The Sabbath Recorder.

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POPULAR SCIENCE.

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PLAINFIELD N J

In the Shadow of the Beeches.

BY MADISON CAVES.

In the shadow of the beeches,
Where the many wild flowers bloom;
Where the leafy silence pleaches
Green a roof of cool perfume,
Have you felt an awe imperious
As when, in a church, mysterious
Windows fill with God the gloom?

In the shadow of the beeches
Where the rock-ledged waters flow;
Where the sun's white splendor bleaches
Every wave to foaming snow,
Have you felt a music solemn
As when minster arch and column
Echo organ-worship low?

In the shadow of the beeches
Where the light and shade are blent,
Where the forest bird beseeches,
And the wild is sweet with scent—
Is it joy or melancholy
That o'erwhelms us partly, wholly
To our spirit's betterment?

In the shadow of the beeches
Lay me where no eye perceives;
Where—like some great arm that reaches
Gently as a love that grieves—
One gnarled root may clasp me kindly,
While the long years, working blindly,
Slowly change my dust to leaves.

—The Independent.
There is an old German adage inscribed upon a key, "If you insist on taking on the duty of watching over everything, both right and wrong, let it be done in order and exactly: we should doubtless be able to reconcile, or account for, the present state of things in no other way." This adage accords with the Hebrew prophets speaking of the Jews as "a grab-bag of souls" whose efforts are "in the dark," and who rejoiced to recognize that sense of divine authority which is the source of all true ethics. When these men condemned sin, it was with that unselfishness which is characteristic of truth and with such unshrinkingly as is known to them who are in close touch with God. That sense of moral indignation which pervades the ancient Scriptures has nothing of petty hatred or of complaining in it. It is rather like the healing touch of the surgeon's knife which cuts deeply that life may be made the more precious.

Our age, so lawless and so inclined to disregard authority, shrinks from the clear-cut commands which pervade the Old Testament, not only in the Ten Commandments, but elsewhere as well. Laws are touched. Wash you, make you clean, put away evil, learn to do well. These are specimen voices from the Old Testament. They are vigorous with authority, filled with the conception of duty, and sweep the willing soul into paths of obedience and good works. When there is need for condemnation, whether it be the condemnation of king or peasant, the prophetic word flashes forth like lightning on wicked souls. When there is need for uplifting, it falls like dew on the mown grass, giving life to the crucified heart and the cleansed spirit. The world has waited in vain, and they who reject the Old Testament will still wait in vain for anything which can equal its teachings touching that which is right, and that which pertains to righteousness. The Hebrews of to-day show the same power of this ethical sense, in that, after thousands of years, they are still strong in their loyalty to Jehovah and their regard for that which is right; and it is a sad commentary upon their history and the effect of their mingling with Christians, that those who have lost the high sense of ethical duty which characterized the ancient people, have most nearly thrown aside as of little or no account the Scriptures, out of which all systems of ethics, Hebrew or Christian, have sprung.

speaking of the want of harmony between Matt. 28: 1-10; Mark 16: 1-8; Luke 24: 1-12; John 20: 1-10 says:

The power of the Old Testament Scriptures.

The history of the world shows that no book has influenced men in matters of religion and ethics so much as the Old Testament Scriptures. Even modern Judaism, with all its drifting away from the highest standards of the ancient faith, is still pervaded by the leading element of the Old Testament, which is ethical. It is ethical, not only in an ordinary sense, but divinely ethical. It is pervaded, most of all, by a sense of the duties and obligations which men owe to God. The influential power with which this divine ethicalness is set forth is like the brightness of sunlight and the authority of command. The thunders which attended the reception of the law on Sinai were fit representatives of the authority with which the Old Testament commands. Other books contain excellent suggestions, and ancient Scriptures and sacred books are more metaphysical, deal more with theories and dreams. But the Hebrew prophets speak with a voice which moves men mightily toward right doing. They were men whose souls were wedded to what was right, and who rejoiced to recognize that sense of divine authority which is the source of all true ethics. When these men condemned sin, it was with that unselfishness which is characteristic of truth and with such unshrinkingly as is known to them who are in close touch with God. That sense of moral indignation which pervades the ancient Scriptures has nothing of petty hatred or of complaining in it. It is rather like the healing touch of the surgeon's knife which cuts deeply that life may be made the more precious.

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concerned, we are compelled to the opinion that it is not in the interest of the truth for which the Recorder stands to devote time and space in support of the popular theory, because we believe that theory to be out of accord with the actual facts stated in the New Testament; the former matter has not such a wider application. For the last three hundred years the religious duty to observe Sunday, rather than the Sabbath, has been sedulously kept. This is made evident on the claim that Christ rose on Sunday. And while the law of no avórd of the fact that Christ rose before the Sabbath closed, who draws from that fact any reason for the observance of the Sabbath, nevertheless, a recognition of that fact removes the main corner-stone from underneath the religious obligations, which, it is claimed, rest upon all Christians to observe Sunday instead of the Sabbath. It does not help the matter to say that there is no logical connection between Christ's resurrection and Sunday-observance. This is true so far as the logical connection is concerned, but we are not aware of the fact that Christ rose before the Sabbath closed. But we do deem it better that investigation be pursued in the calmness and quietude of personal study at home, rather than by discussion and debate in these columns. Having granted space, lately, to two articles in favor of the popular theory, we do not intend to add fuel to this discussion in the Recorder, but we do deem it best, unless a new occasion should arise, to ask our correspondents to confine their investigations to the quiet of their own libraries, rather than to seek repeated discussion in the columns of the Recorder. But since the matter is in the air, and we are aware that a popular theory abounds on every hand, we call the attention of those interested to the "Sabbath Commentary" of the late Rev. James Bailey; to "Biblical Teachings," etc., published at this office; and to similar literature in the work of Nathan Ward, D. D., the late C. D. Potter, M. D., the late Wm. M. Jones, D. D., and others. We shall also be glad to send to any one requesting it one or more copies of a tract published at this office, entitled, "The Time of Christ's Resurrection in the Revised Version of Matt. 28: 1, and the discussion of that verse by Professor Thayer in his Greek Lexicon of the New Testament," the matter is greater than a difference of opinion between Greek scholars among Seventh-day Baptists.

RELIGIOUS RIGHTS OF SABBATH-KEEPERS.

The Boston Post, of Monday, April 22, 1901, referring to the passage of the Borofsky Bill by the Lower House of the Massachusetts Legislature, which allows Sabbath-keepers to keep open their places of business on Sunday, says that this is an unwarranted interference with the religious convictions of the people of Chelsea to prompt action against the bill. These clergymen are circulating petitions, especially in the stores of those trade-men who are not Jews, urging the Hon. Willard Howland, Senator from that district, to secure the defeat of the Senate. Our argument used by these reverend gentlemen is, that such a law would bring Hebrew traders "into unfair competition with Gentile merchants, and that it would make the wishes of the majority subversive to those of the minority." This is the true animus of the opposition to the bill. It is in keeping with the centuries-old hatred of the Jew, because his success in business has been greater than that of his competitors. But what shall be said of the doctrine of religious freedom as held by these clergymen of Chelsea? Have the devout Jew and the Sabbath-keeping Christian no rights which the devout clergymen of Chelsea have? Have the devout Jew and the Sabbath-keeping Christian no rights which the devout clergymen of Chelsea have? Does the bill establish a religious test of the clergy of Chelsea? Does the bill establish a religious test of the clergy of Chelsea? Is it not the doctrine of the clergy of Chelsea that the Sabbath is a day of rest for the body and the mind, and a day of spiritual refreshment? And is it not the doctrine of the clergy of Chelsea that the Sabbath is a day of rest for the body and the mind, and a day of spiritual refreshment? Is it not the doctrine of the clergy of Chelsea that the Sabbath is a day of rest for the body and the mind, and a day of spiritual refreshment? Is it not the doctrine of the clergy of Chelsea that the Sabbath is a day of rest for the body and the mind, and a day of spiritual refreshment? Is it not the doctrine of the clergy of Chelsea that the Sabbath is a day of rest for the body and the mind, and a day of spiritual refreshment?

Exemptions like those proposed in the Borofsky Bill are not the proper type of legislation concerning the Sabbath question. They should be objected to on the same ground that the average Sunday law should be opposed, that is, because they are, at the bottom, religious, and that they make exemptions and concessions on purely religious grounds. For example, the text of this bill is as follows:

Whatever conscientiously believes that the seventh day of the week, or the period from sundown on Friday to sundown on Saturday, is the true and proper religious observance of the day, and space in support of the popular theory, and we do not believe that as it is, sustained by tradition, that with jealous care the interests for which anything is asked to be done, to ask our correspondents to confine their investigations to the quiet of their own libraries, rather than by discussion and debate in these columns. Having granted space, lately, to two articles in favor of the popular theory, we do not intend to add fuel to this discussion in the Recorder, but we do deem it best, unless a new occasion should arise, to ask our correspondents to confine their investigations to the quiet of their own libraries, rather than by discussion and debate in these columns. 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which marks the difference between the two nations. Ours is the freest republic in the world, most complete in extent of liberty and authority. Our government represents the essential elements of democracy. Russia is autocratic to the last degree. Our government recognizes all religions. Russia has a dominating state religion, whose faith and forms of worship are fixed by civil law. In America, property is held almost wholly in severalty, and individual ownership is carefully protected. Russia has much that is communistic, and its lands are given out by lot at stated intervals. The substratum of Roman law in America finds its source in Roman law, modified by the traditions of Anglo-Saxon and English-speaking races. The spirit of Russia, from ancient times, has been in some sense opposed to Roman and Anglo-Saxon civilization. It is, therefore, evident that in the new relations which must come between Russia and the United States, many problems and possibly many struggles for the ascendancy of ideas must ensue.

And yet, in some points, these two great powers are so far apart as they seem. The absolute monarchy which Russia held to-day was founded by Peter the Great, on the ruins of an ancient republic. Many traces of that ancient democracy are found in the Russian of the present time. Prof. Wrezet, in an account of his extended travels in Asiatic Russia has lately appeared in a leading magazine, speaks in high praise of the genuine, simple and devout Christian rather than that they had fed the flock; had taught the Word with love to God his inestimable gift to man in the person of his Son, our Saviour, it will prove to be to us the very bread of heaven, the hidden manna, in which the Lord has given us the assurance that there will be conferred upon us heavenly intelligence, and our souls in the meanwhile shall derive all manner of consolation in the wounds of Christ.

But not only ought we to abide in Christ because we are his members and members of his glorious body—such is absolutely essential if we shall at all live; but also, inasmuch as we are the temples for his indwelling, he must abide in us. This he is willing to do if we abide in him, if we do not depart from his love, and if we just let him abide in us. It is by this means that God is the God of his people, that he walks and in the best sense lives among men. The radiant glory of his presence becomes visible through us as we transmit that glory and men are drawn to him. Church membership should be cherished by all. As a society, the church is the highest, most sacred plane of living, as the life of those who walk ever with God, who walk joyfully in the way of his commandments, and who, because of their living faith in the living God and in his mighty working, are faithful in whatever places they are placed. These will be faithful unto death, and these will inherit the crown of life.

S. S. Powell.

It is a great matter for a man to learn how to rest himself without being idle, and to make his necessary repose subservient to the glory of God.—Queenal.
NEWS OF THE WEEK.

President McKinley, Mrs. McKinley, and a group of friends including several members of the President's Cabinet, started from Washington on the 29th of April, for a trip of ten thousand miles across the continent and return. The party expect to be gone from Washington about six weeks. The prominent feature connected with the trip will be the launching of the battleship Ohio, at San Francisco. The larger meaning of the trip is that the President may see many places in the country which gave such an unqualified approval of his management of national affairs, by his re-election last autumn. The trip will carry him through prominent places in the Southern states, in the West, and Northwestern. Rigorously conducted, such a trip will be valuable to him and the nation. He will learn more of the people's wishes, and they will become better acquainted with his policy. His reception in the Southern states has been extremely cordial, and his public addresses at various points have been timely and of such a nature as to strengthen good feeling between the President and that portion of the United States.

The Commissioners from Cuba seem to have reached important conclusions looking toward harmony in the future between the United States and that island. They started on their return voyage May 1, and on leaving expressed great pleasure at the treatment they had received; everything indicates that much good will come from their visit.

During the week past, Mr. J. Pierpont Morgan, who is now in London, has made heavy purchases of the stock of the Leyland Company, which indicates his purpose to carry a steamship line to British dominions. The Jew is sane. It has brought social entree where most desired, affection true and unselfish where most needed? Has it sweetened domestic relations? Has it supplied the need of the strain? Has it comforted the soul? Has it inspired the heroes to forge ahead? The Jew does not come to the fore merely as a result of the strain. If it has not, cannot these things, certainly its power has marked limitations. These are, of the realities of life, the most precious, and no responsible being would sacrifice them to attain other less important results.

The Jew is sane. He has tried what wealth can do. He knows its possibilities and its temptations. There are higher possibilities for him and larger opportunities where there was none for old men. He sees that. He sees it before any one else sees it. The American people are yet money mad. Great combinations of trade, greater extent of land, greater accumulations of material possession, are yet the ruling passions. The Jew knows where this inordinate passion leads, where all inordinate passions lead, and he stops in time.

What a superb figure the Jew will be if, with his shrewdness and sagacity, he places the same judgment and interest in the things of life, unswerving integrity, wisdom, truth, honor and the spiritual life above material possessions. He is no mere dreamer, no speculative idealist; he knows the realities of life, and knowing them places the true estimate upon the responses. Such an example, brilliantly displayed, would have an enormous influence for good. It would make the name of Jew synonymous with the noblest manhood and purest, fairest womanhood. It would save the Jew, and none the less so when the Jew has been least equipped for such a role. His religion, his heritage, his optimism, his destiny all must forcibly invite to such a course. Not all can have the

NEGO: COLO:NISTS IN AFRICA.

Four colored men who a short time ago sailed from New York for Africa constitute a unique contribution of the United States toward the higher development of the Dark Continent. These young men are from the musketry cadet corps of the city of New York, and are the progeny of Booker T. Washington's devotion to the cause of his fellow Negroes. They are on their way to a colony called Togo, on the West coast of Africa, north of the coast of Guinea, between Dahomey and Ashantee. It is a significant illustration of the repressions of time that these four Negroes, whose ancestors were slaves, are to labor in that part of Africa from which the largest number of slaves were taken for the American market. They are negroes of the same blood that the negroes of the German government to instruct the natives of the German colony in cotton-raising and general agriculture. Ten bushels of cotton seed, a cotton gin, a lumber wagon, a stock of vegetable seeds, and a full outfit of agricultural tools are on their equipment. It is natural that the work of these four men should be watched with vigilance and solicitude by many people, since the example is not only a very important step in the development of the cotton industry since Whitney invented the cotton gin, but it is the promise that these native, who will gradually become acquainted with their history, cannot but have an uplifting influence upon them, especially when they learn that their instructors are but a generation from slavery. —The Chattanooga.
As we study the Word that Jesus has hidden to us, it will become more and more precious to us, and we will want everybody to become more and more acquainted with the letter of His Spirit's teaching, and then we shall then realize the blessedness of sitting at the feet of Jesus, and He will open up to us the Scriptures by the Holy Spirit. We have found in this a fountain of joy, or the well of living water that is springing up into an everlasting fountain. Let us go to these meetings so filled by the Holy Spirit, so prayerful, earnest and devout, so full of work that, under the blessing of God, there shall be left behind a great and continued blessing upon the churches and the people and some souls with the new joy of salvation.

FROM HORACE STILLMAN.

A year ago the 25th of last November, a little company of believers in our church at Niantic, R.I., attended the first meeting of the mission to the West Indies. A year later we can unite with every Christian who has committed himself, to the work of missions, and ye shall know the truth and the truth shall make you free. As I go among the people, I ask them, “Do I love you as Jesus loved me? If I love you, I shall go to him for the fulfillment of his promise, “Lo I am with you always, even to the end of the world.”

FROM J. B. BAKKER.

Now, while I give you again a quarterly report of my work, I think it would be fitting to tell you a little of what we did here on the last Sabbath our Jacob was with us. On the morning of the 15th day of March we had our usual meeting. Some of our friends were with us, two of Amsterdam, Bro. A. Bakker and his wife, one sister of Haarlem, and one of Zealand. We had a good, interesting and blessed meeting. I had chosen a word from 2 Cor. 5:7, “Therefore are we always confident.” (In our Bible it is more like this, “Therefore we are always of good cheer.”) or so as the Revised Version, “Being therefore always of good courage.” In the afternoon at 3 o’clock we had a first prayer-meeting at our home, and afterward we had tea together. This meeting was also very good; many prayers were sent up to the throne of grace, and good words of courage and comfort were spoken. It was past 6 o’clock when we closed. And I can tell you our faith in the every true and everlasting promises of God was more strengthened after this meeting. On Wednesday, March 20th, he did leave us. The moment to say “good-bye” or “farewell,” was not easy to us, not even for him; but we, and I think also he, could be comforted with this: “He went to a good place; he will not die any more, for his work and his name will live after him, but to work for our great, blessed Master.” And so we could be easy and at peace not only, but we could in all and every way commit him to the leading and keeping of God’s providence, wherever his pathway goes. To-day, a week ago, we had a letter from him out of Southampton, England, which port he left on the 23d of March, in the steamer ship “Garth Castle.” They hoped to be in a week or so, D. V., at Las Palmas, and in three weeks at Cape Town. We hope to hear from him again in a few days.

My usual work for the quarter I have done uninterrupted. Thanks be for all this to the goodness and grace of our merciful God. To be always in a state of good health is much more than one can tell. How often do we neglect to see the goodness of God, even in little things? We must take it to our heart then we receive a blessing. Our work is mostly sowing the good seed. Sometimes we do see a little token that the work is not in vain. For some time I have had a correspondence with a Hollandar who lives in the state of New York. I met him on the wharf of the Holland-American Line here, nearly two years ago, talked with him, and did give him some tracts and papers and also a Boedschapper. After some months he wrote me a short letter wherein he told me he was much pleased with the Boedschapper which I gave him every month, and it did give him a new light on his way. A little after New Years I received again a letter wherein he asked me to send him a book to read, and that it was his purpose to try to find this person. He had employed by an old farmer of 81 years old, a Scot, with his only daughter. I sent him several books, little papers, and also a few English books to give to his master. A few weeks ago I received again a letter from him, wherein he told of his joy, and happiness of knowing God, and that he was so thankful he did meet me, and that I spoke to him, and showed him a better way. Before, he drank much beer and whisky, but since he met me he has not drank a drop, and with the help of God he hopes to keep it.

In this quarter I made 112 visits and calls; meetings in all, 47. Letters and communications in all, 60—some to Jave, Argentina, and Denmark and Germany. Bro. Hart at Harburg was, so his wife wrote me, very ill some weeks ago. I have not heard lately from a child of 10 years old, in the first day of the week goes on still, and my regular work of visiting little ships, distributing papers and tracts in our language, and the Boedschappers every month.

ROTTENDAM, Holland.

STORAGE OF LIFE.

Within each ton of coal was stored, long before the creation of man, a definite amount of heat, which by the chemical process of combustion may be burnt, and now made available for man’s use. A barrel of wheat contains a fixed amount of food. Electricity can now be stored and bought and sold in measured quantity.

Each person has a definite amount of stored life, normally equal to about one hundred years, but in many cases has squandered much that should have come to us, and we ourselves waste not a little that we have actually inherited.

This wasting of our store of life is as serious a thing as it is. It is not thoughtlessly or ignorantly, but the waste is just as irretrievable. Tens of thousands of young people, in all the professions, the medical wastes this store of life by overwork, and make money or seek whisky, but since he met me he has not drank a drop, and with the help of God he hopes to keep it. ...
WOMAN'S WORK.

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

APRIL RAIN.

BY ROBERT LOVEMAN.

It isn't raining rain to me.
It's raining afflatus.
In one of those clipped drops I see
Wild flowers on the hills.
The clouds of gray engulf the day
And overwhelm the town.
It isn't raining rain to me,
It isn't raining me.
It isn't raining rain to me,
It isn't raining rain to me.

The road to happiness and content in summer leads to Nature, for the closer we get to the bosom of Nature the closer we get to real happiness, where everything is God-made, where things are fresh and sweet and pure, and where we live and come in daily contact with things that appeal to our finest and truest and highest impulses.

A Gentleman's Journal.

FAY.

(Condensed from "The Lady of the Lily Pool.")

Fay was only a laundry boy. He had had something better. He had for one whole year worked as janitor in the mission in Chinatown. He was pretty small to be a man, but his eyes shone like great stars, his black eyes, and his voice was a model for sextons and angels to put on. But his inarticulate speech was not easy to understand.

But Ah Fay did not come to this road to happiness and content in summer unless with an avidity which astonished the foreign-born and the missionary trained. After a meal, and sometimes at night, he came to the mission, and he looked up just in time to see Ah Fay's head fall over and his eyes shut in that deadly faint. With a bound he was by his side, and he bore him and laid him softly, but surely, near the heavenly home, and as he drew near his tongue was loosened again.

"Me no want go laundy," he said.

"But Holy Spirit say go. Many times me pray and make me say go. So go back China countree, but Holy Spirit all time say, 'Go laundy, tell the uncles.' Me no want go, but must go. So me go tell uncles. Me talk, talk, talk evly day. Me too muchee talk, then they hitte me so bad. Me no care, talk jus' same. Now me come back mission hitte while. No get well any more. Go home Jesus' house much better. Me so glad."

"They buried him among; he Christian dead, and upon the white stone there was written:

'Greater love hath no man than this, that a man lay down his life for his friend.'"

Three years later the mission saw out two letters as follows:

"Ah Fay was a convert from heathenism of whom any church might have been proud. But Ah Fay did not come to this state of perfection without difficulty. Indeed, no! At the outset, when the missionaries offered him the position of janitor, his uncles objected. Now Fay was only a little Chinese wail whose father was dead and whose mother did not count in the reckoning of the Chinese mind masculine, and Ah Fay was, therefore, an orphan under control of his two uncles. They brought him to America at the age of 9, and he spent two precious years at the public schools. Then he went to work in a restaurant where the pay was fairly large and the duties were larger. Being only 11 years old, Ah Fay could not endure it and his health began to fail and his cheeks to sink in ominously. Then his uncles took him out and bade him go to the American medicine and would have none of it. They brought him herbs from Chinatown and made a tea, but he was too sick to drink it. Then his mind began to wander and their fear of evil spirits returned. Without more ado they took his case in hand. Wong Yo, the mission doctor, set off fire-crackers in the front and rear of the house to frighten away any demons that might be lurking around, and Hop Hoy burned incense and said prayers to ward off the anger of the gods. When night came and Fay's raving had not yet ceased, they shut the doors and stretched him on the ironing table and tried to find the hole where the demons got in. Finding none, they determined to make one for them to get out. With a sharp knife they made an incision in his side, and ran a hollow bamboo stick as an outlet for the tormenting spirits. Poor Ah Fay tossed and groaned under his persecutors' hands, and then lay in a stupor until morning.

But with morning his reason slowly returned. Summoning all his strength, while his uncles slept, he dragged himself to the door. With almost superhuman effort he boarded a passing street car, and sank into a corner, where he quietly fainted away.

In neither end of the world, in his youthful imagination, he was the great factotum of the place. For when Ah Fay who stood at the door and gravely shook hands with everyone that came in, and who ushered all to their places, it was Fay who looked out for them, who reserved the best seats for them, who kept the peace in the household, and sometimes even tried to make the babies laugh. Fay's head fell over and his eyes shut in that deadly faint. With a bound he was by his side, and he bore him and laid him softly, but surely, near the heavenly home, and as he drew near his tongue was loosened again.

"Me no want go laundy," he said.

"But Holy Spirit say go. Many times me pray and make me say go. So go back China countree, but Holy Spirit all time say, 'Go laundy, tell the uncles.' Me no want go, but must go. So me go tell uncles. Me talk, talk, talk evly day. Me too muchee talk, then they hitte me so bad. Me no care, talk jus' same. Now me come back mission hitte while. No get well any more. Go home Jesus' house much better. Me so glad."

They buried him among; he Christian dead, and upon the white stone there was written:

'Greater love hath no man than this, that a man lay down his life for his friend.'"
THE CHILD IN CHINA.

BY MRS. BALDWIN.

Filial piety is the central virtue of the Celestial Empire, and we who have lived in that country miss upon our return to the West the parental obedience which distinguishes the Chinese child. The whole second table of the law had been cast down to the ground by the Commandments to honor thy father and thy mother," is the fundamental principle of Chinese education. Honor means more than obedience. Respect for age and observance of the public law follow as a natural consequence of the observance of the commandment. Through all the relations of life, brothers and sisters, aunts and uncles, even to cousins and distant relatives, superior age is respected. Guests at table are seated according to their years, and the young stand in the presence of the old. It is as much against the law for a child to disobey his parents there as it is here for him to steal.

Were such a law enacted as rigorously here the number of jails would be multiplied. In town the elders of the place are the honored people referred to in the enactment. The most terrible thing that can be said about a Chinese youth is that he defies the elders.

"At six weeks old the baby's wrists are tied loosely with a red cord—signifying joyful, firm, and unmoved: This explains to disobedient youths and maidens the popular expression, "Your wrists were not properly tied."

There is less gross violation of law in China than here; there are fewer murderers, and no such thing as a professional burglar: laws are strict and penalties swift. The teachings of Confucius are taught in every school.

If the teachings of our great leader were taught as faithfully here, there would be more law-abiding citizens.

Disrespect of children was then spoken of as "evil words that hurt their parent's ears." Children were instructed to rise early in order to do the morning's work, and was what he wanted and was playing tunes would. The audience consisted then of a small boy of three years, in a much be-patched dress, clinging to the hand of his more be-patched, barefooted sister, several years older. Crowds hung on these, and the child stopped to listen. Their little musichungry ears drank in every wheezy note. It was not often in her work-a-day life the sister had time to stop to hear even this much. They had no pennies to put in the empty box, but they made it up in praise: "That's a wondrous party, mother," that girl cried, as he finished grinding out a lively waltz. "Play it over ag'in."

He made no reply. Pennies, not compliments, were what he wanted and was playing for. He would have sent them away, but it was better for his business to have even these few about him. They might be the beginning of a crowd.

He played on. The crowd hurried on. Waiters brought in nothing; maybe hymn tunes would. So the next selection was "When Jesus Comes." The little girl knew that hymn. She had learned it in Sabbath-school, and she began to sing in a sweet, strong voice. The crowd went less swiftly by; some turned their faces back as they went. Here and there one paused to listen.

No more heart-pang and sadness
Was in it.
All peace and joy and gladness
He had said.

There was quite a group around now, every one with some heart-pang or sadness. May their faces were smiling, as the wound in the heart was bravely hidden.

"Tell me what grieves oppressed me, woman," he said.
Oh, how his arms will rest me?

The old man played the tune over and over until the long hymn was sung through. Little Jane's voice had attracted a large crowd.

Like water to a thirsty soul in a great and burning desert was the telling to many of the arms that would rest them when Jesus comes.

They moved on when she was done, strengthened, comforted, stronger, perhaps, to bear the weariness of the days to come. The little money-box was full. The glad tears had opened many a closed heart; but the old man cared less for the money now—he had heard of something far better.

"Come, Johnny," said the little girl, "we must go in now; we ain't any more time to wait. Mammy'll be wonderin' where we be."

"Wait a minute, little girl," called the old man. "Is that all true that you was singin'? I used to hear about Jesus long ago, but I forgot him. I reckon though he ain't forgot me, for he must 'ave sent you to tell me that. I kin tell you, the way I've trod is mighty dreary, and my poor old feet is pretty tired."

Jane had learned the hymn at Sabbath-school, and liked the tune, but she never thought much about what the words meant.

"I'll ask mammy," then she answered, "Come, Johnny," and went on.

"Oh, how his arms will rest me," he murmured, leaning wearily against the lamp-post. "That's what she sung, 'Oh, how his arms will rest me,' or something."

He shouldered the hand-organ and moved on, singing the hymn over in his heart. He was old and poor and friendless, but not forgotten. One had just sent him a message that he knew the way was dreary; that he knew the feet grew weary, but, oh, his arms would rest him.

A woman, tired by work and by the struggle with poverty, stopped to hear an eager, childish question:

"Mammy, does Jesus know the way is dreary? Will his arms rest you? My song says so. Listen."

The work fell to her lap as the mother paused one moment to listen.

"Oh child, did he send that message to me by you?" she cried, tears springing to her eyes. "I am so tired. Oh, will his arms rest me?"

Yes, he sent the message. He saw these weary hearts heart's life-burden, these weary feet treading a dreary road, and sent them word that he remembered them, that he knows about it, and his arms would rest them.—Christian Work.

NOTICE FROM THE SHILOH CHURCH.

We would like a large delegation in attendance at the Eastern Association. Come all who can. We hope for a spiritual blessing. The ministers will, we are sure, bring their best sermons.

Shiloh is three miles from Bridgeton. Teams will meet all trains, on the Pennsylvania railroad, on Fourth-day afternoon and Fifth-day morning, May 22 and 23. Those arriving at Bridgeton at any other time will please notify us, and we will meet them with conveyance home.

The stage only meets trains reaching Bridge ton at 9.45 A. M., and 4.47 P. M.

Trains leave Philadelphia on the Pennsyl vania railroad at noon, at 3.30 P. M., and at 9.00 P. M. No regular trains later.

Please send us the names of those who hope to attend the Association as early as convenient.

E. B. SAUNDERS.

THE SABBATH RECORDER.
[Vol. LVII, No. 18.}
ASA SHELDON BRIGGS.

Mr. Asa Sheldon Briggs was the third son and fifth child of Bowen and Hannah Sheldon Briggs. He was born in the town of Charlertown, R. I., May 28, 1834. In that place, on a farm, he spent the first twenty years of his life in much the same manner as the youth of his time were wont to pass that period. But the life of a farmer did not suit the active and executive turn of his mind, and at about the age mentioned above, he moved in the next year and left Charlestown for the town of Hopkinton, and commenced what was to be a successful line of work by finding employment in a woolen mill. Gradually he became proficient in the knowledge of the business, learning its different parts, working in different mills in Ashaway and vicinity, superintending and joining in manufacturing with other parties, until he was able to gain a part interest in the business at Clarks Falls, in which place he continued to be interested until 1877. Some time in the seventies he purchased the business of T. R. Wells & Co., of Ashaway, and in 1882, the mill property, since which time he has been identified with the interests and life of the village. His public life was a busy one. He was variously active in the affairs of his place throughout the years, and twice was Representative in the General Assembly of the State Legislature. Into his hands were put many intricate matters relating to estates and failures in business, which were always settled with the same careful intelligence and ingenuity used in his own affairs. His home life was a happy one. Feb. 11, 1847, he was married to Mary C. Burdick, of Hopkinton, and for over fifty years together they toiled and succeeded. Eight children were born to them, five of whom are living. Dr. A. R. and former A. Briggs and Mrs. Charles W. Clarke of Ashaway, and Mrs. Earl P. Saunders and Mrs. Wm. C. Whitford of Alfred, N. Y. It was his delight to have some of these or some members of his family with him most of the time, for he quite enjoyed the loved companionship, and especially child life; therefore his home was always bright. His religious life was like his other lines of living, deep but not noisy. In early youth he was a member of the church at Charlestown, and later a member of the Baptist church of Hopkinton. There was something in this early conversion very tender to him, and he always kept his membership with that body and never failed to support its services. But though he kept his regular attendance at church, it did not prevent his helping others in the worship of our Father. Although a member of a First-day church, he was an earnest and faithful Sabbath-keeper, and a regular attendant on the services at Hopkinton Seventh-day Baptist church. He, in association with Mr. Isaac Grandall, started the first Sabbath-school in Ashaway, and it was at his suggestion that Sabbath services were started some years ago at Daytona, Fla., his winter home. These things show the tendency of his heart better than it could be said he had appeared in his usual health until Sunday morning, April 14, when he was taken very ill, and which resulted in his death. He was a kind, thoughtful, considerate, and at about three o'clock, Monday morning, April 15, at his home in Daytona, Fla., he passed away.

His remains were brought to Ashaway, where the funeral services were held Monday, April 22, at 2 P. M.

The sorrowing wife and family have the sympathy of many friends. C. A. B.
Young People's Work.

A BIBLE READING.

Turn, if you please, first, and read with me Luke 23:53 to 24:2.

And he took it down, and wrapped it in linens, and laid it in a sepulchre that was hewn in stone, wherein none had been laid.

And that day was the preparation, and the sabbath drew on.

And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

And they returned, and prepared spices and ointments; and rested the sabbath according to the commandment.

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

And they found the stone rolled away from the sepulchre.

Now, if this were the only account of the resurrection, or reference to it, it would be very evident that Jesus was crucified on Friday, and that early Sunday morning the sepulchre was empty. Now let us read the account in Mark 16:4.

And when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came and took away the body of Jesus.

And Pilate marveled at these things; and calling unto him the chief priests and Pharisees, he said unto them, What shall I do unto Jesus which is crucified?

And they answered and said unto him, Let him be, and let us see. And he saith unto them, Ye shall see. And they went and made the sepulchre very exceeding populous, and rolled a great stone upon the entrance of the sepulchre.

And Mary Magdalene and Mary the mother of James beheld where they had laid him.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought sweet spices; and they came that they might come and anoint him.

And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And when they looked, they saw that the stone was rolled away.

This seems to be as clear as was the account in Luke that Jesus was crucified the day before the sabbath, and early the day after the sabbath the stone was rolled away from the door of the tomb. Let us now see how it reads in John 19:41 to 20:21.

Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

And there lay Jesus, because of the Jews' preparation day: for the sepulchre was nigh at hand.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone rolled away from the sepulchre.

Here we see that Jesus was laid in the tomb on the preparation day, which Mark defines in the passage just read as "the day before the sabbath"; John also in the thirty-first verse of the nineteenth chapter says that the day called "the preparation" was the day before the sabbath. There are some things in John which have led Bible scholars to think that, according to John, Jesus was crucified on the preparation day for the Passover, that is, on the 14th of the month Nisan. Whether three evangelists seem to say, however, and there is agreement among them, that the crucifixion was on the 15th of the month Nisan, we will leave this question to the scholars, for it makes no difference whether it was the 14th or the 15th of Nisan.

John is in perfect harmony with the other gospels in saying that Jesus was crucified the day before the sabbath, and that early Sunday morning the stone was "taken away from the sepulchre." But we should also read the account given by Matthew 27:61 to 28:15. As this is rather a long section you may read the full passage at your leisure, looking just now for three points:

And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate.

Saying, Sir, we remember that that deceived said, while he was yet alive, that after three days I will rise again;

Command therefore that the sepulchre be made sure until the third day.

In the end of the sabbath, as it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre,

And, behold, there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled away the stone from the door of the sepulchre.

And his appearance of the gardener; and in the garden a new sepulchre, wherein was never man yet laid.

And as they went to tell his disciples, behold, Jesus met them,

And when they went, behold, some of the watch came into the city and told the chief priests what was done.

Saying, Sir, we remember that that deceiver said, while he was yet alive, that after three days I will rise again.

Well, if you turn to the 3rd of John, you will find an uninterupted account down to where the guards are told to say, "His disciples came by night, and stole him away while we slept," showing that all these events, the coming of the Marys, the appearance of the angel, the departing from the tomb, the meeting with Jesus, and the report of the guards, took place in one night, beginning with the early dawn, all of which is in perfect harmony with the other three gospels. But I hear some one saying, "Is it three days from Friday evening till Sunday morning?"

Well, no, not the way we reckon time here in the United States; but Sunday would be the third day from Friday, while it would be the fifth day from Wednesday, and we have at least nine places in the Bible which say that Jesus was to rise, or did rise, on the third day, and one of the disciples on the way to Emmaus on this same first day of the week saw the risen Jesus, and the chief priests and Pharisees requested him, that "they might see the dead raised," after saying that Jesus had said "after three days I will rise again." It would seem then, especially after learning how time was reckoned by the people of the East, that the expressions, "third day," within three days," after three days," are all about the same as our expression "day after day to-morrow." There is then no difficulty as yet in accepting the accounts in the four gospels that Jesus was crucified and buried the day before the sabbath, and that early Sunday morning the sepulchre was empty, or rather, all these references make it still more evident that such was the case. "But wait," some one says, "did not Jesus say, For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth?" Matt. 12:40. Yes, he did. But you must not push the statement too far in view of all these other passages. But you say, "If Jesus was not in the tomb three full days and three full nights, I cannot believe the Bible." Wait a moment. If you are to prove this statement to the very literal of the comparison, then you have been alive all the time he was in the tomb, for Jonas was alive in the whale's belly. Furthermore, the heart of the earth is its center, or near its center, and one would be no nearer the heart of the earth in Joseph's tomb than the thinnest skin of an apple is the heart of an apple. No, the best way is to say that the three days and three nights is but another way of saying on the third day. This passage is the only one that offers any difficulty, and this is no difficulty when looked at in this way.

MILTON, Wis., April 23, 1901.

EDWIN SHAW.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People,

I received a letter a few days since which began thus: "If it will help you out, I am willing to take the editorship of the Young People's Page till Conference time." The letter bore the signature of Lester C. Randolph. I can assure you that there was no time lost. All his kind words were justice to him.

I should state that we had previously tried to secure him to fill this position permanently, but were unable to do so. We all know that he is a very busy man, but that is just the kind we want to take hold of this work. Bro. Shaw was one of the busiest of men, and yet he always found time to give which thought to the Young People's Page while he was editor. Bro. Randolph has been well tried in this kind of work, on account of which I can speak his most hearty welcome by all the readers of the Recorder, young and old.

I wish also, in behalf of the young people of the denomination, to most heartily thank Dr. Lewis for the large amount of time, and very efficient service he has given to our Page, notwithstanding the fact that heavy additional burdens and great anxiety have rested upon him most of the time, but we have been without an editor. We appreciate your service very highly, dear Dr. Lewis, and it is Bro. Randolph's request that this service be not discontinued while he serves us.

We will vote upon an editor just the same as requested, as this will greatly aid us in determining who the editor should be.

M. B. KELLY.

CHICAGO, IIL, April 29, 1901.

WESTERNLY, R. I.—The Pawtucket Christian Endeavor Society has recently had two new names added to its list of active members, but one of our faithful members, Miss Mattie Eiret, is to leave us this week to spend the summer at Boston. The Memorable meeting, March 30, was in charge of Miss Grace E. Clawson, who conducted a Bible reading, and made the services of much interest. Miss Emma S. Langworthy sang a solo. Pastor Davis led the meeting April 6, but
the very rainy weather made the attendance small, and the consecration meeting was postponed until the next week, when the Secretary, Mr. A. B. E., called the roll. On April 20, Charles H. Witter was the leader of the meeting, and the Society accepted an invitation from the Christian Endeavorers of Ashaway to attend a social in their church parlors the 24th. The date set proved very agreeable, but as we have been getting too much accustomed to rain to mind that a party of eleven made the journey of five miles in a large covered wagon and spent a pleasant evening with our friends in the neighboring church. The principal entertainment of the evening was a series of drawings, representing the names of books and poems, which were well executed by the young people under the direction of Miss Holly W. Maxwell. Miss M. Althea Cundall was given a book for guessing the largest number of titles, after which refreshments were served. Yesterday afternoon our meeting was led by W. D. Wilcox, who gave a helpful talk on the various promises and topics concerning the Christian Endeavor pledge to different members, which made the meeting more than usually interesting. The leader spoke of the request of Rev. M. B. Kelly that the Societies vote for an editor for the Young People's Page of the Recorder, and an expression will undoubtedly be taken after the members have had a little further time for consideration.

APRIL 23, 1901.

DEACON JOSEPH WEST.

The death of this brother, which occurred at his home, near State Bridge, N. Y., March 21, 1901, removes from the Second Verona church its senior deacon, and a man who was held in high esteem for his Christian character and godly deeds. He was the eldest son of Joseph West, Sr. His birth occurred Oct. 19, 1817, on the old homestead where it was his home, near Joseph West, Sr. When about 18 years of age he gave his heart to the Lord, and two years later joined the Second Verona church, in which relation he was a faithful member at the time of his death. On Jan. 1, 1843, he united in marriage with Mary Ann Jackson, of Verona, with whom he lived for 41 years. Until his death he lived with his wife, whom he has been left to care for in the home above. In May, 1862, he was ordained to the office of deacon, in which position he has done much valuable work, as all will bear witness who knew him. He was a kind neighbor, a faithful and consistent Christian, and a generous supporter of the church and the Lord's cause. For a number of years he has been in failing health, from bronchiial consumption, and on March 21, by a slight over-exertion, his physical powers gave way and the end soon came. He died peacefully trusting in the Lord. He will be greatly missed in the church, which is already small, and in the community where he had lived so long. He leaves his beloved wife and one sister, Mrs. E. G. Curtis, of Brookfield, N. Y., to mourn his loss. Services were held at his request, and conducted by the writer. The large audience of First-day people marked the esteem in which he was held by all. "Blessed are the dead who die in the Lord."  

G. W. L.

God often breaks the cistern to bring us to the fountain. He withers our gourds that he himself may be our shade.—McCHEYNE.

Children's Page.

DOROTHY'S MUSTNS.

Ella Wheeler Wilcox.

I'm sick of mustts, said Dorothy D., Sick of "mustts" as I can be. From early morn till the close of day, I heard him say, "Musts!" and "May." "It's "You mustn't lie there like a sleepy head;" And "You mustn't be late for bed." "You mustn't cry when you comb your curls;" "You mustn't play with those shoes;" "You mustn't be silent when spoken to;" "You mustn't run as parrots do;" "You mustn't be so jumpy, and you mustn't be proud;" "You mustn't give or laugh aloud;" "You mustn't rumple your nice, clean dress;" "You mustn't nod in place of yes." So all day long, Till I dream at night of an endless row Of gloomy mustts, that with barely an eye, That scare me at such a surprise. Oh! I hope I shall live to see the day When some one will say to me. "Dear, you may!" For I'm in sick of mustts, said Dorothy D. Sick of "mustts" as I can be.

—Southern Presbyterian.

BRUNO, THE ST. BERNARD.

by Mrs. C. Y. Jamison.

I first saw Bruno, a magnificent St. Bernard, in one of the corridors of the Villa Quisana, and the first thing I saw him doing was sitting at the foot of the stairs; his fine, wide eyes, clear and luminous as agates, were fixed on the upper steps, where two women stood, nervously hesitating, as if they feared to descend.

His master, a young Scotchman, had gone to call on a friend on the floor above, and had requested Bruno to wait there until he returned, and Bruno never disobeyed orders. The donkeys that were to carry the ladies on their daily excursion were waiting at the door with their impatient padronas, while Bruno guarded the stairs, as immovable as a sphinx.

To me the scene was rather amusing. The gentle, benevolent-looking animal, with his noble face and honest eyes, was anything but awesome, and I tried to reassure the timid, nervous women by patting and fondling the dog's silky head.

"I am sure you need not be afraid," I said, vainly trying, by tugging at his collar, to drag Bruno to one side. "You see how gentle he is. I am a stranger, and yet he allows the beautiful women to come to him so freely, and to be so near him, without his least fear or objection, what do you think we might venture, when we have the faithful and obedient Bruno should be expelled from the home of the" "You see, dear sir, how it is. If the ladies object, what can I do?" And the poor landlord shrugged his shoulders helplessly.

"Certainly, my friend," said Bruno's master, good-humoredly; "but where Bruno goes, I go. We will remove to the Hotel Tiberio and sit out once. The ladies are needlessly alarmed. Bruno is not a home and Verona dog I ever knew. He protects and defends women and children. He has a medal for bravery. He has saved five lives, three from the snow, and two from drowning. He is a hero; he is a prince of dogs. He has a pedigree as long as my arm. There are many human beings who are less human than Bruno. Look at that little angel," he continued, glancing at Rosalie. "She recognizes the beautiful dumb soul. She does not fear him. They are alike in innocence, fearlessness, and in love. They affect him. He is his master's eyes, and companion, we will seek other quarters." And, bowing pleasantly to the discomfited group, he walked off, followed by Bruno, while little Rosalie looked after them wistfully, and murmured to herself, "Prince, my Prince!"

And now for the sequel of this incident, of which I was not a witness, but I will tell it as it was told to me.

A few days after Bruno and his master had removed to the Hotel Tiberio, Rosalie, her mother, and her nurse were on an excursion to the Villa Tiberio, which is near a majestic cliff that rises hundreds of feet above the sea. Just how it happened neither the mother nor the nurse could tell. They were sitting not far from the edge of the cliff, the mother petting the dog, the maid sewing, and Rosalie was near them gathering campanellas that bloom profusely amid the ruins. A moment after, when they looked, she was gone! With a cry of terror, the women sprang to the edge of the wall of rock, and there, some 50 feet below them, between the sea and the sky, hung Rosalie, caught by her muslin frock on a ragged point of rock.

Beside herself with fear, the nurse rushed
Our Reading Room.

"Hence then as we have opportunity, let us be wroughting what is good, towards all; but especially towards the family of believers." 1 Thessalonians 5:10. "How to do good and to communicate, forget not."—Heb. 13:16.

ASHAWAY, R. I.—The shareholders of the S. E. and I. A. who have received their "pound" are much pleased with it, and I think it would be easy to have a regular sale of the coffee with a profit of 15 per cent.

Dr. A. B. Briggs and Everett A. Briggs, who were called to Florida by the sickness of their father, did not arrive there until after his death. Mrs. Asa Briggs and Miss Donna T. Briggs accompanied them home.

Our Sabbath-school took a number of shares in the African Association, paying up for the series.

Our "Gospel of John Conference" for April was held Friday afternoon and evening. There was a small attendance in the afternoon. Rev. J. G. Dutton, of the Broad street Christian church of Westerly, and Rev. E. F. Matthews of North Providence, gave good, sound expositions of the 13th and 15th chapters. In the evening there was a good attendance to listen to a simple and pleasing exposition of the 14th chapter, by Prof. W. N. Ryder, of Andover Theological Seminary. Sabbath-school Prof. Dewson gave a most helpful sermon before the regural congregation. It was full of suggestive thoughts for higher and holier purposes, and we think no one heard it but received benefit from it.

WESTERLY, R. I.—This little state, in common with many other portions of the world, has been having a remarkable amount of rain this spring. A total of over seven inches has fallen thus far in April, but a few days of sunshine are now being appreciated.

On the last Sabbath in March the subject of the work of the Anti-Saloon League in Rhode Island was presented to our congregation by Rev. A. B. Christy, the state superintendent. At the close of the sermon the pledges were taken for the support of the League. Our assistant pastor Wilcox is doing good work among the church and congregation, and giving us excellent sermons and prayer-meeting talks. At the annual church meeting, March 31, the following officers were elected: President, A. N. Cran dall; Treasurer, I. B. Cran dall; A. J. Maxson; Trustees, A. N. Cran dall, James C. Hemphill, C. F. Cot trell; Chorister, J. H. Tunner, Jr.; Chief usher, C. A. Main. Pastor Davis was home from New Haven for the covenant meeting, April 5, and the communion service the next day.

At the latter service he preached an earnest sermon. He was here again the following week, being called to attend the funeral service of the late C. Byron Cottrell, whose death came like a shock to this community, in which he was a respected business man. Our church clerk, J. Irving Maxson, underwent a surgical operation at Hahne man hospital in Philadelphia a few days ago, and is now critically ill, but his many friends hope for his recovery. Mrs. Maxson is with her husband.

A number of conferences for the study of the Gospel of John have been held in the parishes in which the few months in neighboring villages. Chapters 13-15 were considered at Alton last Tuesday, and Mr. Wilcox was one of the speakers, another being Rev. C. A. Burdiek, of Ashaway. At a similar conference held at our church at Hopkinton yesterday afternoon, Hon. Geo. H. Utter, of Westerly, and William H. Ryder, D. D., of Andover, Mass., were the speakers.

The Ladies' Aid Society held its annual sale March 29, although the day was a stormy one, most of the articles which had been made were disposed of. The annual meeting of the Society was held April 28, and the reports showed the Society to be in a flourishing condition, with a membership of 122, and total cash receipts for the year of $414.87. A history of the Society since its organization in 1845 was prepared and read by Mrs. Albert N. Cran dall. The following officers were elected for the ensuing year: President, Mrs. Chas. H. Stanton; Vice-President, Mrs. C. B. Bar ker, Mrs. A. H. Langworthy, Mrs. A. R. Still man, Mrs. J. C. Hemphill; Secretary, Mrs. W. A. Burk; Treasurer, Mrs. A. N. Cran dall; Collector, Mrs. Lizzie C. Randolph; Directors, Mrs. I. F. Burdiek, Mrs. E. C. Saunders, Mrs. E. H. Burdiek, Mrs. J. D. Saunders, Mrs. C. W. Murphy, Mrs. W. F. Saunders; Visiting Committee, Mrs. O. U. Whitford, Mrs. A. L. Chester, Mrs. Carey A. Main; Auditors, Mrs. J. I. Maxson, Mrs. C. H. Stanton. The business meeting was followed by the usual supper and social gathering.

APRIL 28, 1901.

WOOD NOTES.

NORA A. ARTHUR.

As I cross the meadow in the sunshine, my feet sinking deep in the young grass and soft wet mould, the birds are fluttering and singing everywhere above and around me. "So glad, so glad! So warm, so warm! Home Sweet, awfully Sweet!" they carol, with an infinite gayety and lightness and the heart-throbs of the spring in their voices.

Here and there through the greenish-brown of the pushing grass gleams out the honest face of the dandelion, each one "striving to incorporate the whole great sun it loves from the inch height whence it looks and longs." Stopping to pick a cluster of violets, I see at the entrance of the wood-path a robin with sleek black head, waistcoat of Pompeian red and coat of dusky gray, intent on pulling a worm out of the ground. He bends himself back and tugs interminently, while the worm visibly elongates, but still resists. Robin stops to take breath as I watch and then with one supreme and final tug draws out his prey, limp and flaccid and lays him on the grass with the air of a conqueror.

Ah, here is the fragrance of the pines at last, that aromatic breath more pungent than flowers, purer than incense, sweeter than the "nارد I ' the fire."

Under a tree of the straight, dark boughs gleam the white stars of the hepatica, each shining whorl set about with pendulous, close-folded buds of pale rose.

There are silvery, greenish-gray ferns here, shining gorgeously in the dark earth and beginning to uncurl. What a strong, assertive, spirited bend is in their backs, like chartreuse--a humbleness, but particularly beauti ful question-point. "Did you ever see anything better done now?" each one seems to ask.

The ferns are passed for a moment, and here the ground is covered with wild lily-ofthe-valley, a forest of which in which a small or a beetle would lose his way as in a trackless jungle. The buds are just showing, but the tall stand of bells that the fairies ring at midnight is not yet in place. Quite separate, too. The ground is far too damp for dancing.—Modern Culture Magazine for May.
Sabbath School.
CONDUCTED BY SABBATHE SCHOOL BOARD.

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

INTERNATIONAL LESSONS, 1901.

LESSON VII.—JESUS ASCENDS INTO HEAVEN.
For Sabbath Day, May 18, 1901.

OUTLINE:

INTRODUCTION.
There can be but little reasonable doubt but that the Third Gospel and the Book of Acts are by the same author. The one book concerns what Jesus began to do, the other what he went on to do. The ascension marks the close of the earthly life of our Lord and the beginning of a period of great activity of his followers, characterized by the constant presence of the risen Lord. The kingdom of God may be said to be founded at the beginning of Jesus' ministry. It was established at his ascension, and is being perfected through the Church. Although one might have the impression from a casual reading of the last chapter of Luke's Gospel that all the appearances of our Lord after his resurrection occurred upon one day, and that he ascended the same night. It is apparent that Luke is giving a summary of these appearances, and supplements the record of the forty days at the beginning of his second treatise.

We are accustomed to call this second book of Luke "The Acts of the Apostles," but the true name of this treatise lacks the definite articles "Acts of Apostles." It mentions the doings of only a few of the Apostles and not nearly all the acts of these few. The purpose of the author is not to give a biography of Peter, nor of Paul; but to tell how Christianity spread among the Jews at Jerusalem, how it came to the Gentiles, and how it extended even to Rome, the capital city of the world.

TIME.—Forty days after the resurrection; about the middle of May of the year 30.

PLACE.—In Jerusalem and upon the Mount of Olives over against it.

PERSONS.—Jesus and his eleven disciples.

NOTE.
44. It is not impossible that this and all the following verses in Luke's Gospel have their chronological place upon the day of the ascension. It is to be remembered, however, that Luke does not stop to indicate any change of day in his narrative, and that this verse may be connected with what precedes. We are in doubt then at what place in this chapter we are to imagine an interval of forty days—perhaps just between forty days and forty days after. Perhaps there is no fixed period, but it is to be supposed that the time is pictured in terms of temporal prosperity for Israel. For an illustration of the preaching here referred to, see Acts 3: 12-26.

45. Witnesses. Not witnesses who merely observe, but those who tell. The central duty of Christians is to testify of Christ. "I am the resurrection and the life; he that believeth in me shall live even though he die; and whosoever liveth and believeth in me shall never die. Doth not my Father work until now? and I work. The world hateth me, because I testify of it that his works are evil. Ye testify of me that I said, I go to him that sent me; but ye go to the world" (John 11: 25-26). It was the area in vicinity of the place, also next the next above the place. Jerusalem was to be the center of the new influence going out to the ends of the earth.

46. "I ascend unto Heaven and sit at the right hand of the Father. But upon this condition, not the least visible. After the ascension, the Holy Ghost was given by the Father for laying the foundation of the church. Luke 1: 7, Luke 1: 30. The apostles were to be the leaders. The command was, therefore, particularly addressed to them.

54. After his passion. After his suffering that is, his crucifixion. By many intellelable proofs. The Revised Version omits the word infallible on the ground that a proof is proof and is not to be compared. We may, however, preserve the force of the passage by translating, "by many indubitable evidences." The fact of the resurrection is established beyond all question. Forty days. The Gospels do not mention the length of time between the Resurrection. The things pertaining to the kingdom of God. Practically all of Jesus' teaching was in regard to the kingdom of God. 4. Not apart from Jerusalem, etc. Compare on verse 49 above.

64. For John truly baptized with water. Instead of "truly" it is much better to render "Indeed," for it is not the actual fact of John's baptism that is emphasized; but rather the contrast between his baptism with water and the coming baptism with the Holy Spirit. We are not to think, however, that water in the one baptism corresponds exactly with Holy Spirit in the other. Water is an unconscious and passive medium, the Holy Spirit is the active agent. This promise of Jesus is a renewal of a prediction of John at the beginning of his work. Compare Matt. 3: 11.

66. When he ascended far off. So far in the Book of Acts we have had one introductory sentence. Now Luke goes on to speak of what was said at the last visible appearance of his apostles, and by the Lord, will thou at this time restore again the kingdom to Israel? The disciples had not got beyond the hope of a restoration of temporal Israel and Israel's national independence and ascendency over the surrounding peoples, as in the days of David and Solomon. Although they thought of an earthly kingdom, it is a mistake to suppose that they had not already the faintest conception at least of a spiritual kingdom of God.

7. It is not for you to know. The answer to their question it must be understood because they could not understand; or because they ought to give strict attention to their present work without speculating about the political fortune of their nation.

8. Nor shall ye receive power. In vivid contrast with the denial of an answer to their inappropriate question is this glorious promise of power. And ye shall be witnesses unto me. Much better as in Revised Version, "My witnesses." They were not only to witness to the facts of their Lord's life; but they were to be his witnesses. Both in Jerusalem. The work was to be begun there, but in many fields. It was to begin at Jerusalem, where Jesus had been set at naught and crucified. Where the Messiah had been disregarded there should be given heed. If it is to be pointed out the facts concerning which the disciples witnessed, it would be in Jerusalem. They were therefore to begin the city. The ascension was the complete fulfillment of the prophecy of Isa. 2: 3; Micah 4: 2. This verse furnishes the theme of the whole Book of Acts. Chapter 1: 6 to 7. The coming in Jerusalem. Acts 2: 14-19; in chapter 4, in Samaria; the rest of the book, to the progress of the gospel toward Rome which, if it may not be considered the uttermost part of the earth, certainly represents a goal of progress toward that uttermost part.

9. He was taken up. We may not understand how. It is vain for us to speculate as to what because of his material body.

10. Two men stood by them in white apparel. We are undoubtedly to understand this the two angels were. Compare John 20: 12.

11. Shall so come in like manner. This blessed promise has been the treasure of the faithful for nineteen centuries. It serves to explain the joy of Luke 24: 52.

"THAT HIGHER SPIRITUAL LAW."
Science tells us that "music is being constantly made by light waves running over air waves in the upper atmosphere. The heavens are all singing the glory of God."

All of Nature's laws are true, so all spiritual laws. That "higher spiritual law," the out of harmony in time and tune to God's moral laws, makes discord with immutability, both in creation and redemption, and plays the devil's harp in the midst of the grand Almightys voice—whether rapping the majestic peal of Sinai, or the sublime, love's heart cry on Galvary, of "Eh! Ehi, nana Sabacthan,; or the tender and magnetic dove-like, sweet, unerring whisperings of the Holy Spirit at Pentecost. A present governing, higher spiritual law, or an experience of "perfect love," of wholeness, or holiness entered into by direct "gift of the Holy Spirit since ye believed," which is not in full harmony with God's Word, the eternal truth, whether it be in nature, morals or spirit, is of Satan and is but the vibration which reaches us in the trumpet's first note.

Gen. 2: 3; Luke 26: 54-24: 11; Matt. 28: 2-6; Matt. 5: 17-21; Psa. 19: 7-9; Rom. 7: 12; Psa. 119: 165; Rom. 3: 51.

THEOPHILUS A. GILL, Pentecostal Seventh-day Baptist.

January 20, 1901.

You must no longer regard the missionary as the thing you put your money into.—G. A. King.

REFERENCE LIBRARIES.
The 4 School list of books is recommended to Pastors and people who have a desire for a thorough and systematic study of the subject. These books are now on the market.

Paganism Surviving in Christianity... 1 75
A Critical History of Sunday Legislation........... 1 55
A Critical History of the Sabbath and the Sunday in the Jewish Church........... 1 55
Biblical Teachings Concerning the Sabbath and Sunday........... 60
Sabbath Commentary........... 60
Swift Decadence of Sunday: What Next?........... 1 00
The Celebrated Sabbath Hand Book........... 40
Thoughts on Sundays........... 60
Proceedings of the Chicago Council........... 60
The Architecture of Protestantism on the Sabbath Question........... 60
Studies in Sabbath Reform........... 50
Life and Work of Jonathan Allen........... 60
Total list price........... 81 60

Proposed price, $2.00, Plainfield, N.J. 8 60

Address: American Sabbath Tract Society, Plainfield, N. J.
The Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the B.P. Class, held every Sabbath afternoon at 3 o'clock, with some of the resident Sabbath-keepers.

The Sabbath-schools in Utica, N. Y., meet the third Sabbath in each month at 2 P.M., at the home of Dr. S. C. Maxson, 22 Grant St. Preaching by Rev. W. G. Lewis, of Verona Mills. Other Sabbath-schools in the Bible-class alternate with the various Sabbath-schools in the city. All are cordially invited.

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 begins at 9:30 A.M. and services continue until 12:00 noon. A free Bible-class is held every Tuesday evening at 7:30. Preaching service is at 7:45 P.M. Sabbath-school begins at 10:15 A.M. and services continue until 11:00 A.M.

The Seventh-Day Baptist church of Hornellsville, N. Y., holds regular services on the Sabbath in the Baptist church, corner of Church and Genesee streets, at 2:30 P.M. Sabbath-school follows preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

Geo. B. Shaw, Pastor, 1293 Union Avenue.
ROYAL Baking Powder is indispensable to the preparation of the finest cake, hot-breads, rolls and muffins.

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Popular Science.

BY H. B. BAKER.

Greatest Reservoir in the World.

The greatest reservoir in the world for storing water will soon be available; its distance will reach one hundred and twenty-one miles; it will open up a water way for steamers and other vessels. The dam to catch and hold this enormous body of water is now being constructed at Assuam, a town situated on the river Nile, near the first cataract, in "Darkest" Africa, at 24° 5' a place noted by the Bible as Ibramich, on the chain of locks, which in 1835 the entire continent of Africa north of the equator, was but a place noted the Ibramich dam.

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The dam is to be sixty feet in height and of such width that a road on which canals and tanks can cross over the river can be built on it; the whole to be constructed of granite, all of which has been already cut and prepared for use.

This great dam has 180 openings, 23 feet high and 7 feet wide; these openings are lined with steel, forming a sluice for the discharge of water, which, at flood time, is calculated to be not less than 15,000 tons a second.

There is connected with this dam a channel for navigation, having a chain of locks, which are now being constructed, and the whole is to be completed so as to store the flood that will occur in 1908. This reservoir is for storing water to be used for fertilizing the lands of Lower Egypt, and preventing their being inundated by the overflowing of the Nile.

At Assequ, the capital of Upper Egypt, situated on the left bank of the Nile, about 240 miles above Assuam, is another improvement; another remarkable journey is going forward, a work second only in importance to the great dam above described. It is no less than a bar across the river, for the purpose of deepening the water for a considerable distance above to promote navigation. This bar (or barrage as it is called in Egypt) is nearly of the same length as the dam at Assuam, and has 119 sluices, or openings, 16 feet wide, lined with steel, through which the water is to flow over the bar. This bar is constructed of solid masonry, and to guard against its being undermined, it has a strong set of iron and steel piling, placed above and below to protect the foundation.

The head waters of the Assuam reservoir, when completed, will become the new head of the Biramich canal, and to connect this canal with the improvement going on at Assequ, required a new canal, with a number of sluices and locks. On this canal along a portion of the Nile there are from four to five thousand men now at work.

When these two great engineering achievements are completed, they will stand forth as the greatest scientific monuments of the age, far exceeding the great pyramid, the catacombs or the manoliths, in that they comprise a benefit that will benefit millions of people, by making it possible to cultivate large tracts of country now lying waste, dealing out to the inhabitants the water of the Nile as it is needed, thus adding daily to their health, wealth, and civilization.

In 1835 the whole continent of Africa, north of the equator, was but little known among civilized nations, except lower Egypt, and but a small portion of the south around the Cape of Good Hope.

In 1849, Dr. Livingstone, as an agent of the London Missionary Society, traveled much in the country contiguous to the Cape. For several years he conducted his explorations, making remarkable journeys in the interior of southern Africa. In 1885 he commenced his explorations in Central Africa and continued them until his death, which occurred near Banguela on May 4, 1873.

Since the time of Dr. Livingstone, the explorations north of the equator have been continued by Sir Samuel Baker, Winwood Reade, M. Murzinger, Speke, D'Urville, and others, until the mountains of the moon have mostly disappeared, and the sources of the Nile have been found.

Such has been the march of science and civilization that a railroad from the Indian Ocean is nearing the center of the continent. Steamboats are plying on the rivers and lakes, and now, in the north, on the Nile, is being made one of the greatest and most far-reaching engineering improvements in the world.

When the British "cruel war is over," and the French of our 31st are allowed free access, then "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." (Ps. 68:31).

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

MARRIAGES.

SMALLEY-STREET.—At the residence of the bride's parents, Mr. and Mrs. W. H. Street, Chamber's Bridge, N. J., April 30, 1901, by Rev. W. V. Brown, Mr. Leonard Smalley and Miss Amanda Street.

DEATHS.

NOT up us or the solemn anthem

The funeral anthem is a glad evange.

The good die not.

God calls our loved ones, but we lose not wholly

When He has

They live on earth in thought and deed as truly

As is Eternity.

BROOKS.—Asa Sheldon Briggs was born in Charleston R. I., May 26, 1824, and died at Dayton, Fla., April 14, 1901. Further notice in another column.

DEATHS.

The Treasury of Religious Thought for May, 1901, opens the nineteenth annual volume of this standard boundless periodical in excellent form. The illustrated article is the third "Illustrated Sunday," by Rev. George H. Hubbard, and its beautiful pictures of the Good Shepherd show how this form of sermonizing can be made practical and effective. Prof. Walter Ransden- huck gives a highly spiritual paper on "Religion the Life of God in the Soul of Man"; and Professor Charles Noble follows with an interesting literary paper on "The Life of Chaucer." The "Picture of the Week" is "Daughter's Tragedy," and the minor and editorial departments, Outlines of Sermons, Sunday-school Lessons, etc., are maintained with fulness and care. E. H. Treat & Co., Publishers, 241-243 West 23d St., New York.

Ficton.—The Man From Kansas.

William Allen White will contribute to an early number of The Saturday Evening Post, of Philadelphia, a striking anecdotal article on "Fighting Fred." Preston, the man who captured Aguaudela. This is the second of a series of remarkable character studies by this brilliant journalist now appearing in The Saturday Evening Post.

Mr. White will also contribute to early numbers of the magazine an unusually interesting short serial story dealing with Kansas life.

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

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The present result of the campaign results, a One Hundred Thousand Dollar Centennial Fund is already secured. It is a popular subscription to be made in many small gifts. This fund is to be kept in trust, and under the control of the students of the University. The Trustees issue to each subscriber a certificate signed by the President and Treasurer of the University. This person is a contributor to this fund. The number of subscribers are published in this campaign and only the interest of the fund. The Trustees expect this fund to aid the present studies of the university.

Amount needed. June 1.

Every friend of Higher Education and of Alfred University should be in the Faculty—all the old members being returning.

Salem College...

Salem, N. J.

Spring Term Opens March 19, 1901.

Send for illustrated Catalogue to Theo. L. Gardiner, President, Salem, West Virginia.

Spring Term

Milton College...

This Term opens WEDNESDAY, APRIL 3, 1901, and continues twelve weeks, ending Wednesday, JUNE 24, 1901. It is followed by a vacation of ten weeks.

Instruction to both young men and young ladies is given in the Preparatory studies, in the College, and in the Scientific. Two teachers added to the Faculty—all the old members being returned.

The School of Music offers music, including voice instruction, piano instruction, organ instruction, orchestra instruction, and in Athletics and Military Training.

Club boarders. $1.40 per week; boarders in private families, $5 per week, including board and tuition in tuition and of fees.

For further information, address

REV. W. C. WHITFORD, D. D., President, Milton, Rock County, Wis.

A BIG EGG.

The largest egg ever laid in the world has lately been brought to London, having been found by some natives of Madagascar, buried in the sand of the island. A long time ago—some men of science say it was over a thousand years ago—the egg was found on the island of Madagascar. These birds have been extinct, but their eggs are occasionally found buried where the mother bird has placed them for hatching. Such an event as this occurred at that day. That the bird was a very large one is shown from the fact that this egg measures a yard around it, and is equal in bulk to twelve dozen hen's eggs. —Selected.

EDIBLE BIRDS' NESTS.

The birds' nests which the Chinese eat are built by a sort of canary, which are made of grass, seaweed, fibers, and small twigs, and are glued to the rocky cliffs by clay, which comes out of the bird's bill. Men go with ladders and ropes and gather the nests which the birds have flown three times a year, and sell them at $10 to $50 a pound. Weighing Chinese mothers buy them and make a special stews, soups, and sale them from $2 to $4 a pound.

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