no king but Cæsar." To such an extremity were they carried by their animosity toward Jesus!

TIME.—A few hours after last week's lesson. PLACE.—Hill of Golgotha, a little way outside the city of Jerusalem, probably to the northward.

PERSONS.—Jesus and his executioners; the two robbers; the chief priests and many other Jews; the mother of our Lord and the other women; John the beloved disciple.

OUTLINE:

1. The Crucifixion of Jesus. v. 17, 18.
2. The Title upon the Cross. v. 19-22.
3. The Dividing of Jesus' Garments. v. 23, 24.
4. The Provision for Jesus' Mother. v. 25-27.
5. The Death of Jesus. v. 28-30.

NOTES.

17. *And he went out, bearing the cross for himself.* It was customary for a condemned man to carry his own cross to the place of execution, or at least a portion of it. The Synoptists tell us that the soldiers compelled a certain Simon of Cyrene to bear the cross of Jesus. It is probable therefore that Jesus bore the cross a little way and then fainted under the burden, and the soldiers, seeing the impossibility of compelling one so weak to carry the cross further made Simon take up the burden. It is worthy of curious notice that our lesson begins in the midst of a sentence. *Called the place of a skull.* Some writers have guessed that the name arose from

the unburied skulls of executed criminals, but this is very unlikely. It is probable that the knoll somewhat resembled a skull in shape. The name Calvary is derived from the Latin translation and appears in King James' Version of Luke 23: 33.

18. *There they crucified him.* Crucifixion was not a Jewish but a Roman form of punishment. It was reserved however for slaves and the worst criminals: a Roman citizen could not be crucified no matter what crime he had committed. Crosses varied in shape, and the condemned were fastened to them in different ways. The great cruelty of this method of punishment was in the fact that the victims were not killed outright but left to die of starvation or from the exhaustion produced by the intense suffering. It is probable that our Saviour was nailed rather than tied to the cross, and that he was fastened to the cross before it was raised to its place. *And with him two others.* We know almost nothing of these two robbers except in regard to the penitence of the one as we are told by Luke. It is possible that it was a mere accident so far as the executioners were concerned that Jesus was crucified with these two robbers; but it may be that the Jewish authorities requested that he be associated in death with criminals. Some have imagined that these two robbers belonged to a band of outlaws of which Barabbas was chief. *And Jesus in the midst.* The soldiers may have given Jesus the prominent position in ridicule of his claim to kingship. Thus our Lord was numbered with the transgressors.

19. *And Pilate wrote a title.* It was customary to write upon a board to be carried with the condemned and nailed upon the cross, the charge upon the ground of which the execution had been ordered. Pilate wrote this title in order to have his revenge upon the leaders of the Jews. They had compelled him to give a sentence which he had not intended, and now he will mortify their pride.

20. *It was written in Hebrew, and in Latin, and in Greek.* Written in all three languages for the express purpose that no one might fail to read it. We are to understand that the crucifixion took place near one of the main roads that led from the city northward. Many would therefore see the inscription besides those who came forth on purpose to behold the crucifixion.

21. *Write not, The King of the Jews.* The chief priests requested a change of wording; for it was a matter of chagrin to them that the Romans should seem to be executing their king.

22. *What I have written I have written.* Here was no opportunity for them to say, Thou art not Cæsar's friend. Pilate refused to grant their petition.

23. *The soldiers . . . took his garments.* It was customary for the executioners to take the clothing of their victim. *The coat was without seam.* This tunic was made like the modern sweater, but was much longer.

24. *That the scripture might be fulfilled.* John sees in this, which was to them an accidental occurrence, the fulfillment of Psa. 22: 18, which refers to a sufferer who is a type of Christ.

25. *But there were standing by the cross his mother, etc.* The soldiers evidently watched that no one interfered with the condemned ones; but did not try to prevent the crowd from pressing close. Thus the friends of Jesus could approach within a few feet. Some have thought that only three women are mentioned in this verse, taking the phrase, "Mary the wife of Clopas" as explanatory of "his mother's sister;" but it is not at all likely that two sisters would have the same name. His mother's sister is almost certainly Salome, the mother of James and John, and wife of Zebedee. Clopas is probably the same as Alpheus, the father of James the Less, one of the Twelve. We may imagine that these friends did not draw nigh till an hour or more after Jesus was first raised upon the cross, and that Jesus had already been reviled by the Jewish leaders, the people, and the robbers, and had made the gracious promise to the penitent robber.

26. *The disciple standing by whom he loved.* This can be none other than John. Why he is spoken of by this title is apparent from the fact here noted that he committed his mother unto his

care. *Woman, behold thy son.* We are to suppose that Joseph had died long since. Many have wondered that Jesus should thus commend his mother to John when she had four sons living; but there was a unity in spiritual interest with her sister Salome, and her nephew John, which she did not have with her own sons.

27. *And from that hour the disciple took her unto his own home.* This has been taken to teach that they did not remain till Jesus died, and that John had a home in Jerusalem. Both of these conclusions are possible, but need not necessarily be inferred from this general statement.

28. *That the scripture might be accomplished, saith, I thirst.* We are not to infer that Jesus was thirsty and spoke of it just for the sake of acting in accordance with scripture; but John sees in this word of Jesus the fulfillment of Psa. 69: 21. We are to infer that the noonday darkness had now passed with Jesus' cry of anguish, "My God, my God, why hast thou forsaken me." It is but a few minutes before the end.

29. *There was set there a vessel full of vinegar.* This drink must not be confused with the stupefying draught which was offered him just before his crucifixion. That he refused because he did not wish to have his sensibilities deadened, but this he accepted as something to quench his thirst. The *vinegar* or sour wine was the ordinary drink of the Roman soldier. The sponge and the stalk of hyssop were needed because Jesus' head upon the cross was two or three feet beyond the reach of a man standing upon the ground.

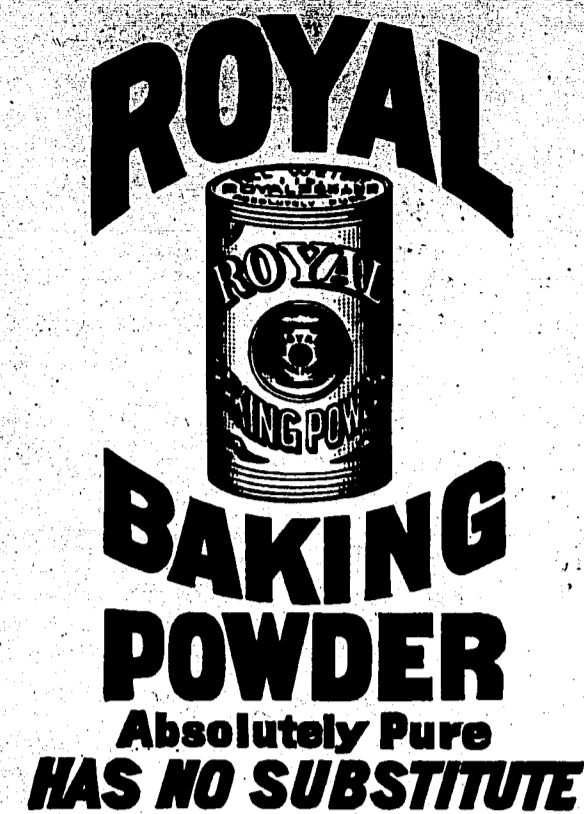
30. *It is finished.* He had now completed all that he had come to accomplish as the God-man. This is his cry of triumph. *And gave up his spirit.* That is, he died. It is perfectly absurd to infer from the active verb, *gave*, that Jesus put an end to his own physical existence. His death was directly caused from the agony upon the cross.

THE BLUE LAWS REMAIN.

The bill introduced into the Pennsylvania Legislature with a great flourish of trumpets for the purpose of amending the Sunday laws so as to permit the sale of the necessaries of life on the first day of the week has died of neglect. The public were assured that the powerful influences that were supposed to be back of the bill would push it successfully, so that it would become a law. If the sponsors for the bill had really been sincere in their professions they would have made some effort to fight the matter out in public session, instead of permitting it to be smothered in committee. It has been stated that the country conscience revolted at this measure—a strange fact, because it has shown itself able to stand a great deal in other respects. The law as it stands at present works a positive injustice to observant Jews and Seventh Day Baptists and Adventists, and is in many respects a direct incentive to law-breaking. It encourages a most objectionable form of espionage, whereby those who tempt small traders to violate the law reap the advantage of a share of the fines and penalties imposed on their victims. Two years must elapse before another effort can be made to amend the law, and it is to be hoped that the next time such an attempt is made those who are interested in it will push the question on its merits, and not trust to the kind of influence that was depended on at the last session.—*The Jewish Exponent.*

O little heart of mine! shall pain
Or sorrow make thee moan,
When all this God is all for thee,
A Father all thine own?

A MATTER OF HEALTH



THE BEGINNING OF COTTON THREAD.

"Mither sends back her bobbin and says you will please fill it with cotton thread."

This novel request, made in the broadest of Scotch accents, was heard at the cotton factory in the old town of Paisley early in the last century.

Young Mr. Clark, the junior member of the firm, smiled cordially at the child as seating himself by a wheel he wound a skein of cotton on the empty bobbin. The older members of the firm shook their heads over the waste of time, but the bright-brained youth persisted in filling petty orders of this description. An idea had lodged itself in his Scotch brain and he did not mean to let it lightly go. He foresaw a future for cotton thread. Already many hand weavers were using it as a substitute for linen and silk thread, and he was confident that it would come to be largely used for domestic purposes. He pointed out to his young customers its many advantages. It was free from knots, it did not become yellow when washed, above all, weighty argument to the Scottish mind, it was a cheaper than anything on the market. All this and much more he recounted as he filled the bobbins.

Young Clark was correct in his ideas. From his intelligent enterprise arose one of the great modern industries, the manufacture of cotton thread. Spools or reels, as the English still call them, were a later invention, but before long it became plainly evident that cotton thread had come to stay.

Of late the son of the inventor, Ex-Provost Clark, of Paisley, has been recalling many early memories, but among them there is none which concerns each of us so intimately as this glimpse into the past, which takes us back to the very beginnings of cotton thread.—*Young People.*

Oh what a glory doth the world put on,
For him who with a fervent heart goes forth
Under the bright and glorious sky, and looks
On duties well performed and days well spent!
For him the wind, and the yellow leaves,
Shall have a voice, and give him eloquent teachings.
I trust in nature for the stable laws
Of beauty and utility. Spring shall plant
And autumn garner to the end of time.
I trust in God—the right shall be the right,
And other than the wrong while he endures.
I trust in my soul that can perceive
The outward and the inward, Nature's good and God's.
—*Browning.*

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CENTRAL ASSOCIATION.

Program for Central Association, to be held at Adams Centre, N. Y., June 1-4, 1905.

FIFTH-DAY—MORNING SESSION.

- 10.00. Song Service, Roy Green.
- Address of Welcome, Pastor Powell.
- Response, Moderator.
- 10.30. Report of Program Committee.
- Introductory Sermon, Pastor Herbert Cottrell.
- 11.00. Communications from churches and reports of delegates.
- 11.30. Appointment of Standing Committees.
- Adjournment.

AFTERNOON SESSION.

- 2.00. Praise Service.
- Communications from Corresponding Bodies.
- 2.30. Essayist—Subject, "Importance of Primary Sabbath-school work," Mrs. H. C. Brown.
- 2.45. Employment Problem, Lucian D. Lowther, delegate from South-Eastern Association.
- 3.15. Address—"Marrying In or Out of the Denomination," Pres. Boothe C. Davis.

EVENING SESSION.

- 7.30. Evangelistic Service—Sermon, Rev. Geo. W. Burdick, delegate from the North-Western Association.

SIXTH-DAY—MORNING SESSION.

- 9.30. Reports of Standing Committees.
- 10.00. Committee Meetings of all Denominational Boards to instruct and encourage workers in the Central Association.
- 11.00. Tract Society Address, Rev. L. E. Livermore.
- 11.30. Tract Society Symposium.

AFTERNOON SESSION.

- 2.00. Devotional Service, Dea. C. J. York.
- 2.15. Paper—"The Church, the Centre of Social Life," Mrs. Marie Williams.
- 2.30. Woman's Conference, Mrs. John D. Wheeler.
- 3.30. Short Address—"The Cultivation and Maintenance of Vital Religion in Our Midst."

EVENING SESSION.

- 7.30. Prayer Service.
- 8.00. Evangelistic Sermon and Conference Meeting, Rev. S. H. Babcock, delegate from Western Association.

SABBATH-DAY—MORNING SERVICE.

- 10.45. Service of Song, Adams Centre Choir.
- 11.00. Sermon, Rev. L. E. Livermore.

AFTERNOON SESSION.

- 2.00. Sabbath-school, Superintendent F. M. Dealing.
- 3.00. Work of the Sabbath-school Board, Rev. I. L. Cottrell.
- 4.00. Christian Endeavor Rally, Pastor Herbert Cottrell.

EVENING SESSION.

- 7.30. Devotional Exercises.
- 7.45. Young People's Work, Starr A. Burdick.
 - (a) Junior Society, Mrs. Clark Spodley.
 - (b) C. E. Society, Orlo Perry.
 - (c) Young Peoples Board, Starr A. Burdick.

FIRST-DAY—MORNING SESSION.

- 9.30. Unfinished Business.
- 10.00. Address on Missions, Geo. B. Carpenter, 1st Vice-President of the Missionary Society.
- 10.30. The Missionary Society, Open Parliament.
- 11.00. Sermon, Dean A. E. Main.

AFTERNOON SESSION.

- 2.00. Tithing, Rev. I. L. Cottrell.
- 2.30. Systematic Benevolence, Dea. O. D. Greene.
- 3.00. Educational Interests, Dean A. E. Main.

EVENING SESSION.

- 7.30. Praise Service, Dr. S. C. Maxson.
- Sermon, Pres. B. C. Davis.
- Closing Conference.
- Delegates please send names to Grant W. Davis, Adams Centre, N. Y. Music by Association Quartette. A. C. DAVIS, JR., Moderator.
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Special Notices.

THE Bi-Centennial celebration of the Piscataway Seventh-day Baptist Church will be a notable feature of the Eastern Association to be held in New Market, N. J., May 25, 1905. Sunday will be given up to an appropriate and interesting program, largely historical and reminiscent. The old mother church, in spite of two hundred years of service, is looking forward with all the expectant enthusiasm of youth, to the coming event when her sons and daughters and friends will gather in the home-coming association. She desires a large attendance and a large blessing. May every one come with a great desire to make this meeting a grand success and a spiritual uplift that shall give tone and stimulus to the in-coming century of church life and work. The comfort and enjoyment of the guests will be best served, if they will notify, either their pastor or write directly to A. H. Burdick, Dunellen, N. J., who is chairman of the reception committee.

THE Corresponding Secretary of the Seventh-day Baptist Education Society has been requested to represent its interests and work at all of the approaching Associations, and to invite the co-operation of Presidents Gardiner, Davis, and Daland. Our educational interests are of common concern, and all should labor for their unity and strength.

THE Quarterly Meeting of the Hebron, Hebron Center, Shingle House and Portville churches will be held with the First Hebron church, beginning Sixth-day evening, May 19, 1905. Ministerial aid is expected from Rev. A. G. Crofoot, Rev. A. J. C. Bond and Rev. G. P. Kenyon. All are invited.

By order of the church.

I. H. DINGMAN, Clerk.
R. F. D. 2, Coudersport, Pa.

THE Battle Creek Seventh-day Baptist Church holds its services every Sabbath afternoon at 3 o'clock, in Peterson Block, No. Washington street, Battle Creek, Mich. Visitors are most cordially welcomed, and Seventh-day Baptists who may be stopping in the city are invited to attend.

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.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyné 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 FORSYTHE LOOFBORO, Pastor,
260 W. 54th Street.

To be published in the Spring of 1905.

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A. D. 1789 to A. D. 1902

By Corliss F. Randolph

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 It is proposed to lay the corner stone of such a building not later than the opening of the fall term of 1904. To that end this fund is started. It is to be kept in trust and to be used only for the purposes above specified.
 It is earnestly hoped that every lover of true education, who in West Virginia and without, will be responsive to this great need and contribute to this fund in order that a suitable building may be erected.
 The names of the contributors will be published from time to time in "Good Tidings," the "Salem Express," and the "Salem Reformer," and contributions are received by the secretary of the college.

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UP-HILL.
 Does the road wind up-hill all the way?
Yes, to the very end.
 Will the day's journey take the whole long day?
From morn to night, my friend.
 But is there for the night a resting place?
A roof for when the slow dark hours begin.
 May not the darkness hide it from my face?
You can not miss that inn.
 Shall I meet other wayfarers at night?
Those who have gone before.
 Then must I knock, or call when just in sight?
They will not keep you standing at that door.
 Shall I find comfort, travel-sore and weak?
Of labor you shall find the sum.
 Will there be beds for me and all who seek?
Yea, beds for all who come.
 —Christina Rossetti.

The Reality of Religious Experience.
 The similes used by Christ to illustrate the growth of his kingdom among men, and the relation between himself and his followers, are crowded full of life and are instinct with reality. Most of these similes are drawn from nature, which fact carries with it the idea of a great all-pervading power lying back of the similes. The parable of the sower, and notably the parable of the vine and the branches, belong to this class. Attention is called to these, that the reader may be more deeply impressed with the reality of spiritual union between Christ and all who believe in him and seek to obey him. The relation which the branches bear to the vine, in an old vineyard where each parent stem has the strength and vitality that comes only through years of growth, is not only a beautiful and fitting illustration, but one that teaches, with exceeding vividness how divine life pervades and gives character to the followers of Christ. That relation, at first, may be comparatively slight, like a tender branch just beginning to bud forth from the parent vine. But all the forces of the parent vine are brought into play, marshaled to give life and growth to each branch. The branches are not left to rely on themselves, nor to depend on outward surroundings for their support and growth. Air, sunshine and showers play some part in their development, but the primary source and essential strength of the branches comes from the pulsating life, flowing up from the roots, through the parent vine. The strength of this comparison appears more clearly when we note how rapidly the branches develop, in a well-kept vineyard. Life runs riot through grape vines, pushing the branches out and out, each successive day, from the earliest

hours of springtime. Nature does all this for the sake of fruitage. The ultimate purpose of a grape vine is rich purple clusters of fruit, "that weigh a pound a piece." Only by such a vivid and real symbol was Christ able to set forth the actual spiritual relation between himself and his followers. The simile recalls the words of Christ, and the words of the great apostle as well, which declare that nothing can separate those who believe in Christ from him. Such teachings bring to the child of God not only comfort and assurance, but the confidence of fixedness and certainty, which is of supreme importance, in Christian living. We do not belong to Christ by chance, neither is there room for uncertainty nor doubt concerning those who have put their trust in him. Sad, indeed, that day when any one deliberately determines to take himself away from divine care and sever himself from the divine life. No suicide could be more criminal, nor more to be condemned. Go over the list of Christ's similes used to illustrate the relation which his followers sustain to him and to his father. Note the care and eagerness with which he strives to impress you with the certainty of the divine indwelling, through him. Having done this, little place will be left for doubts, if perchance you have had them, and no place for fear as to your salvation. The only question, is that one suggested by Christ's words, "If ye abide in me and I in you." Whether you abide with him is determined by your choices. That you should abide in him, is his will, and the will of his Father in heaven, and nothing but your own perverse will can separate you from him, or make you a withered branch.

THE friends of Sunday have not undertaken steps to secure more stringent Sunday laws in Massachusetts in many, if any, of the states, for several years past. They have acted on the defensive, seeking to check the progress of disregard for Sunday, evidently thinking it not possible to secure advance steps by way of more stringent legislation. During the past winter, an effort was made in Massachusetts to secure the enactment of a law touching entertainments on Sunday. Under present regulation, "sacred concerts" are prevalent, many of them being far from being noted for their sacredness. It is reported by *The Defender* for May that this bill was killed in the Senate. Some of the men who voted against it thought it too stringent, others that it opened the way for new and greater disregard of Sunday. *The Defender* declares that "both views were mis-

conceptions and will be generally recognized as such before another year has past." *The Defender* also says: "Certain parties who should have yielded individual preferences in order to amend our loose Sunday laws, are credited by the papers with defeating the bill. The position taken by these friends with a great disappointment, as it divided the ranks of those who, if they had been united, would have certainly gained a notable victory for law and order." For fifty years past, the general tendency concerning Sunday legislation in the United States has been toward the destruction of existing laws by a slow process of decay. It has seemed wise to those who oppose such laws to allow them thus to die, rather than attempt to hasten their death by direct legislation. The friends of Sunday, on the other hand, acting on the defensive, have sought to check this downward tendency. While such efforts have probably had some effect, nothing has occurred or is likely to occur,—unless a revolution of some kind is precipitated,—that will prevent the steady decay of Sunday legislation. The difficulty is much increased, as we have often said, and with complication with the liquor question, and the unwise measures which class liquor selling with other forms of business. Whether the problems involved in Sunday legislation will at last solve themselves by this process of inherent decay or whether new features will appear by some sharp reaction, one can scarcely prophesy now, although, as a whole, the prospects are that the gradual decay will go forward and Sunday laws will become obsolete in fact, while they may remain in form.

FROM the first of human experience, the problem of evil has been one of the most difficult to solve as well as one of the most persistent to appear. From the time when the book of Job was written, that book is in many respects the best solution of the problem of evil in any language,—to the present hour, men of all classes have been compelled to meet, endure, and try to solve this problem. There can be no solution without a large view and a consideration of the relation which the present has to both the past and the future. One general fact, however, appears in the world's history; this evil, in many ways, leads to good. Some years ago, when Holland first published his beautiful poem, *Bitter-Sweet*, it was generally admitted that the illustrations which appear in that book, and the argument wrought into it, did much to suggest, if not to complete the solution of the problem of evil. Conversing with

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