THE SABBATH RECORDER.

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WHOLE NO. 2981.

The importance of considering certain fundamental questions which appear in our denominational history in this Centennial year cannot be easily overestimated. Among those questions are the following:

1. Why were Seventh-day Baptists brought into existence in the English Reformation, and why have they not been pushed out of existence by adverse circumstances since that time?

2. What have been the fundamental and essential principles in our faith and practice which have kept us alive and given whatever strength we possess?

3. What have been the most serious hindrances to our growth, and development in spiritual life, from without and from within?

4. How important have conscientiousness and an intelligent faith in the Sabbath as a fundamental truth been in perpetuating our denominational life?

5. What is the outlook for the future along those lines of faith and practice which have formed the strength of our existence for the last 300 years?

6. What evidences of strength or of weakness, of coming success or coming failure, does a careful study of the present situation reveal?

7. Are we well prepared as pastors and people to meet present demands and strengthen our denominational life for the first half of the present century?

8. Are there any essential changes in the prevalent form of preaching and in prevalent business practices which are necessary to our denominational strength and to our immediate and future growth?

9. How far are we influenced, consciously or unconsciously, toward wrong views and practices concerning the Sabbath, by the prevailing no-Sabbathism and the growing disregard for Sunday?

10. What new methods and efforts can we enter upon to secure a revival of interest in our denominational mission, and an increasing devotion to our denominational work?

The consideration of the foregoing questions must be undertaken in the light of history. Either adequate and essentially vital causes gave birth to our denominational, or else temporary and important influences brought about our beginning. Our existence has continued for more than three hundred years, either because we have held to an important and fundamental truth, or because we have held with dogged bigotry to an unimportant notion concerning the Sabbath. Our history means much, both as to the past and to the future, or it means nothing of value, either now or hereafter. No one who is thoughtful can escape these and similar conclusions. If the Sabbath question be as important in its relation to Christian life as the Protestant world believes, theoretically, our position as conservators of fundamental truth is of as great importance as any question involved in the Protestant movement. Overwhelming as the responsibilities may be, we cannot escape them. With this centennial year we must rise to higher and larger conceptions of our place, or be forced to admit that we are clinging to something valueless and following after futile hopes which have no essential basis. If this Centennial year does not secure this deeper investigation concerning our history and our place, and a corresponding strengthening of our position, it will bring increasing weakness. There are times when, through long-existing causes and ever-operating influences, destiny culminates so that the decisions of a day or a year determine the future for years, if not for centuries. We have reached that point. The year 1902 A. D. will be the starting-point of new vigor and an actual increase of denominational strength, or it will mark a period of increasing decline. He who doubts this cannot be deeply thoughtful. He who attempts to evade these facts aside will increase weakness and invite failure. The centennial year of the Conference has come. More than two and a quarter centuries of denominational history are here with their lessons and demands. Our carelessness will not drive them away and our indifference to their demands will not lessen them.

Trusting God and Relying on Self.

The following request opens the way for considering an ever-present question: "I would like to venture a request. You have illuminated so many vital questions for me in your editorials that I long for your help on one more. It is this, as briefly as I can state it: How to reach that absolute and implicit reliance upon God and his loving support with a courageous, manly, self-reliance. One sees many professing such faith in God whose weak lives appear cowardly, particularly to the criticizing skeptics. Of course it is an old question, but it has become even more new with force of late. Anything you feel inclined to say on the subject, through the Recorder, will be thankfully received by one humble reader." All such questions are greater than we can grasp, but enough can be written to give a firm foundation for faith and works. As the children of a loving Father, we are passing through this life, the main purpose of which is our development and fitting for something better yet to come. Such freedom of choice is given us, and such necessity for choosing is laid upon us, that, on the one hand, we must always exercise the power of choice and cultivate self-reliance. That our wisdom and our power in doing are limited—often in a narrow degree—does not lessen this necessity for making choices and for self-reliance. We are like children learning to walk alone, and must needs learn through stumbling in order that strength and self-reliance may be developed. Seen from the other side, our lives are bounded by divine love, and enfolded in divine helpfulness. That love is sure to meet our wants when the limit of our power is reached and the necessary development of our strength has been attained. When and how the divine help ought to come to us, the Father knows better than we, but that it will come in proportion as we are willing and able to receive it, and according to divine wisdom, there can be no doubt. Absolute reliance on divine wisdom and help ought to be the means of development, strength and self-reliance; for the divine help is supplemental to our weakness, and not antagonistic to it. We are to learn God's will concerning all questions of duty, as far as possible, and to follow those lines of duty and action which that will indicates. We must do this with self-reliance which finds its real strength in the consciousness that God will not permit us to be tempted above that we are able to bear, nor to fail beyond retrieving. Write it down as part of your creed that God never mocks us with false hopes nor leaves us unhelped amid the ruins of our mistakes and failures. If it seems that he comes to our aid too slowly, always have faith to believe that his wisdom knows best. If it shall happen sometimes that one must wait in weariness, let that weariness grow restful in the consciousness that God watches while you wearily wait. In a word, walk every path of duty relying on yourself as helped of God and not independent of him. Believe that every honest effort thus to walk will find full support from the Father above, soon or late. Trust the divine help absolutely, but not in weak passiveness, as though God ought to carry you in his arms. But do not doubt that when you have done your best, or when you sink under increasing loads of entangled mistakes, that God will lift you, burden and all, if need be, or will give you strength that will make the overwhelming burdens of to-day the more joyous duties of to-morrow. Divine love never fails,
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The Father's care never sleeps. The Father's hand is never weak. To-day, or some coming day, every true hope will be realized, every laudable purpose will be fulfilled. Walk confidently, bravely, humble and reliably. As we attain to a large extent, self-reliance and absolute dependence on God blend as parts of one beautiful picture. They are not separate caricatures of futile hopes and useless endeavors.

The following note explains itself and opens a field which is of no small importance for the consideration of our Sabbath School Board and pastors:

I have been impressed with the thought that the Sabbath-school could be made more of a training-school for our children than we are making it. I do not wish to revolutionize our schools, but could we not have, at least, one of our quarterly review lessons as a Seventh-day Baptist lesson? We have Temperance Day and Children's Day, Christmas and Easter lessons. Make it a day when the teacher is expected to talk with each member of the class to strengthen them and show them how much we depend upon them to take up this truth and help publish it to the world.

But my attention has been called to the matter anew, by one of our women remark that her boy, after a discussion on religion with a neighbor boy, made this remark, "Mamma, why do we not have a catechism to teach us the reasons for keeping the Sabbath?" Would it not be a help to have a prepared program published in the "Helping Hand" once a year or so at the close of the rates? Miss G. W. Post.

Chicago, Ill., March 25, 1902.

Doubtless more or less instruction in matters pertaining to denominational life and its demands is given in our Sabbath-schoo1s; but the suggestion of Mrs. Post that at least one of these lessons should be a definite program to be followed in each school is an excellent one. Our readers know that an universal law demands the early education of children in that which is to have a bearing upon their future life. Those religious denominations are comparatively strongest which do most in teaching their children the distinctive doctrines and practices that enter into the growth and existence of the denomination; but it must be confessed that Seventh-day Baptists have done comparatively little to accomplish such a result. The accomplishment of such a result is vitally essential to our work and our existence. The Recorder commends the consideration of Mrs. Post's note to the Sabbath School Board, and urges that some such step be taken in addition to the catechism which is already in the course of preparation.

Such a tariff is altogether an act of the legislative branch of the government. It takes account only of the needs of the home country, and recognizes foreign commercial relations only so far as the latter are in harmony with the interests of the general tariff. The system of general and conventional tariffs, however, makes a distinction between goods which come from different countries. The fact that nations which make use of a general tariff often find themselves compelled to change this tariff when they later make a convention to agree to maintain the rates at which the two countries are in harmony with the interests of the general tariff. But, since modern nations are practically compelled to have more or less commercial relations with each other, some way of regulating these relations must be found, and the usual method of securing this end is by means of a mutual understanding between the countries in question. Generally one nation declares itself ready to grant some concession or reduction in its tariff if a corresponding concession is offered in return. If an agreement is reached, it is said to be of a "minimum tariff" character. The system already in the course of preparation.

The Sabbath of Christ is now serving with faithfulness on some field where there is "no glory and not a cent of pay," he will never serve more actually, even though coming years may bring abundant changes. The special value of Bro. Shaw's sermon is in the illustration of the one great Christ-given law of service which pervades the kingdom of the Muster.

The Law of Service.

The Salem Express for March 28, 1902, sent out a four-page, illustrated Supplement, which contains "A Historical Sketch of Salem College. The supplement contains charts and biographical sketches of President Gardiner, Rev. J. L. Huffman, and six other members of the present College Faculty. Other cuts of groups of graduates and students, with various pictures of the grounds and buildings, also appear in the supplement. Any one desiring to know concerning this growing and efficient institution of learning will do well to send for a copy of the supplement; address Salem Express, Salem, W. Va. We congratulate the College on the appearance of this supplement, and on its excellent work. May it live long and flourish mightily to fight ignorance and teach its pupils to hate evil.

A Word to Subscribers.

Delay has been necessary in issuing the Supplement because of a change in the hands of our readers, at an early day.

SOME UNIVERSAL PRINCIPLES IN HISTORY.

Applying the theory of development still further, it is apparent that a reversal of this false process of development demands superhuman help. No solution can go back of itself and produce that the germ does not contain. All organic processes are self-perpetuating, until some power stronger than the one which is carrying on the development interferes. There is no passage by evolution from an illegitimate to a legitimate development, any more than from a rose to an oak. There is a great gulf between profane and sacred history, which none can pass unless divine power lends its aid. Free, abused, and perverted, does not prepare the power of self-recovery. Original sin and disobedience could not produce even the germ. Disobedience only could create the germ. If it be objected that man, having the
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WHERE COMES CHURCH HISTORY?

Since all processes of development originate in and are carried on by some power which creates the principle that is involved, we must inquire what power produces church history. From whence is this restorative and redemptive movement among men? We answer:

It comes from the presence of the divine Spirit controlling and guiding in human life.

Men are led to accept and obey this divine power through the different revelations which God has made of himself. Hence it is just to say that the creative power in church history is the revealment of the divine will to men. We use the term revelation here in its broadest sense, including all special revelations which have been made, are being made, or will yet be made. In general, there are three forms of revelation: the Bible, among books; Christ, among men; and the Holy Spirit, among unseen spiritual influences. These combine to enlighten, redeem from sin, and give life to men. To him who will believe there comes new life through these, leading him into purity and a holy normal development. Such development is a becoming of one with God in unity. It is continuous. It began when the serpent-bruiser was promised. It will continue to the end of time. It is the power which produces sacred history in contradistinction from profane history. The latter, as we have said, is the product of man's disobedience. Revelation proclaims that "Whosoever will, may come." It gives the new life to each one who heeds God's call. This life developing in each unites each with the others, thus producing a living organism which must be considered as "called in one spirit," the "Ecclesia" of God is begun and continued.

Sacred history an uprooting and implanting.

Since this restoring process is being carried forward in a world where abnormal development abounds, it cannot be straightforward and uniform in the nature of a conflict. It is at once an uprooting of evil, and an implanting of good. It involves collisions and conflict between the divine will and the human will. Hence church history presents certain peculiarities and characteristics which must be considered carefully. The actual history of the church is not ideal church history. We shall find that church history actualized in human experience is not a perfectly normal process. The divine power works in the domain of human freewill, to aid and to redeem men. It does not control them absolutely, regardless of their choices. Within the limit of their power, men are left to choose; therefore, we find in church history the combined action of the infinite and finite wills. The finite being still affected by the abnormal process, both from within and from without. Paul presents a graphic description of personal experience, which is also a representative picture of church history, in his letter to the Romans 7:15-26. Our denominational history presents all the phases of general church history.

Some boys were asked what they knew about the Pharisees. They are a mean lot, sir," said one boy. "Why, yes, I do say so," said another. "Because some of them brought a penny to Christ once; and he took it in his hand, looked at it and said: 'Whose subscription is this?'

TOPIC FOR APRIL 25, 1902.

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Theme.—The law of God within the heart.


And one of them, a lawyer, asked him a question, trying him: '35 Teacher, which is the great commandment in the law? 36 And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 37 This is the first and great commandment. 38 And the second is like unto it, Thou shalt love thy neighbour as thyself. 39 All the law and the prophets hang on these two commandments.'

John 15:10.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

Heb. 10:16.

This is the covenant that I will make with them after those days saith the Lord; I will put my laws in their heart, and upon their mind also will I write them.

There is no difference between the law of God in the Old Testament and in the New. A higher conception of the law as an inward guide rather than an outward obligation is developed in the New Testament. It is the lesson for the evening, but it is the same law which appears in Exod. 20:1-17, and is explained in Exod. 19, Deut. 7, and other places in the Old Testament. This is an important fact for us to consider in these days when so much is said concerning the abrogation of the Ten Commandments and the establishing of a new law by Christ. It is not in any sense a new law, but a more spiritual conception of our relation to the law. When written in the heart, as is beautifully expressed in Heb. 10:16, the power of the law is intensified and the sense of obligation is increased. Many of the evil results that have appeared in the Christian church along the lines of no-lawism are due to this misconception. All spiritual life is enriched and uplifted when God's law is written in our hearts.

NEWS OF THE WEEK.

Sunday, April 6, in New York "was a Sahara," so far as open saloons were concerned, when compared with previous Sunday's. A good deal of agitation has been created by the course which the police have taken in attempting to enforce the Sunday-closing law. The general situation has been complicated in some respects and clarified in some by the present developments, but there is abundant evidence that the action of the police is a sort of temporary and self-protective step rather than a movement for genuine and permanent reform. The saloon-keepers are urging the movement forward, undoubtedly with the ulterior purpose of creating a racket. It is too early to decide what the final result will be, although these new developments in the matter show how widely the city government has been corrupted by bribery, and how persistent and powerful the saloon element is. Politics and personal end in the main factors in the present situation.

The will of Cecil Rhodes, whose death we announced last week, has brought to light a side of his character and his purposes in life not well understood heretofore. He has devised millions of dollars for the purpose of educational scholarships in Germany, England, and the United States, with the avowed purpose of drawing these three great branches
of the Anglo-Saxon race into closer unity.

One special purpose characterizes these provisions, viz., the development of higher education among English-speaking people, through them, great good to the cause of education, and we trust to the cause of Christian civilization as well, will ensue.

On the 9th of April, President Roosevelt made an address at the Exposition Auditorium in Charleston, South Carolina. Addresses were made by F. W. Wagener, President of the Exposition Company; Governor McSweeney, of South Carolina; Governor Aycock, of North Carolina, and Mayor Smyth, of Charleston. He also presented a sword to Major Jenkins. His speech was loudly cheered and greatly appreciated.

Santos-Dumont, the aerial navigator, ac r Rossi on the Steamboat Deutschland on the 10th of April. He is a young man, twenty-eight years of age, who has done more to perfect aerial navigation within the last few years than has ever been accomplished before. He comes for the purpose of making exhibitions of his airship, competing for prizes, etc.

Miss Ellen M. Stone, the American missionary who was held captive by the Brigands in Bulgaria for many months, reached New York on the 10th of April.

On the 11th of April notice was received in London of the prolonged negotiations, the Boer leaders have agreed to terms of peace. While these terms are not announced, it is believed that the conditions proposed by England have been accepted.

The body of Cecil Rhodes, the great South African millionnaire, has been carried to his final resting-place, upon his former homestead in the Matoppo Hills. The funeral procession accompanying the body was five miles long. The coffin was hauled to the almost inaccessible summit of the Kopje by twelve oxen. Two thousand native Africans witnessed the Christian burial ceremonies, which they supplemented after their own fashion by the "sacrifice of fifteen oxen to the shades of the great dead chief." The tomb is chiselled from the solid rock.

Congress is still working at the Philippine situation and the question of Cuban relief in matters pertaining to the tariff.

Two new and interesting items of news concerning the situation in New York City were reported April 11. District Attorney Jerome, in a speech before the Men's Club of the Judson Memorial Church, in Washington Square, New York, argued at length that if the present excise law is enforced under the Reform Administration, the entire city government will pass into the hands of the rum element again, with little or no hope of any future improvement, as he has asserted, as he has asserted, the better they are.

Therefore, if there were possible to do, neither the state nor the city government has the right to enforce "the American Sabbath in its traditional aspects upon the public."

On the 10th of April, Magistrate Tighe, sitting in the New York Police Court, Brooklyn, N. Y., gave a decision which is likely to play a prominent part in future excise trials. His decision was that "there is nothing in the liquor tax law to prevent the sale, without sandwiches or meals in any form, on Sundays, of seven-eighths of the lager beer which is sold in the saloons of Brooklyn." This opinion is based upon the fact that the law designates "malt liquors" and that seven-eighths of the beer does not contain malt.

THE PREX PARTY ABROAD.

VI. EGYPT AND THE PHAROHS.

The dear land of our Saviour is the most precious field of study in all the world for one who loves the name of Christ. Next to Palestine, in Biblical and historical interest, the student of the Oriental naturally turns to Egypt, which in point of age thrusts the civilization back into the dim past as far before the birth of Abraham as we are today removed from the date of the birth of Christ.

At the time of the building of the Great Pyramid, 16,000 years ago, "Egypt possessed a written language, a grammar, a literature, a philosophical religion, a school of art, a knowledge of mathematics and mechanics, an established hierarchy, and a social system."

But the well-known age of the civilization of Egypt is not its chief attraction to the Biblical and historical student. In Egypt are preserved, as nowhere else in the world, the monuments and physical forms of the past.

The Prex party, each assisted by three native guides, climbed to the top of the Great Pyramid, a height of 470 feet, and sat down there to warm up. After some stones had been removed, the Children of Israel out of Egypt that Pyramid was older than the city of London two thousand years before God gave the Law to Moses, on God, must be present in every nation or it will die and crumble to dust. The present-day Ottoman Empire lacks that spirit and it is everywhere throned with "backbashes" and beggars, who seek a gift from others, and are unwilling either to support themselves or to contribute to the sum-total of human earnings.

Such a religion and such a social system are rotten at the core, and can never produce two cities, and small parts of them, the whole country is in the darkness and decay of the Moslem faith and the Moslem life. Bedawins, in mud villages or ragged tents make up the population. Ignorance, superstition, crime and beggary are the chief characteristics. What has wrought the change, reduced the former splendor of ancient cities and temples, and begotten a race so wanting in industry, thrift and progress? There can be but one answer. Ancient Egypt was built by the labor of slaves whose task-masters drove them to their task, and whose task-masters drove them to their task, and whose murderous task-masters drove them to their task, and whose murderous task-masters drove them to their task, and whose murderous task-masters drove them to their task, and whose murderous task-masters drove them to their task. And Abraham, whose murderous task-masters drove them to their task, was held captive by the Pharaoh during the years before the Exodus, and by the Egyptians in Palestine, two cities, and small parts of them, the whole country is in the darkness and decay of the Moslem faith and the Moslem life. Bedawins, in mud villages or ragged tents make up the population. Ignorance, superstition, crime and beggary are the chief characteristics.
DEDICATION SERVICES.

Beautiful weather, a large congregation and other agreeable conditions were enjoyed at the time of the dedication of the new Seventh-day Baptist church at Nortonville, Kansas, on March 19, 1902.

All the various churches and faiths of our little city were well represented in the congregation; thus showing the friendly spirit of the people of this community in rejoicing with those who rejoice, even though not of their own particular denomination.

The Rev. M. B. Kelly, of Chicago, delivered the dedicatory sermon. It was masterly, Scriptural, appropriate, and came from a heart filled with the spirit of love. Its many practical points and suggestions were well worthy of the careful consideration of his hearers.

Rev. G. M. Cottrell, of Topeka, an ex-pastor of the church, offered the dedicatory prayer. He also assisted at the consecration service in the evening. The music was excellent and appropriate.

SEVENTH-DAY BAPTIST CHURCH BUILDING, NORTONVILLE, KANSAS.

BEGINNINGS.

The church was organized in 1863 under the labors of the Rev. A. A. F. Randolph, who became its first pastor. His successors in this relation have been S. R. Wheeler, J. J. White, G. M. Cottrell, J. M. Todd and George W. Hills. The last named is now in his sixth year of pastoral relation with the church.

During the early years of its history this was known as the Pardee Seventh-day Baptist church, and its meetings were held in the homes of its members. In 1866, the "Lane school-house" was built, which was used as its place of worship until its first building was erected in 1883, two miles north of Nortonville, which was then about the center of the society. The changes in conditions and needs incident to the development of the country and the removal of many of its members to town led to the changing of the place of worship from the old to the new. The old church was taken down carefully in August, 1900, and the materials used in the construction of the one just dedicated.

MEMORIES.

Many tender memories clustered about the "old church," which was a sacred spot to many, where the Lord had so long met with this branch of his people, and so many times poured out his Spirit upon them. At that dear old place many found their Saviour in the forgiveness of sin at the foot of the cross. Many broken families followed the last remains of their departed dears ones from it to their last resting place in the "city of the dead." Thus in joys and in sorrows were the cords of tender ties woven around the "old church." The fact that the Lord is not confined to any certain place for meeting with his people has been fully demonstrated, for he has already richly blessed them in their new house of worship.

The church was organized with fourteen constituent members, eight of whom have passed on to the land of rewards. It has now a membership of 298. During the present pastorate 77 accessions have been made to the list.

DEACONS.

The church has been blessed by a very able and devoted board of deacons, but death has removed one after another until, at the transfer of Deacon S. P. Griffin to the mansions above, Deacons O. W. Babcock and B. O. Burdick alone remained. This made the calling of others necessary. We believe that it was under the influence of the Holy Spirit that selections were made of W. E. M. Oursler, C. G. Wheeler and F. W. Kenyon. These men are well and favorably known throughout the community as men of high religious and business standing and integrity.

At the evening service these men were ordained. Brother Kelly preached the ordination sermon, after which Pastor Hills offered the consecrating prayer, while hands were laid upon the bowed heads of these men who were thus consecrated to this holy office. Both services were deeply impressive, and many present caught new glimpses of Divine things which are alone "spiritually discerned."

Standing on its present plane of attainments, the church is looking forward to still greater heights to be secured in the future, realizing in some measure the importance of its mission in bearing the message of reconciliation of souls to God which has been committed to its care. It considers this eventful day as the time of setting a new milestone to mark its progress and growth in the Lord's service.

GEO. W. HILLS, PASTOR.

IMPRESSIONS OF GENTRY, ARKANSAS.

While in Gentry recently for the purpose of attending the dedication services of the new Seventh-day Baptist church, I received some very distinct impressions of the place and its opportunities which may be of interest to others. No one has persuaded me to write about the delightful climate of the place or its peculiar attractions as a fruit-growing region in order to boom Gentry; for it seems to need no boom. But my most vivid impressions were upon its religious rather than its secular prospects, and it is of these that I wish to write:

First, I was greatly surprised to find that our people had completed such a substantial and commodious house of worship. My surprise was greatly increased to find a church organization of ninety members worshiping in the new house, and thirty others ready to join; and, including children, a total of two hundred and ten Sabbath-keepers in the society.

In the second place, while there is some hospitality manifested toward Seventh-day Baptists by a few inconsistent and intolerant people, I was profoundly impressed by the large numbers who attended our services, by the marked attention they gave to a presentation of the Sabbath question, also by their hearty greeting and sincere faces. It is evident that the majority of the people, and the most conscientious ones, are kindly disposed toward the Seventh-day Baptists, and favorably impressed as to Sabbath truth.

Thirdly, as a result of the foregoing, taken together with the fact, if there are other villages near Gentry where our people are requested to hold meetings, I was impressed that it was possible to send several thoroughly consecrated young preachers, into that country, much would be done for the advancement of righteousness and truth. The opportunity is much more auspicious because we have a good, strong church located at this center which can follow up any interest that may develop, and the members of this church are anxious for such an effort to be made, and are willing to aid in every way possible, though it will not be possible for them to do much financially.

May the dear Lord direct in this important work.

M. B. KELLY.

CHICAGO, ILL., April 4, 1902.

TRACT SOCIETY.

Receipts for March, 1902.

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CHICAGO, ILL., April 4, 1902.

M. B. KELLY.
Missions.
By O. U. Whitford, Cor. Secretary, Western R.

Evangelist J. G. Burbick has been holding evangelistic meetings with the Jackson Centre church, Ohio, for quite a number of weeks, with good interest. The attendance was large until the measles broke out in the village, which interrupted the meetings very much. As the measles subsided, the attendance was better and the interest somewhat regained. There are several ready for baptism when they are fully recovered from the measles and the weather becomes favorable. The church membership has been greatly revived. The church is making an effort to secure a pastor. Pastor A. G. Crofoot resigned the pastorate of the church and settled last winter as pastor of the Cartwright church, Wis. Evangelist Burbick has held a few meetings at Stokes. He is at this writing (April 6) at Holgate. He will return and hold meetings at Stokes, as also baptize the candidates at Jackson Centre, and remain there awhile.

Mrs. M. G. Townsend held a series of meetings for several weeks with the Albion church, Wis. The greatest interest was rising until the measles broke out in the community. Five persons from fifteen to forty years of age accepted Christ and offered themselves for baptism and membership in the church. Mrs. Townsend presented during the meetings some strong sermons on the Gift and the Baptism of the Holy Spirit, and upon the Sabbath Question, which were gladly received and did a great deal of good. Her daughter, Esther, during the Spring vacation of Milton College, assisted her in the singing and in the young people's meetings. On account of the spread of the measles, the meetings closed. Six persons united with the Albion church, five by baptism and one by letter. Others to be baptized. The church revived and strengthened by the meetings.

Agents and salesmen for business firms and corporations go to India, China, Eastern and Western Africa for business and pecuniary gain. People go to these countries, exposing themselves to dangers and perils on land and sea, to the deadly climate and fatal fevers, that they may make money and a fortune. Many die, failing in gaining their object. They lost their lives in seeking former, or to the deadly climate to be sent to Berlin as a gift of the Sultan. Twenty-four Bibles were given away at Crowley's at the perfume treasury, as the church is now nicely lighted through the lamps she wished when one for Christ's sake goes Chasme, or treasury, at Constantinople, are for the German Empire; Von Bulow, permitted, was granted two years ago to have these literary remains examined, the Sultan having given orders to have a complete catalogue of the Kubeh documents prepared. A young Syrian scholar from Berlin, Dr. Violet, was at once sent to investigate.

The rather confident hope that older copies of the New Testament than the Vatican or the Sinaitc would be found was not realized. But the Christian languages, Syriac and Greek, were not lacking, and after much careful work in cleaning and photographing these documents, which were all in a rather dilapidated state, Dr. Violet has made a number of finds of special interest to the student of the early and earliest Christian literature. The new document is the following:

(1) A unique fragment, consisting of Psalm 78 in Greek and Arabic, the latter written in Greek letters, so that the old pronunciation of the Arabica can be readily determined; (2) Samaritan fragment of the Pentateuch; (3) fragments of the New Testament in the Greek language, dating from the fourth and fifth and possibly from the third century; (4) remnants of unique translation of portions of the Old and of the New Testament into Palestinian Syriac, probably not unlike the dialect spoken by Christ dating from the fourth or fifth century; this collection, including large parts of Pauline letters, supplementing the Old Palestinian translations of the Gospels found on Mount Sinai; (5) 117 sheets of Old Syriac prayers, of special importance for the study of the worship of the old Syriac church; (6) a Hebrew fragment of the Pentateuch, of uncertain date; (7) 25 sheets of a Greek psalter in old uncial letters; (8) a large fragment of a Greek church father; (9) 47 sheets of an unknown commentary of Theodore of Mopsuestia in the Syriac language; Hebrew, Greek, Latin, and Armenian; (11) a portion of a Latin letter of King Baldwin IV. of Jerusalem addressed to a merchant; (12) an old French account of the crusades.—Paulist Opinion.

CHINA.
TESTIMONY TO MISSIONARIES.
A well-known English officer, Major Young-husband, whose publications regarding his extensive travels in Eastern Asia have had wide circulation, writes a letter to the London Times, using these striking words:

"Do not let us forget that the most important and the most costly work not done by our official representatives, nor by our enterprising merchants, but by that great body of Christian men—and women, too—who are giving their lives to impart to the Chinese the accumulated knowledge of the West, and, more important still, to infuse there that spirit which proceeds from the influence without which Western learning is of little avail. The missionary has received but lukewarm encouragement so far. Can we not, now, at any rate, when he is about to prove himself a success, give him that true warmth of sympathy and support which he sorely needs and richly deserves?"—The Missionary Herald.

WASTE AND SERVICE.
Mary's ointment was wasted when she broke the vases and poured it upon her Lord. Yes; but suppose she had left the ointment in the vases? What remembrance would it then have had? Would there have been any mention of it on the Gospel pages? Would her deed of careful keeping have been told over the world? She broke the vases and poured it out, lost it, sacrificed it, and now the perfume fills all the earth. We may keep our life if we will, carefully preserving it from waste; but we shall have no reward, no honor, or from it, at the last. But if we empty it out in loving service we shall make it a lasting blessing to the world, and we shall be remembered forever.—J. R. Miller.
devotion and submission to God. On the day of his execution he was bound to a sled and drawn through the streets of the city by horses, where he spoke with great power, and prayed with such fervency that the hangman would not execute the full tenor of the sentence, but in compassion permitted him to become fully dead before he was drawn and quartered. In other respects the sentence was executed. The quarters were exposed on four of the gates, supposed to be the four nearest to the meeting place, namely, Aldgate, Bishopgate, St. Paul's, and the other, because of the fragments of the body is not known, but God will reward this faithful martyr for the souls obsequed for the witness of John James of God (Rev. 20) shall come to life and reign with Christ.

Joseph Davis, a member of the Mill Yard church, lost all his property, and was imprisoned in Oxford Castle ten years prior to 1672.

John Rogers, Lawrence Saunders, and Thomas Hubbard were burned at the stake in the reign of Bloody Mary, the Queen of England. They are not known to have been Sabbath-keepers, but were the ancestors—in all probability—of the well-known Sabbath-keepers, James Rogers, Tobias Saunders, and Samuel Hubbard, all among the first members of the Newport Seventh-day Baptist church.

When we hear of such sufferings endured by the faithful adherents to Sabbath truth three and four centuries ago, we feel that “surely the lines are fallen upon us in pleasant places,” and yet, within the past twenty-five years more than one person has suffered imprisonment, in our own country, for this same obedience to conscience in regard to the Sabbath. (Some of them were among the Seventh-day Adventists.) We recall the name of Daniel C. Waldo—a member of the Seventh-day Baptist church in Cassewaungo, Pa., who was arrested for working on his own farm on Sunday. He died before his case was brought to trial.

So we see it is not at all times a heavy matter to stand firm, even in these days. We see going from us those who are weak in this respect, and yet we feel sure there are many of our young people who, if tried, would stand the test through fiery trials of persecution.

My dear young friends, this is not a dead issue, but a live question of the present day, and while we serve God according to the dictates of conscience, yet we know not what the future holds for us as a result of the fierce agitation of this subject at the present time. Let us not criticise so much our Sunday neighbors as to their laxity in the observance of that day, as to show them by good example that we believe in the Sabbath by keeping it holy. Do not be afraid or ashamed to be known as a Seventh-day Baptist, wherever you are. It is not necessary to make one’s self disagreeable by so doing, but a true soldier of any cause will win far more respect than a平台上ward, though his cause may be a peculiar or unpopular one.

May we not all of us feel it an honor to uphold the banner of Sabbath truth in all its battles and in its onward march to final victory.

DEATH OF PETER VELTHUYSEN.

To the Editor of the Sabbath Recorder:

Dear Brother,—Peter Velthuyzen, our missionary to Brazil, is no more. He was stoned, stricken, and smitten to the dust, overwhelmed by the greatness and the suddenness of this sorrow. A noble young soldier of Christ has fallen in the fight. We honor him. We mourn for him as one mourns for his only son. Three continents contain those bereaved. We must pray to God to comfort his grief-stricken parents and the little flock in Holland, whose loss is deepest and most personal. We must pray to God to console and cheer the little band of black brothers and sisters at Ayan Maim, whose lives depend upon the hope of the Gospel, but whose prospects are not glorious. The light sent them in which their steps are suddenly snatched away and the world is bewildering. They need our sympathy. I know them personally, and though they may not be skilled to express it, they feel keenly their loneliness and their inferiority to the world around them. We here in the United States have suffered an irreparable loss, and we need to pray that our faith be not shaken nor our zeal for the work caused to flag.

We must not let this blow, terrible as it is, knock away the foundations of our faith. We by present experience are learning what other peoples have had to know. As a people engaged in mission work, we have not hitherto resisted unto blood, striving against sin.

So far as I know, this is the first Seventh-day Baptist missionary who has died on the field as a direct result of the penalty of the situation.

This young man, so worthy, so dear, is our brother. This experience will mark a crisis in our labors. Shall it be a test to prove our fidelity or to reveal our shame and weakness? We must not let it cause us to give up this mission. Let us mark Peter’s grave with a monument and let that be the rallying point for our prayers, our contributions, our service, and our devotion. Where he has died let us go and conquer in the name of Him who died for us all. God spared not his own Son for us. Let us not count our lives dear unto us, but go forward. This is a missionary field to test our faith. To live and labor or to die in an African village demands the very best stuff of which heroes are made. And it is such heroes, whether they live or die, who best serve our Master’s cause. Peter’s life is not wasted, except we may waste it by letting his death make cowards of us all. It may be pardoned me to write this, for I have been where our brother died, and may venture to say I know a little about it. I know what it is to feel dizzy and drowsy from the heat and from the atmosphere of the tropical jungles. I know what it is after preaching to have my hands tremble and to think I would faint away, and have to sit down. But I could wish (so far as I am personally concerned) that I might have been with Peter Velthuyzen and shared his fortunes in helping the dear black friends raise their standard.

There must have been some cause for Peter’s death. We may not know just what that cause was. He evidently did not soon enough become used to the change of climate. It was too sudden for him. He was ill before he first reached Salt Pond, as appears from his letters. If then he could have gone back to sea and taken a partial return voyage, he might have recovered, as many do. If he had had a companion with whom he could have taken counsel—but a consecrated worker does not like to “waste” the Board’s money or to do that which might be thought of as a home utter criticism. If he had had a companion he might not have gone to walk in the sun toward noon. He was cautioned before he went never to walk any distance in the sun after 8 o’clock in the morning. “Money answereth all things.”

Baltimore News.

The readers of the Woman’s Page will learn with true sorrow of the continued ill health of Mrs. Rebecca T. Rogers. It will be remembered that it was on account of her failing strength that she was obliged to give up her position as editor of the Woman’s Page of the Sabbath Recorder, an office that for seven years she had held to the full satisfaction of all who enjoyed the benefit of her untiring labor. We are glad to learn of her illness and will unite in praying the loving Father that he may help her to stand firm, with true sorrow of the continued ill health. It is our prayer that God will give her time to sit down. But I could wish (so far as I am personally concerned) that I might have been with Peter Velthuyzen and shared his fortunes in helping the dear black friends raise their standard.

The spring is dawning. Over all the trees A veil of flimsy green is lightly spread; There comes a whisper on the gentle breeze That speaks of blossoms and of fields new sown. The young leaves hang o’er the stream, Their golden polka fling upon the air; The brooks are rising—proclaiming the faithless team Going singing o’er the field with me a care. He hears the bluebirds singing blithe and free, The blue of blue-eyes doth not pass him by. And everywhere in grass and bush and tree Is joyous life, for spring is drawing nigh. And when his toes wade, he wades where The first frail, sweet aubrieta may be found, And brown’s leaves with rare, He finds it nestling close against the ground. He listens slowly on the homeward way, The streamling kingsing him from the height, The last gleam of the swiftly dying day Is hidden by the purple robe of night.

Samuel Hubbard, all the "earlymen" of the church in Bull Stake Alley (since known as the Mill Yard church) were burned at the stake. We must not be taken off our guard, but must ever be as the witnesses of James. The last of the swiftly dying day is dawning. Over all the trees A veil of flimsy green is lightly spread; There comes a whisper on the gentle breeze That speaks of blossoms and of fields new sown. The young leaves hang o’er the stream, Their golden polka fling upon the air; The brooks are rising—proclaiming the faithless team Going singing o’er the field with me a care. He hears the bluebirds singing blithe and free, The blue of blue-eyes doth not pass him by. And everywhere in grass and bush and tree Is joyous life, for spring is drawing nigh. And when his toes wade, he wades where The first frail, sweet aubrieta may be found, And brown’s leaves with rare, He finds it nestling close against the ground. He listens slowly on the homeward way, The streamling kingsing him from the height, The last gleam of the swiftly dying day Is hidden by the purple robe of night.
could have saved Peter's life. Money in sufficient amount at the right time might have enabled us to send two instead of one, as no doubt we should have done. We have had some hard rubs. We sent Mr. Booth to British Central Africa and afterwards sent Mr. Buhling him to Nigeria. Holding aloof from the hero the standard. If we could have sent another with Mr. Booth the result might have been very different. Why didn't we? "It would have cost too much." What has the ultimate cost been? Let the Sabbath Evangelizing Association, and Industrial Association cause. So one thousand dollars more for the Cross Coast might have saved a man's life. But it is not a loss if we go forward. "Penny wise and pound foolish." That has been one of our errors. But it is not irrevocable. These words are not a censure upon the management of any of our Societies or upon any individual as a people, but they have proven the words of the wise man: "There is that withholdeth more than is meet, but it tendeth to poverty." Let us believe the other part, "There is that scattereth and yet increaseth." Let us humble ourselves under the mighty hand of God and repent, and then in faith go forward to conquest.

We must not be frightened away from the Gold Coast because Peter Velthuysen died there. I knew a white man who has lived at Salt Pond off and on for thirty years, and he was alive and well. I knew a missionary on an island off the Liberian Coast who had been there sixteen years with his wife. Pretty shrivelled and sinewy he was, but he was alive all the same. I wish the friends to believe what I wrote in my report upon returning from the Gold Coast. I told them the climate was deadly. Some may have thought I was exaggerating. Now from this is dead they will believe that; but let them give equal credence to the other truths I uttered in that report. One is that if a mission there is to succeed during the next century or half century, it must in the lines pointed out and under efficient white control. That is the point on which the West Indians have made moral and spiritual shipwreck—trust to educated and half-educated (spoiled) native men. It is well for us to think of bringing some one (say Ebenezer Ammooko) to this country and educating him at Tuskegee, finishing him off at Alfred, and then send him back as a missionary after years. This is good. But the other must be done also. Unless haply we have a Booker T. Washington to send out. Such are raised up once in a millennium. Further, on Ebenezer Ammooko depends largely the present success or failure of the interest there. In Holland he is an aged and revered minister whose life-work will soon be over, the father of our beloved Peter. He doubtless looked forward to the time when our hero would succeed him as pastor in Haarlem. Instead he is in Paradise. In London he is an aged and revered bishop of God, Joseph Ammooko, whose course will soon be finished. He may die at any moment. He is the one cord on all which depends. He looks to Ebenezer, his youngest boy. He loves him and has hopes of him. If he comes away for a considerable term of years, some one else must be at hand. Further he is the one who can be of the greatest assistance to any white man who goes there as a missionary. We must not, even for a time, weaken the force on the field. Just as I know that a missionary in West Africa must have been to the Coast, just as I know that the plan I outlined for the work there is the one to follow. But it will cost too much. Everyone has told me that. I remember once that Robert G. Ingersoll said in a lecture that "if the Gospel were to cost the world nothing, it would cost much." Had he (the infidel) been in the Lord's place—so he said—he "would not have made the sacrifices." Doubtless. And so for us to say, "It will cost too much," is to proclaim ourselves indefatigable rather than faithful. Do we believe? Then let us go forward. With the money raised to avenge Peter's death will come also the heroes ready to follow in his train. We are not lacking the heroic stuff. This, O my friends, is my heart's cry to you. Let me not read in letters or in print, let me not hear from the Board of Missions or Conference or the words "Give up.""

WILLIAM C. DALAND.
LEONARDSTOWN, N. Y., April 1, 1902.

LETTERS TO THE SMITHS.
To the Rev. Frank E. Smith:

My Dear Nephew:—You told me once something concerning yourself that is worth commendation by any who sit in the pew. I said that you had learned during the few years you had been preaching not to go on with a sermon more than fifteen minutes after seeing in your congregation evident signs of weariness—such as glances at the clock, drawing on gloves, buttoning coats, adjusting hats, yawning, fidgeting about and various other tokens that your audience is getting tired.

Yes, I wish to commend you for having learned so much. I do not think any preacher should continue his remarks one moment longer than is necessary. If he sees that his hearers are losing interest in what he is saying and think, too, that he should train his eyes to a fairly quick vision in respect to these tokens. They are often slight, almost unconscious signs, but they betray a much.

In general, an audience expects about so much from a preacher—say thirty or forty minutes, possibly forty-five. If he has something to say and says it in a straightforward, honest, earnest way, those who have come to hear him will be likely to listen eagerly, and help him with their attention. Up to the time for closing the discourse the general attitude is receptive. But, unless the message is of more than common interest, and the personality of the preacher strong, within ten minutes after that time there is apt to be a great relaxation of mental activity and some depression of spirit. Within another five minutes the general attitude is anything but receptive. Then it is most certainly time to stop. Yes, Frank, you are wise not to drag out your sermon a minute longer than that.

When I was a boy—in the old log schoolhouse—I used to hear the preacher say, after I thought it time for him to stop, "Now, just one more point and I will close." I came to think a point must have some length to it, but I tried to sit still and wait. Then he would say, "One word more and I will be done." I had not yet learned about that figure of speech called prevarication, and so I took his statement literally. Still I tried to be patient until he announced several more "last words," and then began on his "conclusion," which was generally more than one. I took him literally, I say, and came to have my boyish opinions of him. He no doubt wished to influence me for good, but I was soon shut up to him.

It is well for all of us, Frank, who wish to gain and hold the interest of the average boy to study not only him, but ourselves; to see ourselves as he sees us.

One time a strange preacher came to our community to give us one discourse. There was something in him that impressed the whole audience very deeply. When he closed his sermon, at half-past eight, the Holy Spirit seemed brooding over the congregation. The local minister had not seen the people so touched since he came there. He thought that he had better take advantage of the promising condition and had a testimony reading. He told the audience that the meeting would close at exactly nine. He did not succeed in getting them to speak, even though the preacher had left them so impressed. His urging them, teasing them, broke the spell. A few spoke, but there was no ready response to his pleading. He repeated several times what he had said about closing at nine but, being disappointed because of the turn things had taken, he turned his eyes from the clock and exhorted and exhorted till the atmosphere was chilly. At half-past nine his audience in a manner that seemed fretful. The people went home fretful, because the sweet and wholesome influence of the sermon had been counteracted by the poor judgment of the pastor.

The young folks expressed themselves freely, concerning their pastor's assurances about closing at nine. I do not suppose he ever knew how many of them shut themselves up to him because of that mistake.

Frank, I have, a great many times, held my classes beyond the recitation period. Long after their time and the lesson has justified my doing so, but I know that in many other cases I have made a bad mistake. They had put themselves into a thirty-minute state of mind, and when that time was up they inverted themselves. All my effort after that was much like turning water upon the bottom of an inverted basin. I know a preacher—you know him, too—who evidently has for his motto, "Let all things be done decently and in order." Everything about his service is well timed. His sermons are prepared with reference to the time he has before him. It seems easy for him to follow a logical plan. He is never annoyed by a cipherly audience. He preaches for the best effect upon his hearers, and not to please himself. He is most careful in the attitude of us who sit in the pews.

Faithfully, your
UNCLE OLIVER.

CONFIDENCE.

EDWARD M. FULMER.

Night's darkest hour comes just before the dawning

Of nature's morning.

'Cheer up, and heart, and mark the hour,
There is the power
Of him who sends the darkness and the sun,
To lean upon.

And he will never turn thy cry away,
But hear thee pray;
And give the answer as he seeth best.
Securely rest.
THE SABBATH RECORDER.

Voted that the President and Recording Secretary be authorized to approve bills and order them paid.

Minutes read and approved.

FRANK L. GREENE, Rec. Sec., pro tem.

CHINA AND CHRISTIANITY.

The result of the outbreak of the Boxers, and of its sequels, upon China, according to the Shanghai correspondent of the London Times, was what might have been expected. The result is that it is necessary to modernize China, but very undesirable to Christianize it.

No wonder! We have been for generations sending missionaries to China to persuade the Chinese that Christianity inculcates a higher morality than any they know. Doubtless many of the missionaries have exemplified their religion in their lives so as to impress the Chinese with its excellence. Doubtless many others have failed to do so. The Chinese judge the tree by the fruit. A mild Hindu Swami relates how a British Colonel tried to convey something upon the virtues of the Founder of Christianity. His answer was: 'Colonel, I revere the Founder of your religion, but you will excuse me for saying that you do not remind me of the least.'

Finally, and in answer to the murder of the German Minister, the Chinese had the opportunity of seeing Christianity applied for the first time on a large scale. They encountered Christian troops engaged in "punitive expeditions" who behaved like "savages in human shape, without any tincture or pretense either of justice or of mercy. It is true the Americans did not engage in these raids, and the Chinese pay them the honor of supposing them less Christian than the Germans and the Russians. But the Americans behaved no better than the Japanese, who actually shone by contrast with the European Christians, and who are not Christians at all.

The result was inevitable. Every Chinese man who knew of this exhibition of applied Christianity must have known that it was necessary for China to civilize and modernize itself, and also that it was very undesirable to have any mixture of Christianity in its modern civilization.—N. Y. Times.

AN AFRICAN NIGHT.

From the bush rose the death-scream of some animal in the grip of its purer, jackals yelped in the distance, or the pro-longed howl of a hyena broke out close at hand. A wakeful "boy" imitated it desirously, the snores gave place to a renewed murmur of talk, the askari flung another log on the smoking fire. Not always did the land lie silent. I have known it both to be made difficult by the antics of hundreds of zebra, who thudded hither and thither on the plain like diminutive cavalry, and cried in a succession of little barks, worried, perhaps, by finding the camp between them and their accustomed watering places. From the tents, when on wet nights rain had swapped the fires, a zoological garden of "questing Onions" was apt to ensue, and to infest the tents. Thus hyenas, jackals, three lions and a brace of hippopotami contributed intimately to our sense that I wot of, and as the darkness was too thick for vision, that night yielded but scanty peace. Hippo are at all times awkward things to get ravelled up in the tent ropes.—The Cornhill Magazine.
Children's Page.

THE TRAVELS OF A FLYING SQUIRREL.

ASK PU'TU CLARES.

"Please tell me a story, Uncle Will."

"A story? Let me think."

Uncle Will smiled at Hazel, who stood before him anxiously.

"Well, bring a stool, and I'll tell you about the flying squirrel that flew around the world."

"Why, I didn't know flying squirrels could fly so well!"

"I believe this is the only one that ever could."

"Ah, ha! then I know the story is going to be a make-up."

Uncle Will looked very knowing.

"This Squirrel," said he, "was handsome and spry, but very conceited; he thought himself altogether fine, and practiced many airs and graces. But one day he overheard an Owl—and Owls are always wise—say that the only way to become really cultured was to travel. He at once resolved to travel. He at once resolved to travel. He at once resolved to travel. He at once resolved to travel. He at once resolved to travel. He at once resolved to travel. He at once resolved to travel. He at once resolved to travel. He at once resolved to travel. He at once resolved to travel. He at once resolved to travel. He at once resolved to travel. He at once resolved to travel. He at once resolved to travel. He at once resolved to travel. He at once resolved to travel. He at once resolved to travel. He at once resolved to travel. He at once resolved to travel. He at once resolved to travel. He at once resolved to travel. He at once resolved to travel. He at once resolved to travel. 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Installation sermon.


The portion of Scripture which I wish you to remember in connection with this service is from the Gospel of Luke, the 22d chapter, a portion of the 27th verse: "But I am among you as one that serveth."

This text in its connection illustrates the fact to which your attention has often been called, that Jesus taught by what he did and by what he was as well as by what he said. When we think of the teaching of our Saviour our thoughts naturally turn to his recorded words, yet more form the daily intercourse, like the "Sermon on the Mount," or the discourse to the woman at the well of Samaria.

But the moment we begin to study his life and character we are met with the last just stated. Take, for example, our Lord's teaching about prayer. He has given us many fundamental principles and ringing exhortations about prayer. He also gave many illustrations of prayer and a sample prayer, but these are hardly less important than the record of his life of prayer. Here we see when and how and why the Saviour prayed. Let us now see how, in the text, our Lord's example makes still clearer and stronger his wonderful teaching about Christian service.

It was on the night of his betrayal, and Jesus and his disciples were gathered about the table in the upper room. The apostles were discussing who should be the greatest in the coming kingdom and have the chief seats. They might even be said to be quarreling about who should take the place of a servant and do the humble service of bathing the feet of the company as they took their places at table. Think of it! On the very eve of that awful night when the destiny of the whole human race seemed almost to be in the balance, that these men should come so near to missing the whole spirit of the Gospel. How men wonder at this: But the work is in reality not done, but grasped the conception of Christian service. This is shown in the terms used. A man is among you as he that serveth. This is of the same order as the "Sower." Elisha was among you as he that serveth. Barnabas had John Mark as the same order as the "Sower." Elisha was among you as he that serveth. Barnabas had John Mark as the same order as the "Sower." Elisha was among you as he that serveth.

2. The Christian life is also a life of service. As followers of Jesus we take the same relation to our fellowmen and to our Father.

(1.) A seeker after light once asked the Saviour in regard to duty, and was told that in addition to loving God with all his heart he was to love his neighbor as himself, and he, willing to himself, asked who his neighbor was. In reply, Jesus told the story which we call the "Good Samaritan," and led out the questioner to admit that anyone who showed himself as of service was his neighbor. This is the high Christian standard of service.

(2.) On the other hand all this work should be done for God. In his name, in his strength, for his glory. I shall not say that work simply humanitarian is of no value, but it is not Christian. It loses its strength and glory to me if it is not done to those who are child of our own Father. How the humblest task of each passing hour would be glorified if we could but grasp the conception of Christian service which the apostle had when he said, "Whatever ye do, do all to the glory of God."

3. The life of the Christian minister is peculiarly one of service.

(1.) This is shown in the terms used. A minister is a servant. This thought looks both toward the church and toward the Master. Called of God and set apart by the church, his is a life of service. The term minister we first find in connection with personal service. Joshua was said to be Moses' minister; Elisha was Elijah's minister; Paul and Barnabas had John Mark as their minister. But this work is in reality not done, but grasped the conception of Christian service. This is shown in the terms used. A man is among you as he that serveth. This is of the same order as the "Sower." Elisha was among you as he that serveth. Barnabas had John Mark as the same order as the "Sower." Elisha was among you as he that serveth.

(2.) He was a laboring man, the son of a laboring man—a carpenter. He built and repaired the humble abodes of Nazareth; he Jumped and trimmed at the rude wooden yoke and cart and plow; he mended the children's toys. Bidden unto his parents, he grew up a Galilean peasant in a life of service among the common people. And when he laid his tools and his real life work began, it was still a life of service. As a healer and teacher he gave himself in service. He fed the hungry. He raised the fallen. He healed the sick. He drove out the evil. He taught men truth. He raised the dead. Often the multitude thronged him till physical exhaustion compelled him to hide for a month. In this month of overpowering impulse to work drove him on to a life crowded with service and crowned with a sacrificial death.

(3.) But all this is on the side of service for men. True service looks toward God also, and has a real bearing on the future. As Jesus taught of this service as done for his Father. You remember that he said, "I must work the works of him that sent me;" "I came to do not mine own will but the will of him that sent me;" and many like passages. Pure worship is also service; that is what our Saviour gathering "the service."

But our illustration of the life of Jesus is to point out the necessity of service as a Christian minister begins as a singer and teacher and prayer-meeting leader by such easy natural stages that I do not know when or where I preached my first sermon. I do not even know the year when I began to preach. I was ordained in 1894, but had been a noncommissioned officer in service on the field. My first experience of success in the work we did at Rock River was largely in the fact that brother Saunders and his helpers were doing unselfish service. When Sabbath came, selfishness said stay in Milton, but we went down to the River. It was a long hour out on our own. We held the prayer meeting at Rock River. There was a heavy snow and the two people there was the prayer meeting at Rock River. The snow or mud was never so deep as to keep us up. It was never so cold or stormy or dark that I ever once turned back. I was a reading of the old church service, but the direct service of the church, there were many opportunities to help. There was keeping the snow off the village walks, distributing the mail on rainy days, keeping a horse at the disposal of the horses, shaving the paralyzed, working with the straw at threshing time, and all that.

It would have been amusing if it had not been so serious a matter to her to hear a good woman bemoan the fact that we in New York all was different—no snow to shovel or fences to fix. The people were not even sick! Why, I have traveled a thousand miles in New York for every member of the congregation that I found sick in bed. There has been but one death in the recent membership of that church for more than ten years. How was I to serve them? The leaders of the church conceived the plan, and I was but their servant. It was simply to gather up the fragments of scattered strength and bind together in a common bond of love and service those who might be scattered per- sonally as great as the whole Western Association.

Much remains to be done. Many hopes are blighted. We often meet with disappointments, but service has been rewarded in that the average attendance has been doubled, and few churches, even under the most favorable circumstances, have the common interest and life that that united people has. It was a pleasure to serve them. If there was anything they wanted done, they asked me to do it. At times they were unable, and we were suggesting some way that I could serve the church. We planned together and I was their servant—their minister. What was it that doubled the attendance at church in New York? Was it ability? No! It was a car fare. And now the scene has changed. It seems the church of duty to come to Plainfield. I fully appreciate the difficulties of the situation. I know that the kinds of service that have been in a measure successful in other places are entirely uncalled for here. The ideal is one of service, but the possibility of failure to adapt oneself to the new conditions is very evident. I confess that I have no plan by which I expect to serve you—this we ought to make together. I shall plan, as in the past, not to say my church and my people, but rather the church that I serve". It will be
a great temptation to say of some of you—"he is one of my men", or, "she is one of our women," or to refer to this building as "my church". This is not my pulpit, but "the pulpit that I occupy". I do not come to you as a lessor. You are the building to be consulted and in a way to lead, but you will find the controlling principle to be that I am among you as he that serveth. Success or failure, aside from the blessing of the Divine Spirit, will depend largely on a frank and cordial reception. Your pastorate is made to tremble as he thinks of how little he seems prepared to serve you, but, God giving him strength, he will try. The work is new and large. It seems almost like mocking you to ask for your prayers and sympathy and co-operation, but I know at least I have given to them perhaps the best child that is playing in our nurseries; life natural or life spiritual—there we see the handiwork wrought out for us that world has willed to be, and sympathies are such that we ask you to exercise toward us Christian patience. We are here to serve God and the Plainfield church, and to the limit of physical strength you and our servants. May the Lord give wisdom and strength.

THE GIFTS OF THE SPIRIT.

No one can read the Bible without being struck by the variety of gifts which are bestowed by the Holy Spirit. It was he, for instance, who in the beginning of the world moved like a dove on the face of the waters, and, it may very well be by slow and gradual processes, wrought out for us that world which in its beauty and in its order was pronounced to be very good. It was that same Holy Spirit who, in the language of Holy Writ, breathed into man's nostrils the breath of life and gave to man severally-worship, as he spake by the prophets. Prophecy came not in old time by the will of men, but holy men of old spake as they were moved by the Holy Ghost. That same Holy Ghost makes men able to seek out cunning inventions, and gives us the gift of speech and the gift of understanding. There are diversities of graces. To some men God gives to be able to work miracles of healing; to others he gives the power of great inventiveness; to others skill to interpret for us and discover the secrets of nature; to others eloquence; to others the gift of prophecy; to others the gift of the simple heart. But in all these worketh the one and the selfsame Spirit, dividing to every man severally as he will. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variation of the shadow that is caused by turning.—The Watchman.

Our Reading Room.

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

DODGE CENTRE, MINN. — The Seventh-day Baptist church of Dodge Centre is still in a prosperous condition, under the pastorate of Rev. G. W. Lewis.

We have a large choir, composed mainly of young people, with our pastor as leader. On the evening of March 8 the choir gave a concert consisting of music, readings, recitations, etc. As the weather and roads were unfavorable, they realized there from $14.50, to be appropriated for new chairs to be placed on the choir platform.

Sixth-day evening prayer and conference meetings are regularly held, with a fairly good attendance, and an hour is very profitably spent in considering the topic as given in the Prayer-meeting Column of the Sabbath Recorder.

Our Sabbath school is flourishing under the superintendency of Sister Lottie Langworthy, with an efficiency and zeal unusual. No. 10, of children, have raised about $10 to send to the Sabbath Tract Society. The annual Sabbath-school temperance entertainment will be given on the evening of April 5.

Our Christian Endeavor Societies, both Junior and Senior, are alive and active, and the interest is increasing. The Junior Society is at present under the superintendence of Rev. O. S. Mills.

Mrs. Townsend assisted Pastor Lewis in a series of revival meetings here last winter, and although no visible fruits of their labors were manifest, still we were not discouraged. Ours is the duty and privilege of sowing; the Lord himself gives in his own good time the harvest. May God grant that we, individually, may ever stand firm on the solid rock, Christ Jesus, and may we, as a church, work unitedly for the upbuilding of his cause and the salvation of souls.

APRIL 2, 1901.

Madel CHANDALL.

MILTON, Wis.—Sunday, March 23, was the Fiftieth Anniversary of the marriage of Pres. and Mrs. W. C. Whiftord. It was the intention of the brethren and sisters at this church to pay them in an appropriate manner, sending notices to alumni and old students of the College far and wide, but owing to the feeble condition of health in which the President has been all winter, and a recent severe illness of Mrs. Whiftord, it was thought best to defer all formal observance of the occasion to some more favorable time. During the day friends called and left congratulations and many expressions of love and good-wishes for the years to come. Readers of the Record will be glad to learn that President and Mrs. Whiftord are both feeling stronger as the fine spring weather advances.

On Sabbath, March 29, Dr. Plattu announced that the day was the fiftieth anniversary of his baptism and entrance into church relations with God's people. It was during an extensive revival and the pastoral labors of Eid. J. M. Todd, at Berlin, Wis. Baptist was administered at three different times during that revival to about thirty different candidates, another of whom is the wife of Dr. Lewis, of the Sabbath Recorder. After stating some of these facts, Dr. Plattu gave a brief outline of his life, made mention of some of the won-derful achievements in science, inventions and the development of our country, some religious movements, especially the Y. M. C. A., the Y. P. S. C. E., the Student Volunteers and evangelistic work and general missionary enterprises, all of this half-century; and closed with an inspiring song, being in the form of answers to the question, "What would I do, if I were to live again these fifty years?" The service was very impressive and will not soon be forgotten by the large audience which participated in it.

A. W. DODGE.

ALBION, Wis.—We had Mrs. Townsend with us from the 7th to the 29th of March, in a series of extra meetings. She labored earnestly day and night presenting, both in private and in public, the claims of the Gospel. She gave one sermon on Temperance, one on the Baptism of the Holy Spirit, and one on the Sabbath Question, all of which were clear and forcible presentations of those subjects. Five candidates have been received into the church by baptism and one by letter. Many have been quickened and the seeds of truth have been lodged in other hearts, producing a conviction, which we hope will soon develop into self-surrender to God and his work.

Seldom, if ever, has a winter passed by in this locality with so few storms and so much sunshine, which was well calculated to quicken the affections of heart and mind, and although no visible fruits of their labors were manifest, still we were not discouraged. Ours is the duty and privilege of sowing; the Lord himself gives in his own good time the harvest. May God grant that we, individually, may ever stand firm on the solid rock, Christ Jesus, and may we, as a church, work unitedly for the upbuilding of his cause and the salvation of souls.

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April 2, 1901.

Madel CHANDALL.
Popular Science.

BY R. E. BAKER.

Stone Arches in Bridges.

The science of building arches of stone was early introduced in road building for passing which 500 and 600, and in New York, Washington, making for four round trips daily. Our obstinacy was so great that the parties became discouraged and left us in disgust. We have referred to balloning in several articles and were not for high winds and storms to be encountered, we might conclude that a ship for any construction, sustaining and using a ninety horse-power, might be propelled through the air at a very great speed. Our opinion is that the ship may be practical and safe for sailing around the Equinox grounds for pleasure, upon a pleasant day.

The Holy Spirit Sent.

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." (John 15:26)

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, he will show you. And he will shew you things to come. (John 16:13)

RESOLUTIONS OF RESPECT.

WHEREAS, The Heavenly Father, in his infinite wisdom, has seen fit to call him to himself, after long lives of service and devoted service, Mrs. Emanuel Lewis and Mrs. Martha Crandall; therefore,

Resolved, That the Ladies' Sewing Society of the First Hopkins' church have lost two of its oldest and most esteemed members, whose faithfulness and devotion will ever remain an inspiration to us. They have fought a good fight, they have finished their course, they have kept the faith. Hence there is laid upon them a crown of righteousness.

In behalf of the Society,

Mrs. O. CLAYTON BURDICK, Com. Member. MRS. E. W. MWN CARRIPIT,
ASHWAY, R. I. April 2, 1902.

Deafness Cannot Be Cured by local applications, as they cannot reach the diseased part, even when the ear is open. There is no cure for deafness, except the timely and scientific treatment of the Eustachian Tube. When this tube gets inflamed you have a ringing sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Curative Ears, nose, Throat, and Sinus Pulex, or by any other nostrum. For information, address F. J. CHENEY & Co., Toledo, O.

Sold by Druggists, 75 c. Hall's Family Pills are the best.

African Re-patriation Society.

Object of the Society.

To aid spiritually and industrially qualified Americans to settle Christian Settlements in Africa on a self-supporting basis.

Nominations.

Nomination of the Nominating Committee.

Persons or property to be added to the list of nominees at the next meeting of the Society.

Supervisory Committee.


Negro Advisory Committee.


Missionary Auxiliary and Woman's Department.

Mrs. A. B. Smith, Secretary.

General Secretary and (Treasurer present).

Joseph Booth, 689 Third Place, Canton Ave., Philadelphia, N. J.

Literature Mailed Free on Application.
LESSON IV—GENTILES RECEIVED INTO THE CHURCH.

For Sabbath-day, April 26, 1862.

Golden Text.—Whosoever believeth on him shall receive remission of sins—Acts 10:43.

INTRODUCTION.

It is difficult for us to imagine the feelings that the Jews had toward the Gentiles. They considered that they themselves and all good men of God, and all others were outcasts. There are indeed some prophesies in the Old Testament which speak of the universality of God’s kingdom, and that the nations shall share in the glorious return of Christ. But these teachings were not prominent in the mind of the Jew, and were interpreted to mean that a few would share the blessings of the Jews through becoming Jews.

Peter was commissioned to preach the Gospel to all nations; but they were themselves Jews and they were slow to understand. Cosmopolitanism is a fact of the kingdom of heaven might be otherwise than through the gate of Judaism.

This vision of Peter, and the manifest presence of the Holy Spirit when he was preached to Cornelius, shows that the necessity for Gentiles to be circumcised and to become obedient to the traditions of the Jews in order to become followers of Christ, but the Gentiles were not sufficiently impressed with the necessity of God’s approval, and did not recognize the right expectation of an explanation.

The Truth Uncertain.

PLACE.—Jerusalem.

NOTES.

1. The news of the conversion of Cornelius and other Gentiles spread quickly to the Christian church throughout Judaism, and the Gentile was welcomed as a fellow student of the Holy Spirit.

2. And when Peter was come up to Jerusalem. Some have had difficulty in understanding why Peter was summoned to Jerusalem to answer for hisConnections. But it is probable that Peter was summoned to Jerusalem to answer for his stubbornness.

3. And didst eat with the Gentiles. Peter recognized that no further objection and accepted the teaching of the Spirit of God that all the Gentiles were to be received into the church.

4. This expression is used later in the parallel passage, ch. 10:12.

5. The voice of the Holy Spirit directed him; probably by an inward monition, and the Spirit of God was manifesting his will.

6. According to the better parallel passage, ch. 11:3.

7. The voice of the Holy Spirit directed him; probably by an inward monition, and the Spirit of God was manifesting his will.

8. This coincidence would have been more apparent in the universal church of that time had the true lesson of Acts 10:43-45 been understood and accepted.

9. And thus was the true lesson that Peter had not only not making false statements in regard to what occurred in Caesarea, but also that he had not himself mistaken or deceived.

10. This vision of Cornelius as servants of God and teachers, and churches being cut in full, and the correct decision of the value of separate resources, can bring the entire force of the organism to bear upon critical points. No deacon, or board, or committee can do this. The church, in order to realize its own resources wisely, must have a pastor, whose recognized position imposes the right and duty of oversight and guidance.

And no church can expect to prosper unless it is properly shepherded, and its activities correlated by a wise pastor. You might as well try to run an industrial establishment without a superintendent, or a ship by a committee, as to have a church realize its best efficiency without a pastor. The need is to be some central authority, some one brain which surveys the whole field, and appraising correctly the value of separate resources, can bring the entire force of the organism to bear upon critical points. No deacon, or board, or committee can do this. The church, in order to realize its own resources wisely, must have a pastor, whose recognized position imposes the right and duty of oversight and guidance.

A church makes a capital blunder when it thinks that it can wisely make up arrearages by going without a pastor, and subsisting on “supplies”; or when it puts youth above wisdom and experience; or does not see that, although some central authority, some one brain which surveys the whole field, and appraising correctly the value of separate resources, can bring the entire force of the organism to bear upon critical points. No deacon, or board, or committee can do this. The church, in order to realize its own resources wisely, must have a pastor, whose recognized position imposes the right and duty of oversight and guidance.

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DEATHS.

Not upon us or ours the autumn angel's
Passing. The dead—Jesus, our King, in
God calls our loved ones, but we do not-whily
They lie on earth in death and need not-worthily
Wiltzer.

PENKES—Jesse H., son of James H. and Anna V.,
Perkins, was born at Bouldor, Col., January 11, 1888,
and died at Boulder, March 30, 1902, after an
illness of several months.

SAXTON.—Near Dodge Centre, Juni., March 28, 1902,
George W. Saxton, aged 11, and Fredrick H. Saxton,
aged 3 years, 11 months, and 2 days.

Services were held at the home, conducted by Rev. Wm.
H. Ernst. Text: 1 Sam. 1: 27, 28.

CLARK.—Frances Longworth Clark, wife of Edwin D.
Clarke, and daughter of Daniel F. and Amelia Languish,
was born in Alfred, N. Y., March 19, 1851. She
was an honored member at the time the First
Genesee church had physical strength
she accepted Christ as her Saviour with a devout and
sincere faith, and on April 1, 1871, was baptized by
Pastor L. J. Ewing into the fellowship of the 3d Sen-
et-day Baptist church. No judgment could be more
justly pronounced upon her earthly life than that she
was a tender and affectionate hus-
band, and died at her home in the town of
Merrick, conducted the funeral service. J. "C. D.
Whitford, of Milton College, Milton Wire, besides
children and other relatives.

RUST.—Raydies S. Rust was born in Watertown, Davis-
city, N. Y., Nov. 5, 1859, and died of paralysis
at his home in Alfred, April 2, 1902.

He was the second of fourteen children born to John
C. and Martha S. Rust. Of these, twelve grew
to maturity, and seven are still living. The eight broth-
ers and sisters, their average age being seventy years,
were all present at the Rust funeral a few months ago.

A much larger crowd gathered to witness for
Christ. Last March Mrs. Rust was baptized in the Sabbath
church, and all but one of their living children are members of
a Seventh-day Baptist church, some of them keeping the
Sabbath at no small cost. Raydies was married to Ester
Crandall Sept. 23, 1849, and to them were born eight
eight children, seven of whom, with sixteen grandchildren,
are still living. After the death of his wife he was married, Dec. 19, 1894, to Miss Kate
Henderson, Mr. Rust's sister-in-law. After moving from Independence in 1866, his home
was near Canisteo for ten years, and then came to Alfred. He was a member of the Third church in
Alfred for many years. He tells of the days when about seventeen years old, his membership
was transferred later to the First Alfred church. He was a
staunch, loyal, and true man, and will be greatly missed.

Services at the home April 4. Pastor's text: Mark 14:
41: 42. Interment at Independence.

CUMMINS.—Ingles W. Cummis was born at Brookfield
N. Y., Jan. 27, 1829, and died at Rockford, Ill.,
Jan. 25, 1902.

He was a son of the late Varnum C. and Sophronia S.
Cummings' widow, Caroline M., and threeservice.

COLLINS.—Temperance K. Maxson was born in Traxton,
Cortland Co., N. Y., Nov. 2, 1818, and died at her
home in the town of Westford, N. Y., April 4, 1902.

She was the eldest of a family of seven children. Sev-
yenteen years ago her parents,
Brookfield, N. Y., March 26, 1902. The funeral
services, conducted by the Rev.
Mr. L. E. Whittemore, were in each month at 2
P. M., and after the service the funereal services in
the family circle. All are cordially invited.

MARRIAGES.

THOMAS & SAUNDERS.—In Hammond, La., April 3, 1902,
at the home of the bride's parents, Mr. and Mrs. F. P. B. Saunders,
Mr. Frank H. Thomas, and Miss E. Grace Saunders.

Special Notices.

North-Western Tract Depository:
A full supply of the publications of the American Sabbath
Tract Society can be found at the office of Wm. B.
West & Son, at Milton Junction, Wis.

BAPTISM-KEEPERS in Utica, N. Y., will hold the third
Sabbath in each month at 2 P. M. at the home of Dr.
S. C. Cummis, 22 Grant St. Other Sabbath-bath
the Bible-class readers in the city.
All are cordially invited.

SEVENTH-DAY BAPTISTS in Syracuse and others
who may be in the city over the Sabbath are cordially
to attend the Bible Class, held every Sabbath
afternoon at 4 o'clock, with some of the Baptist
Sabbath-keepers.

The Seventh-day Baptist Church of Chicago holds
regular Sabbath services in the Le Moyne Building.
Rev. Peter C. H. Pool, pastor, 20 Jackson
Park, Chicago.

The Seventh-day Baptist Church of Hornellsville,
N. Y., has as its regular place of service the new church, on
West Genesee Street and Preston Avenue. Preaching at
2:30 P. M. Sabbath School at 1:30. Prayer-meeting
the preceding evening. An invitation is extended to all,
and especially to Sabbath-keepers remaining in the city
over the Sabbath, to come in and worship with us.

I. C. TOTTRELL, Pastor.
20 Ramsey St.

THE SABBATH RECORDER.

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Program of Semi-Annual Convention of the
churches of the Western Association, to be convened with
the First Genesee church, at Little Genesee, N. Y., April 18-
20, 1902:

SUNDAY-DAY-AFTERNOON.

2.30. General discussion on: "The better organiza-
tion of our churches for effective work."


SABBATH-DAY:

11.00. Sermon, Rev. L. C. Randolph; Rev. E. F. Peters-
on, alternate.

12.00. Sabbath-school, conducted by T. B. Burdick.


7.30. Young People's Hour, conducted by Miss Bertha E. Langworthy.

FIRST-DAY:

10.00. Layman's Hour.

1.00. Sabbath-school work, Conducted by Rev. W. D.
Burdick.

7.30. Sermon and conference-meeting, Rev. I. L. Cot-
nett.

The Little Genesee church hopes for a large attendance
and a strong evangelistic meeting.

The South Eastern Association will convene with
the church at Solvem, Pa., May 15, 1902. We
will meet all delegates and visitors from the North and East
with hands extended on the 14th, and those
from the South and West at Bedford. We
will gladly entertain all who will come. Write us
at once.

D. W. LEATHE, Pastor.

PROGRAMME.

FIFTH-DAY-MORNING.

10.00. Devotional Service.


10.30. Response by Moderator, S. O. Bond.

10.35. Introductory Sermon, F. J. Ehret.


Communications from Churches.

2.00. Communications from Sister Associations.

2.00. Report of Delegates to the Associations. Ap-
pointment of Standing Committee.

3.00. Woman's Hour, Miss Edie Bond.

EVENING.


8.00. Sermon, Delegate from Central Association.

SIXTH-DAY-MORNING.


9.30. Sunday School, Mrs. S. O. Bond.

3.30. Hymnody.


RAY L. ROLPH, Pastor.

EVENING.

7.45. Song Service, A. J. C. Bond.

7.45. Conference Meeting, Rev. G. W. Hills.

SABBATH-MORNING.


11.00. Sabbath-school, conducted by Superintendent
of Solvem. All are invited.

3.00. Sabbath-school, H. M. Van Horn.

3.00. Missionary Hour, Rev. W. C. Whitford.

7.45. Devotional Service, O. W. Davis.

8.00. Sermon, Rev. O. W. Whitford.

8.00. Program, Rev. J. D. Parkman.

9.00. Unfinished Business.

10.00. Educational Hour, led by Representative of
Education Society.

11.00. Sermon, Rev. E. A. Witter, A.D.D.

12.00. Address, Rev. T. L. Gardiner.

3.00. Sermon.

7.45. Praisework.

8.00. Sermon, Rev. G. W. Hills.

S. O. BOND, Moderator.

DOW GARDINER, Assistant Secretary.
ALFRED UNIVERSITY.  

One Hundred Thousand Dollar Centennial Fund.  

ALFRED University will create its Centennial Fund in 1906. The Trustees expect that its Endowment and Property will reach a Million Dollars by 1909. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription to be made up of many small gifts. The fund is to be kept in trust, and only the interest used by the University. The Trustees invite every contributor to the fund to consider the names of publishers are published in this issue, as the subscriptions are received by W. H. Currin, Trustee, Alfred, N. Y.

Every friend of Higher Education and of Alfred University should have his name appear as a contributor to this fund.

Proposed Centennial Fund: $100,000.00

Amount needed, June 1, 1906: $18,081.50

Amount needed, June 1, 1906: $17,952.00

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CHRISTIANITY wants nothing so much in this world as sunny people, and the old are hungrier for it than the young. The oil of joy is very cheap, and if you can help the poor on with a garment, you can be better to them than blankets—Henry Drummond.

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