"Will it rain?"

M. D. BRINE.

Well, yes, it is cloudy, perhaps it may rain, but it cannot be sunshine for ever, you know; there's always an equal division, you'll find, of shadow and sunshine as through life we go.

But one thing is certain, the clouds may hang low, the sun is behind them, all ready to shine; and to keep a brave heart when vexations are near is to lighten the woes that would make us repine.

If the tear-drops must fall, let us try if we can transcend them. Logic compelled the Puritans, and in thinking of paths that were sunny and bright, we forget to be peopling unknown ones with fears.

Even clouds have their blessings; they help us to know the joy and the beauty of each sunny day.

For the blessings and joys that are many and free we learn not to value till taken away.

Now here is your sermon, my dear little girl, as you stand on the threshold and ask, "Will it rain?"

Go bravely ahead with a sunny heart, and your way will seem golden with sunbeams again.

The first of a series of questions, suggested by the Recorder of last national birthweek, is as follows: "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?"

The time of the English Reformation was one of great activity in thought, touching both religious and political matters. It was intensely a time of re-formation. Along religious lines the struggle centered around the overthrow of the Roman Catholic theory of church authority and the restoration of the Bible as the supreme authority in Christian faith and practice. Radiating from these central thoughts were many lines, each subordinate in some degree, but all bearing upon the main issue. With such an issue before the minds of men, the Sabbath question claimed a prominent place. Agitation abounded concerning the Sabbath, both as to the foundation upon which it rests, and the manner in which it should be observed. Puritanism, representing the extreme wing of the Reform Party, was the central point of this agitation. Logic compelled the Puritans to recognize the fact that if the Bible was supreme authority, the seventh day must be reinstated as the Sabbath in opposition to the Sunday, which was acknowledged to be an institution of the Roman Catholic church.

The tide of reformation, the demands of logic and the logic of events drove the reformers toward this conclusion. The restoration of the Sabbath among the Puritans would have been attained promptly but for the anti-Jewish prejudice against it, which had been inherited from the Roman Catholic church.

Yielding to this prejudice the Puritans wrought out the compromise theory which was published by Dr. Bound, in 1595, which attempted to transfer the authority of the Fourth Commandment to the first day of the week, thus retaining the popular day at the demands of anti-Jewish prejudice.

The history of all such compromises develops the fact that when imperfect conclusions concerning fundamental truth are adopted, leaving essential features of the truth unaccepted, the providence of God preserves a remnant of earnest and devout people as conservators of the unaccepted phases of truth. English Seventh-day Baptists were such a remnant. The tide of reform swept away from them, so far as the Sabbath was concerned, the new compromise theory concerning Sunday gained the front, and the remnant was left to await the developments of history. Such developments are not fortuitous. They are the final expressions of God's opinion concerning experiments and human theories. The prevailing influences in England were all against the growth of Seventh-day Baptists; political, social, and ecclesiastical power were arrayed against them; and, since it is God's plan to teach His people by experience, nothing was left to the Seventh-day Baptists but patient waiting, hoping against hope, yet firmly believing in the correctness and righteousness of their position.

The tide of emigration brought the Puritan Sunday to America, where it found an undisputed field and the largest opportunities for development. The same Divine Providence which had given birth to the English Seventh-day Baptists brought their representatives to America, thus transferring our denominational life to the New World. The adverse influences in America have not been less severe nor the struggle in any essential features less difficult. Had not the truth represented by this Seventh-day Baptist remnant been vital in its relation to the larger Sabbath question, and to Protestant Christianity as well, our ancestors could scarcely have survived the opposition in England, much less the struggle of more than two centuries in America.

The second part of the question propounded by the Recorder last week is easily answered. We have not been pushed out of existence nor overwhelmed to be forgotten, because of the value of the truth for which we stand. So far as denominational organization is concerned and the spirit of propagandism, our history has been essentially lacking. That this has been in no small part our fault there can be little doubt, and that much more might have been accomplished is proven in view of the little that has been done. But the important fact we desire to press upon our readers is this, that since Seventh-day Baptists were born to preserve an essential truth which other English Reformers were not ready to receive, they have been preserved for the sake of that truth. Whatever of vitality their history presents has come from the possession of that distinct truth, rather than from forms of denominational organization and methods of work, or from the zeal which belongs to the true propagandist. A people with such a mission cannot wholly fail, unless they are so secretive as to do injustice to their mission as to induce denominational decay and death through indifference and inaction. There would have been no English Seventh-day Baptists if there had not been an important phase of Sabbath truth to be preserved for the time of reformation. Their future history will be determined, mainly, by the zeal and wisdom with which their unfulfilled mission is carried out in the near future.

Owning the most practical writers of the New Testament, the Apostle James, has much to say concerning the unruly tongue. His description of the evils it produces is sharp and truthful. He declares that nothing less than divine power can tame an unruly tongue. It is as reckless as the wildest horse lacking a rider. It is the restless one among the wild beasts, whose tongue, when it breaks loose and runs away, destroying others and finally himself. The late Mr. Spurgeon, of London, is quoted as saying: "Every church, and, for the matter of that, every village and family, is plagued with certain Mrs. Grundys, who drink some unholy potion, and talk vitriol." Sometimes people allow their tongues to run away from pure love of saying mean things, and not infrequently they find fault with others for the sake of covering their own sins. The runaway tongue is the destroyer of the church. Most church troubles, if not all, would die at birth if the members of the church were tongue-tied, either by physical inability to speak, or by the grace of God, which alone keeps unruly tongues from running away. The man whose unruly tongue first sets a lie in motion does no greater evil...."
THE SABBATH RECORDER.

[Vol. LVIII, No. 16.

The Centenary of Horace Bushnell's birth occurred on April 14.

Horace Bushnell.

Dr. Bushnell was one of the most powerful representatives of theological thought in New England during the last century. Many of our readers, like the writer, owe to Dr. Bushnell a great debt of thankfulness for the help given by his sermons and writings. A prominent point in his career and of his influence was the broadening religious thought that was marked by his famous sermon, "The Dissolving of Doubts," which was preached at Yale in 1870. Some notable utterances of that great discourse were as follows:

"Be never afraid of doubt.

"Be afraid of all sophistries and tricks and slynesses in religious argument.

"Have it a fixed principle, also, that getting into any scurvy way is fatal.

"Never settle upon anything as true because it is so clear, but you cannot doubt it.

"Have it as a law never to put force on the mind, or try to make it believe.

Never be in a hurry to believe; never try to conquer doubts against time."

Dr. Bushnell strove honestly to live up to the promise of eternal sunshine at the sun's rise, as earnest in well-doing on the farm as in the pulpit; in the kitchen as on the mission field. He should always be borne in mind that helpful and uplifting influence, whether of high and holy purposes, and of these alone. The station in life one may occupy and the forms of service one may give to the world will be measured as to good results, unless the purpose which enter into life and give birth to action are high and holy. "

SOME UNIVERSAL PRINCIPLES IN HISTORY.

IV.

CHURCH HISTORY LIKE INDIVIDUAL EXPERIENCE.

Paul's personal experience recorded in Romans, tenth chapter, is a representative one. He tells us how the seed which was planted in the heart of the sower, and the growth in which the uprooting of the evil and the implanting of the good formed the main part of the process. The law which causes the struggles between the "old man" and the "new man", in individual life, obtains also in the aggregate all Christian experience, as it appears in church and in denominational history. The actual church and denominational history with which we deal is not a season of entire tranquility or victory. It is a complex life with only comparative calm, and the struggle is a composite phenomenon. Both are there: the through and through of eternal sunshine at last. There are also periods of comparative decay in such history. These never occur in a perfect process of development. But this eb and flow, growth and decline; these hot conflicts and intense struggles make church and denominational history deeply interesting, full of instruction and lessons of wisdom for the careful student.

HISTORY NOT ALWAYS SYMMETRICAL.

In the second place we note that history is not always symmetrical. Earth has known but one perfect and symmetrical individual life, that of Christ, in whom the divine dwelt in fullness. But no follower of his has been able to attain to his standard. Hence the aggregate of human life is marked by many variations and no little distraction, when compared with the perfect standard as found in God's law, or the one founded in Christ. The outbursts of evil and the return of powerful temptations jostle, mar and deform. Again, certain ideas and phases of truth become ascendant for a time to the exclusion of others equally important. Even the Apostolic church was thus incomplete. In it love and enthusiasm were the leading characteristics. It engaged in no great intellectual conflicts. It waged no war with subtle philosophies. It did not seek to evolve doctrines, nor put "systems of theology" into the world. If heresies sprang up, or trouble arose, they were not settled by chopping logic nor hair-splitting discussions. They were rather swept away by new floods of love and zeal. The earliest Christians were not learned in those theories which seek to teach how Christ saves men, but they believed in him unto salvation, and were ready to die for their faith. The "gift of discerning spirits" which God gave to Moses was not for the purpose of protection against false teachers. Thus the church was kept from being led blindly astray.

SECOND CENTURY OR THE OTHER EXTREME.

From the second century forward, the opposite extreme was developed. Christianity was sadly corrupted through the influence of heathen philosophy, and further weakened as
to its spiritual life, through union with the Temporal Power. Simple love, faith and zeal were the essence of a Christian, but after the new intellectual subtleties and fancies. The spiritual life of New Testament Christianity gave way to the intellectual life of paganism. This made men more ready to quarrel in debate concerning the nature of Christ, and his relation to them, than they were to obey his precepts. Gnosticism developed an excess of so-called knowledge. Critical analysis of theories and keen discrimination as polemists developed good heresy-hunters, but poor Christians. Orthodoxy and heterodoxy rose or fell according to the notions of the dominant party. Thus it has ever been. No one stage of history presents knowledge and obedience in exact proportion. Sometimes men seek mainly to know, at other times they are more anxious to obey. Some find their highest ideal in orthodox doctrines; others delight most in loving impulses and unsystematic service.

NO ONE PERIOD A PERFECT MODEL.

Hence no one period or branch of history can be taken as a model in all respects. The church of the Nicene period sought heresies well, but it was corrupted by false ideas concerning the fleshly and the spiritual, and by its union with the state. Following the pagan cultus, it set too great value upon “good works” and the “encarnations”, and too low a value upon holy living and upright conduct. The mistake of the present day is that man may be eminently profited by all ages, but no age has maintained, or can maintain, a high standard of moral and religious life which abounds in such a cold and critical spirit, such tendencies to invent doctrines, and to dignify notions as essential truths. Especially can no age be pure when associated with corrupt political influences as was the Nicene age.

EVEN THE APOSTLE CHURCH WAS NOT A PERFECT MODEL.

It is also pertinent to warn against taking the simple faith and the impulsive zeal of the first Christians as an absolute model for all times. Their implicit faith in Christ, their buoyant form of life, and their ready obedience to each other are the model for all ages. The church has never risen, and can never rise to high Christian attainments without these elements. But in our own time, for instance, Christianity must meet a cultivated skepticism, and a keen rationalism. To do this, it needs to combine the simple faith and devotion of the first age with the mental acumen, supplemented by a still broader culture of the second age. We need also a really scientific culture which neither of those ages possessed.

MUST COMBINE THE EXCELLENCIES OF EACH AGE FOR OUR USE.

The careful student of church and denominational history will see that the excellences of each age must be culled and united in the ideal model. The failures and mistakes of each age must be eliminated. These come from the influence of the abnormal germ, sin. In this first stage of its history, Christianity is not yet capable of encountering the corrupt religious teachers who ought to become familiar with the history of the church and its doctrines. In no other way can they properly judge of the historic movements which characterize our own time, or be thoroughly prepared to take part in this stage of the great drama of church history. The same necessity for a study of denominational history now rests upon all Seventh-Day Baptists. Our existence and duty mean much more than we can put into words, or else our existence means colossal folly.

It is impossible to escape this conclusion however much we may desire to. Let it be repeated and emphasized: the existence of the church, as a moral and spiritual institution, is of more than they seem to realize, or it is only an illustration of bigotry and colossal folly.

SUNDAY IN CUBA.

The other day, before a large audience in Cooper Union, I publicly asked Dr. Parkes Cadman, who was lecturing on “Puritanism, Cromwell and the Bible,” etc., “If the selection of Thomas Hambleden as Speaker in the House of Commons, author of Inquiry into whether Jehovah wrote the moral law and if Christ abrogated the Fourth Commandment—a Sabbatarian and in contradiction to Dr. Sand, D.B. about that Baker, the inventor of the Puri­itan Compromise Theory of reading the first day of the week into the Fourth Commandment, did not show Cromwell’s sympathy with the extreme Bibil­icals rather than with the church of his time.” Dr. Cadman said, it did, which much of the wind out of the Puri­tan-Bible Balloon, and showed up the hollow­ness of what was much of the pride of the Puritan, his Sabbath and the injustice of legis­lation on such a basis.

THERE ARE TWO EXTREME VIEWS TOUCHING THE POSSIBLE INCREASE OF SPIRITUAL LIFE IN THE HEARTS OF CHRISTIANS.

One view represents it as the work of God, in which men are essentially passive, at least only obediently receptive. The other view makes almost everything to turn upon what the individual may do for himself. The truth lies between these two extremes, although both extremes represent an essential and fundamental factor in the develop­ment of spiritual life. The lesson for the evening, like most of the lessons in the New Testament, gives special attention to our duties in the matter. It urges toward the higher conceptions of what life ought to be, and gives details as to the manner in which we may do the work assigned us and thus gain strength in spiritual things. The lesson, though a brief one, presents so many phases of personal duty, and suggests so many things touching our relation to Christ’s kingdom, that the thoughtful reader cannot fail to find much in it that will be useful to the spiritual life.

Whatever God may do by way of giving inspiration, wisdom, and guidance through spiritual illumination, we shall make sad failure if we neglect to improve our opportunities, using all our powers and availing ourselves of all means to accomplish the great work of Christ’s Kingdom which is the essential method of developing our own spiritual strength.

Choose that which is best and custom will make it most agreeable.—J. W. Scott.
NEWS OF THE WEEK.

Serious labor troubles including riots have taken place in Belgium lately. The source of the trouble is really the question of franchise. Liberals and Socialists have united in demand what is known in England as "one man, one vote." The King of Belgium is trying to adjust matters, but not much progress seems to have been made up to this time.

The President has ordered an investigation of the newspaper charges against certain officers of the Federal government for alleged brutality in their treatment of the natives. Cholera is quite prevalent in the Philippines and it is reported that there are many deaths in proportion to the number of cases.

The peace negotiations between the Boers and the British, as in several other instances, have been checked because the British Cabinet refuses a request from the Boer leaders for an armistice pending negotiations.

The United States Government has commenced an investigation concerning the Beef Trust in the West. The excessive high price of meats has forced the Government to make this inquiry. If these excess prices are the result of a "corner" made by the Trust, no ordinary punishment can be too severe.

Women engaged in philanthropic work in New York City are discussing the necessity "for industrial training through trade schools for girls." The subject is an important one and good results ought to come from such discussion.

Rev. Dr. Samuel Scoville, assistant pastor of Plymouth church, Brooklyn, and a son-in-law of the late Henry Ward Beecher, died in New York on April 15. He was born in 1834.

We are glad to note that the unjust and drastic Chinese Exclusion Bill was defeated in the Senate on the 10th of April by a vote of 48 to 33. A substitute was offered by Senator Platt of Connecticut, which was adopted by a vote of 76 to 1. This substitute will go to the House of Representatives or consideration. It is essentially the continuance of present laws until 1904.

A vote in favor of reciprocity with Cuba by an overwhelming majority was secured in the House of Representatives on the 16th of April.

The Presbyterm, Cred Revision Committee completed its labors on the 17th of April. The Committee agreed unanimously on a report to be made to the General Assembly, which meets in New York on May 15. As finally determined upon, this brief statement is to contain sixteen articles, on the following points:

First—God.
Second—Revelation.
Third—Divine Purpose.
Fourth—The Creation.
Fifth—The Sin of Man.
Sixth—The Grace of God.
Seventh—Election.
Eighth—Our Lord Jesus Christ.
Ninth—The Faith of Repentance.
Tenth—Holy Spirit.
Eleventh—The New Birth and the New Life.
Twelfth—The Resurrection and the Life to Come.

The Sabbath Recorder. [Vol. LVIII. No. 16.]

THE LARGE FACTS ABOUT THE PHILIPPINES.

The Committee of the Senate, of which Mr. Lodge is Chairman, is making an investigation of conditions in the Philippines. It is a piece of very good fortune for the Filipinos that the investigation was begun. Mr. Taft, the Civil Governor of the Islands, had come home for his health; and the Committee, as its first work, took the testimony at a number of sittings. The substance of what he said is contained in the latest Report of the Commission, but his testimony before the Senate Committee has had a much wider reading through the newspapers than any report could have. The crucial matter of Governor Taft's testimony is this: the people of the islands are incapable of self-government, and will be incapable for a generation or two.

The mass of them desire peace above all things, and the great majority of them are perfectly content with American Rule.

The Commission has established civil government in a majority of the provinces—where there has been insurrection. Sometimes the organized sense has long since ceased, and brigandage is undergoing suppression as fast as could be expected by any one who knows the various peoples of the archipelago and their history; the Commission is making progress in educational work which is eagerly welcomed; and the natives themselves take part in the municipal governments.

Such is the testimony of the most competent man to form a judgment that we have sent (and as competent as any that we could send) to the islands. He has had opportunities, which he has improved with diligence and intelligence, to collect first-hand information and to form sound conclusions. There is no better way to find out the truth. And Governor Taft's observations and conclusions are fortified by the observations and conclusions of every responsible civil or military servant that we have sent to the Islands. If it be not conclusive, no testimony and no judgment can be conclusive.

Our policy in the Philippines, therefore, will be and must be determined in the future by these facts, as it has been determined in the past. Whatever we might wish to do, there is only one thing that we can do with honor as a responsible nation; and that is the plain duty of keeping these people in tutelage till they are prepared for self-government, and to leave self-government as they are capable of conducting it. Any other course would be a crime against civilization. This policy has not been more plainly outlined by anybody than by the President in his Message to Congress. Our way in not only plain; there is only one way; for in the face of all responsible and well-informed testimony the abandonment of these people to themselves would be more than a neglect of duty. It would be a crime. So much seems plain.—The World's Work.

The Roman Catholic Bishops and priests in China are accepting the bounties and titles conferred upon them by the Emperor Dowager for their services in settling the indentures. The Protestant missionaries are declining, preferring to be under no obligations. Tast well.
DO NOT EXCITE THE BABY.

There is no wonder if a young child is over-excited that the doctor is often summoned to prescribe for a crying child who turns night into day and makes life hideous to the family. By a little inquiry he oftentimes finds the poor baby is given its daily bath in public, other children standing round to make a noise to drown the baby's cries and distract his attention; and often the nursing—that most holy of service—instead of being a period of quiet retirement on the part of the mother, with concentration of thought toward the good of her child, is attended to in the midst of family cares or amid the distractions of company. Some years ago I was attending a meeting of the prominent women of the country in New York. We listened to some papers on education and on hygiene and the management of the home and the development of the child, and at the close of one of the sessions three or four of us were invited to come the next day to a beautiful home on Fifth Ave. and "see the babies bathe." We did go, to our shame be it spoken, and a pair of twins was given their bath before half a dozen ladies, who stimulated the little victims of eight months to extra exertion in the tub. I have not heard anything from those children since, but if they do not develop into neurasthenic creatures, I miss my judgment.

-The Pilgrim.

"MUCH Assurance."

Doubt is an element of weakness. If Paul had gone out preaching the Gospel with an uncertain mind, his preaching would have been in vain. But so profound was his conviction that the Gospel was the power of God unto salvation that he willingly abandoned all worldly honors and accepted a life of poverty, persecution and hardship, that he might tell to sinners everywhere the story of Jesus and his love. He never had occasion to regret the choices he made. Long afterward he wrote: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day."

May we have the same assurance which comforted and strengthened Paul? Why not?

It is written: "If any man will do the will of my Father which is in heaven, he shall know of the doctrine whither I go." There is too much skepticism among us. There are too many professing Christians who are not sure of their ground. They do not know that they have passed from death unto life. They are not sure that the Bible is the Word of God. They do not know that the Gospel is the power of God unto salvation. What is needed to-day is men and women in the church who can stand up before this cultivated and critical generation, look the world fairly in the face, and say with meekness, but with firmness and confidence. We know that the gospel is the power of God unto salvation, because it has saved us; and then confirm this testimony by a godly and upright life.

How may we know these things? We must take time to search the Scriptures, to think and pray. But do we not search the Scriptures? Is there not more Bible study to-day than ever before? No doubt there is. Bible study does not always confirm the faith of the student. There is a kind of Bible study which causes more doubt than it cures. Some men bring to the study of the Bible an intellectual pride and self-sufficiency which effectually closes the door against spiritual impressions. If we are to come to a knowledge of God we must do so through the heart. The channel of the intellect does not reach this. Science cannot reveal God. Who by searching can find out the Almighty to perfection? There is a scientific way of finding out the character of a fruit tree. One may examine every feature of every leaf according to the directions given in a book of botany. Every part of the tree may be subjected to examination. The bark, the fiber, the sap, the roots are all noted, and the results tabulated. The tree may then be named and classified according to the book. Another way is to taste the fruit. One who knows nothing about a tree may tell the difference between a crab tree and a tree of fine, delicious fruit. There is no argument against experience. So the Gospel puts the proof of itself within reach of everyone. The Greek and Hebrew lexicon and grammar are good for those who know how to use them. But they do not give much help in the effort to find out God. They will not open the spiritual element in the Word of God. This Gospel is a great fruit-bearing tree. Taste the fruit and see whether it be good. Many have tried it in this way, and have found that from the west, from the north and from the south, without one dissenting voice they bear witness that it is the power of God unto salvation.

"I heard the glad Gospel of good-will to men; I read, 'Whosoever believeth in his name, shall have everlasting life.' I said to my soul, 'Can that promise be thine?' Then began hoping that Jesus was mine. O mercy surprising, how it came even! "The Portion forever,' He says, 'I will be.' On the word I am resting—amen, amen. I'm hoping no longer, I know he is mine."

-The Christian Advocate.
THE SABBATH RECORDER.

Missions.

By Rev. G. A. Ammokoo, dated Salt Pond, Feb. 26, and March 9, 1902, in regard to the sickness, death, funeral and burial of Peter. He did not get up from the weakness and exhaustion caused by his excessive seasickness on his voyage sufficiently before he commenced work. He was too ambitious and impulsive. He counted too much on his regained strength, and overdid and traveled too much with a hammock in his face, contrary to the instruction and advice of the Ammokoo. They write that they ought to have waited longer in Salt Pond before they went to Ayan Maim. As they saw that Peter was sick and getting worse, they took him in a hammock back to Salt Pond. A white man, Mr. Grabel, took him into residence, gave him a fine room upstairs and good care. Mr. James O. Cocker, the physician and the Government Commissioner at Salt Pond, attended him. Ebenezer was always ready to sit by his bedside as an attendant all the time.

On Thursday evening, Feb. 20, he grew rapidly worse, and died at six o‘clock, as it has been stated. There were with him when he died Pastor Ammokoo, praying for him, the doctor, Mr. Grabel and Ebenezer. The Ammokoo saw to the preparation of his body for burial and obtaining suitable grave clothes, and Mr. Grabel provided the coffin. The Commissioner granted a fair fenced burial ground belonging to the Government as the place for the interment. The funeral service was conducted by Pastor Joseph Ammokoo. The bearers were Dr. Cocker, Mr. Grabel, Rev. J. B. Anaman, the black Wesleyan minister at Salt Pond, a Roman Catholic father and Ebenezer Ammokoo, and many others were in attendance. The Ammokoo express their deep sorrow and loneliness in the loss of Peter, and that these friends who assisted them sympathize with and condole them in their great sorrow. Ebenezer writes: “However, you are not to discourage yourselves by the present disastrous incident. The sun will rise, the birds will sing, and the flower will be the flower. Rev. 14: 13. For sure our brother has calmly slept in the Lord, and he shall be gloriously resurrected in the day of our Lord. Matt. 10: 39. So then be strong and trust in his might and be able to say God’s will be done.” Oh, truly, I loved my brother, and I hope we all must see him in heaven. At times I shed tears, and I pray the Lord to help me in this valley of tears.

Ammokoo wrote all about Peter’s effects and the things which he had purchased toward the outfit of the Mission. His baggage arrived before he died, and also the advice from London, so he could get his checks cashed at the bank at Cape Coast Castle. He did not send his check to London to be cashed, but sent for his checks and told me he would not get up from the weakness and exhaustion caused by his excessive seasickness on his voyage sufficiently before he commenced work. The Government Commissioner, Dr. Cocker, took charge of the checks and all his effects, and also the things he had at the bank and the Government stored, and is awaiting orders from the Missionary Society as to what shall be done with them. These affairs are being looked after by Treasurer Uter. The Board will in due time send expressions of thanks to the kind friends who cared for Peter during his sickness and so tenderly assisted at his funeral and provided a place of repose. A suitable monument should be erected over his grave.

Deep sympathy and earnest prayers from our people go out for the stricken and bereaved parents, the brother and sister, and home friends of Peter. May we tenderly remember them every day and send communications of sympathy and condolence. The venerable father in a letter to us expressed his joy that Peter was deemed worthy by the Missionary Society to be sent as a missionary and teacher to West Africa, and that he was willing to give himself to the work on that needy field, considering the dangerous climate. Peter gave himself, and the parents gave their son to that Mission. Jesus Christ will honor the great sacrifice that has been made and bless it in his own way to the advancement of his cause in the world.

We must not forget the Ammokoo and the little church among them in their grief and deep sorrow, but remember them at the Throne of Grace; and that in due time they shall have another teacher and helper on that field.

DR. PALMBORG.

In a letter from Mrs. D. H. Davis to a friend in Westerly, R. I., we learn that Dr. Palm- borg has moved the Medical Mission to Liewo. She writes: “Since the Doctor’s return to Shanghai, Mrs. Davis and I assisted in packing all the hospital and dispensary goods. They were loaded on three Chinese boats, and with her helpers she started for Liewo. Ordinarily it only takes about thirty-six hours to go there by boat, and by wheel-barrow less than a day. Just now, however, owing to a drought, the water is low in the canals, and they were nearly three days. We have had two letters, saying they are getting comfortably settled. We regret the Doctor has no foreigner to live with, but she has some of our best Chinese and Christian children to wait upon, and two of our school-boys who have finished their time in school have gone, one to teach an English school; the other, just married, with his wife, to assist in the dispensary, or whatever the Doctor wishes them to do. Then there are three church-members besides, whose homes are at Liewo. We hope and pray that the work may be greatly prospered there.”

FROM F. J. BAKKER.

I send you a Quarterly Report of my work. Have had good health during the quarter and have been able to do my usual work. With the means I have, I try to use my time the best I can, with the constant and earnest prayer to God that he will bless the work, that the words spoken and the tracts distributed may benefit men and glorify his name. I believe, according to the promises of our God, the many papers and tracts distributed in our own language, and in several tongues, will in his good time bring much good.

In my work I became acquainted with a family whose children used to come to my children’s class; a boy of twelve years died suddenly some weeks ago. This caused the parents, especially the mother, to think about higher and better things. I have visited them several times, and how they do long to hear the Gospel and to them the Word of God. The woman seems to be surprised and astonished, because she is not acquainted with the Bible. May God save them.

Some weeks ago, in my visits to the ships, I met a man with whom I had a long and interesting talk. I gave him some tracts and papers. He was a Norwegian, a widower, and had one child, a nice little girl, at his home in Norway. I talked with him about salvation, the love of God in giving us his Son, and about eternity. He shed tears and confessed openly his back-sidings. In former years he and his wife lived a Christian life; she was a Christian from early childhood, and was a devoted, God-fearing woman; but, since her death, under the influences surrounding a sailor’s life, he had gone far astray. He felt that he ought to return to God and serve him. Pray that he may return and give his heart and service fully to his Saviour. Frequently do I meet with such cases and have such experiences in my labors.

This quarter I have made 132 visits and calls; held 42 meetings; have written 74 letters and communications to 8 different countries; distributed 525 Bookshoppers, and 1,860 tracts in our language, and of the foreign tracts in several languages I did not count. Have distributed several New Testa- ments, portions, single Gospels, and have visited many steamers with emigrants aboard, and also sailing vessels. May God bless this work to the salvation of men and the furtherance of the kingdom of his dear Son.

ROTTERDAM, Holland, March 28, 1902.

THE CALL TO THE MINISTRY.

There is one phase of the present religious condition of our country that is causing considerable anxiety to many thoughtful observers. This is the decline in the number of candidates for the ministry of any denomination has been reported in several of the denominations. This falling off in candidates has suggested to some one the advisability of a “campaign for candidates,” in which a systematic effort shall be made to bring the claims of the ministry to the attention of the church at large. It has been recommended in the Presbyterian church that an annual sermon should be preached on this subject before each Presbytery, and various efforts are being made in other denominations to arouse an earnest and prayerful interest in this matter.

The call to the ministry is the highest and noblest summons which can come to a man. It is a subject that should be presented as frequently as possible before the young men in our colleges and universities. It should be never be kept before the minds of the people in our churches, and it should be made a matter of earnest prayer, that in the years before us there may be no dearth of spiritual shepherds for God’s flock. — The American Messenger.

There is nothing in the universe that I fear but that I shall not know all my duty, or shall fear to do it.—Mary Lyon.
Woman's Work.

MISS STONE IN AMERICA.

Miss Stone left Salonicca on March 29, a few days after the brigands had arrived in Bursa, by way of New York, on April 10. She was in fair physical condition, though weary from the sea-voyage, as she is not a good sailor, and was in a somewhat nervous state from the strain of her long confinement. Her journey had been a difficult one, and was a triumphal progress, every one being desirous of seeing the woman who had passed through such a terrible ordeal, and for whose safety such keen anxiety had been felt.

To the aged mother it must have seemed as though her daughter had been rescued from the very clutches of death. Their meeting was characterized by the same quiet Christian dignity and thoughtfulness that has been so evident through the whole of the missionaries' life and work, and was a fitting close to the chapter of the home-trials which have so much tended to make the children's faith so firm and their loyalty so unyielding.

The training of boys.

It has come to this, then, that the home must be the center in which we are to gather material for a reinvigoration of public life with money made by her hands which are so much better than the dancing-school elegancies—the courtesies of the heart, which I would like to call manners, if manners were not so much common among them. The courtesies of the heart, or heart manners, are to a great extent the result of the home, under the mother's eye. They are not much helped on by book training. The rules of etiquette have little to do with them, beyond giving them historical treatment—summing them up with more or less accuracy. They find their best and finest nourishment in a certain tenderness of heart, which ought to belong to every child born.

Like the violet, they will grow best in a dewy glee, and are watered by tears. Among the lowly and uneducated you find heart manners quite as often as in courts. They feed on the distresses incident to poverty and sickness. Self-helpfulness, associating itself closely with helpfulness of others, is their clear and open manifestation. Out of the circle of a worn mother, or a father who has been hard in the struggle of life, of a lamed brother or sad-eyed, invalid sister, are born the sweetest graces of the home—graces which learn to show themselves in the face, the eye, and every movement of the body.

This other self-helpfulness need not pass into absolute altruism, for which the world is hardly yet ripe, but it may with safety pass into a gentle, unconscious and guiltless habit of self-abnegation, such as makes the face take a share in another's happiness. All grace of external manners may be acquired, when these heart manners are established, and no "superior" polish will wear well without them. When George William Curtis, one midnight, going home from a great dinner, put his arm in mine, saying, "I am going your way; may I go with you?" I was sure that his manners did not come from Chesterfield. They had the natural grace of the man who has had to be resourceful. He had been made a child in the home high on the public ways all his life.

In those essentials the courtesy of Emerson was beyond that of any king. He had acquired it in the school of adversity, when he and his brother had but one overcoat between them to help bear the asperities of a Boston winter. With the anxious, hard-working mother behind them, it was easy to face playmates at school, who met them with the question, "Whose turn is it to-day?"—Prof. Morse, in Harper's Bazar.

OLD-TIME SENTIMENTS.

The scheme to establish a "Ladies' Reading Room" in Boston in the first half of the nineteenth century met with the following comment from a newspaper of this city:

"It is contemplated to establish a Ladies' Reading Room in Boston. We shall not wish our 'Athena' lost in a sea of books, but think it advisable to enlist the aid of a few friends."

The Old-Time Sentiments.

"When you rise in the morning resolve to do in your heart that which is right, and you will find that there is nothing you cannot do that will not answer; and you will find, also, in the course of time, that the more you do, the better you do; and that the less you do, the worse you do; and that the better you do, the better you please; and that the worse you do, the worse you please; and that the better you please, the better your health; and that the worse you please, the worse your health."—George Washington, 1810.

"Old-Times".

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The long Mediterranean storm was over at last, and the morning broke clear and beautiful over sea and land, bringing joy to those who were to start on the long horseback ride through Palestine. As we came on deck, the historic valley of the Great Plain began to unfold before our eyes. The rolling hills were covered with a green carpet of grass, and the mountains in the distance were crowned with snow. The sun shone brightly, casting long shadows across the landscape. It was a perfect day for our journey.

We were soon ashore, and found good carriages ready, to take us to Nazareth, 24 miles away. It was not common sight to see enough three-horse carriage teams to accommodate two hundred people, with a howling mob of Arabs and Turks, and shrieking dragomen and drivers, untangle themselves from the motley, beggarly snarls in which we found them at Caifa, until the teams filed out upon the beautiful road and galloped away at breakneck speed toward Nazareth. No member of our party ever forgot it. To our right, the Carmel Mountains arose in steep precipices from the roadside, while on our left the beautiful Caifa Plain, with its palm groves and olive orchards, stretched away for miles, as fair as a garden of the Lord. There was a peculiar charm about everything. The sunshine never seemed more beautiful; and the sea and plain and mountain all seemed to join in the music that filled our souls. The 150 miles of overland ride in the home of the Bible prophets and heroes had actually begun, and on hearing of the capture of the Ark of the Lord. The following day found us early on the move, and lunch was taken on a hill-top with Jerusalem in sight, not miles away.

Each morning at 5 o'clock, a mule literally loaded down with bells of all sizes, such as camels and sheep and cattle wear, was driven pell-mell clear around the camp, making a jargon equal to any Jewish Kalathumpian racket ever heard, in order to arouse the camp. In just 30 minutes the call for break was heard and the tents were raised, the men and horses of the caravan talk and clamber, tearing down the tents. Any lazy one who had not dressed with dispatch would surely find his tent coming down about him without any ceremony. Joseph, one of our excellent Christian sheik lunch was taken on a hill-top with Jerusalem in sight, not miles away. From this point we had an excellent macadamized road, and many of our tired company took carriages to Jerusalem.

Who can tell with what emotions this great band of pilgrims approached the “City of the Great King.” It was over the same route that the Israelites had sung the songs of Zion as they drew near to the towers thereon, and to the temple of Jehovah. As we climbed to the brow of Olivet, and beheld the city, we could not keep back the tears, and few and tender were the words spoken by the strangers who stood over the Mount from which our Saviour poured out his soul in tears over the doomed city of old, no stone of which should be left standing. And now our eyes rest upon the ruins. Not one stone is left upon another of all that made Jerusalem glorious. The Cross has given place to the crescent on old Moriah, the mount made sacred by Abraham’s offering, and by Solomon’s Temple, and by the Lamb slain for the sins of the world. Silently and reverently we tread on foot the pathway down Olivet into Gethsemane amid the rugged and ancient olive trees, where he was betrayed; and where they witnessed his agony. In subdued tones and choking accents, the pilgrims conversed with each other, as point by point in this sacred spot was worked over in the mind, siting in the ancient west as we remounted at the Brooklyn and wound our way around the city walls amid a most pitiable group of begging lepers, entering the city at the Joppa gate. Right under the ruins of the ancient Tower of David, even among the stones that once made a part of its walls, we saw an Arab plowing with an
Of the five days spent here, and at the Jordan and the Dead Sea, I cannot now write. The scenes of our wonderful day in Bethlehem, surrounded by the fields of Boaz in which Ruth gleaned, the birth-place and home of David, and the place where the shepherds found the newborn King must wait for some more favorable time for writing. Even then, neither Prex Senior nor Prex Junior ever hope to put on paper what we felt in our hearts on that beautiful, sunny day at Bethlehem.

The time had come to return to the "Celtic," lying off Joppa; and after a railroad ride down the narrow valley to the plains about Joppa, fair and beautiful to-day with grapes, oranges, figs and flowers, as in the far away days when possessed by the Philistines, we were safely plated on board, and found an excellent lunch awaiting us. After seventeen days' absence, it seemed good to be again on our good ship. To-morrow we shall see the land of the Pyramids; and Prex Junior must take up his pen.

TRENT TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-Day Baptist church, Plainfield, N. J., on Sunday, April 15, 1902, at 2:15 P. M., Presiding J. Frank Hubbard in the chair.


Prayer was offered by Rev. A. H. Lewis, D. D.

Minutes of last meeting were read.

The Advisory Committee, to which the matter of securing a Sabbath Reform Evangelist was referred, reported that Dr. Daland had declined the call given him to enter the service of the Board in that capacity. In view of his declination the Committee recommended that no further efforts be made at this time to secure a Sabbath Reform Evangelist.

Report adopted.

The Supervisory Committee reported the total indebtedness of the Publishing House as being $6,000.

The Treasurer presented report for the third quarter, which, on motion, was adopted and ordered placed on file.

Correspondence from Rev. A. P. Ashurst reported the distribution of 24,500 pages during the month.

Correspondence from Rev. George Seeley reported the distribution of 36,000 pages since his last report, and also that matters were in readiness for the organization of a Seventh-Day Baptist church in Nova Scotia, of which fuller details will be forwarded later.

Correspondence was received from Rev. O. U. Whitford, relating to the representation of the Missionary and Tract Societies by their respective Corresponding Secretaries at the Associations.

On motion, it was voted that this Society be represented at the Associations, and that the Corresponding Secretary and the Advisory Committee determine who the representative shall be for each Association as circumstances may indicate.

Voted that the question of publishing, in book form, the list of valuable works for a minister's library, in course of publication in the Sabbath Recorder, be laid upon the table till the next meeting.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, Sec'y.

TRACT SOCIETY.

F. J. HUBBARD, Treasurer.

In account with

THE AMERICAN SABBATH TRACT SOCIETY.

For the quarter ending March 31, 1902.

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To balance on hand Jan. 1, 1902. $400.16

To funds received since as follows: Contributions as published: $256.21

February ........................................... 360.93

March .................................................. 1,050.22

Income account: Interest $42.50

March ............................................... 12.50

April ............................................... 12.50

F. J. Hubbard .................................. 4.00

S. Ross ........................................... 14.22

Orlando Bullsld .................................. 10.00

Mrs. S. Ross ................................... 40.00

Mrs. W. M. Stillman, gift in memory Mrs. A. H. Leavitts ........................................ 7.70

Seventh-Day Baptist Memorial Fund, interest ........................................ 9.35

SOCIO TRACT Society ........................................ 12.77

D. C. Burdick .................................. 17.77

Total ........................................... $1,391.60

To balance, cash on hand 139.91

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Total ........................................... $1,531.51

Notes outstanding, $2,092.

Addition to the Permanent Fund, interest of $100, was deposited in the bank.

W. Burdick, Secretary.

PLAINFIELD, N. J. April 1, 1902.

F. J. HUBBARD, Treasurer.

Examined, compared with vouchers, and bond correct.

WILLIAM C. HUBBARD. Auditing Com.

THE ASSOCIATIONS.

The Associations meet as follows this year:

The South-Eastern, with the Salemville church, Salemville, Pa., May 15-18.

The Eastern, with the Pawcatuck church, Westerly, R. I., May 22-25.

The Central, with the West Edmeston church, West Edmeston, N. Y., May 29-June 1.

The Western, with the Friendship church, Niles, N. Y., June 5-8.

The North-Western, with the Southhampton church, West Hallow, Ill., June 12-15.

Our Reading Room.

"Hence then do we have opportunity, let us be working what is good, towards all, especially towards God; and do the truth, in sincerity of heart."—1 Thes. 4:10. "But do good and to communicate, forget not."—Hob. 13-16.

DEBUTSER, N. Y. — The winter has been severe, and many of the aged ones in this community have passed away. As the spring opens prospects brighter, and all hearts are gladdened. Heartily responses in regard to the last Memorial Window offering. We are very glad that Dr. W. C. Daland is to be our delegate to the South-Eastern and Eastern Associations. On Sabbath, April 26, we hope to have a large gathering at Cuyler Hill at the Quarterly Meeting.

L. R. S.

ALBION, Wis.—In addition to what has already been published of Mrs. Townsend's work at Albion, Wis., we add the following from her pen:

The morning I preached on the Sabbath of the Lord the house was full and there were many evidences of the strengthening power of the Holy Spirit. In these days of confusion and hurry, nothing would so bring back the hearts and clear vision of God and his attributes sooner than a prompt and loyal adherence to his commandments, and making that seal of his authority, the Fourth Commandment, conspicuous to the world. More of consecration and less of self will help to that dear trust and reverence, and especially among our young people, toward whom Satan is constantly using his most seductive arts to beguile. Business calls and moneyed interests demand, say they, close oversight and thought; but is not who he made and created all things able to care for his sons and daughters, as well as for the sparrows? He will withhold no good thing from them who walk uprightly. There is that which increaseth and yet tendeth to poverty. God loves a cheerful giver, not only of means, but of faith and living works.

THE BIGNESS OF PHILLIPS BROOKS.

At the height of the busy holiday season, only a few days before Christmas, some years ago, a large man stopped at a counter in one of the big stores in Boston to make a purchase. As he stood waiting for his parcel in the hurrying crowd, above which he towered and shouldered a poorly-dressed little girl came wandering by, crying bitterly. Turning quickly, the tall man stooped down and asked her what the trouble was.

"I've lost my mamma, and I can't find her," she sobbed out.

Without a moment's hesitation he gently picked her up, and raising her carefully to his shoulder said: "Now, I am a very big man. You sit on my shoulder and you can see everybody in the room. In a few minutes you will either see your mamma or she will see you."

Sure enough, in a short time the little one joyfully called out, "There's my mamma!" and at the same time a small, shabby woman came hurriedly pushing through the crowd toward them. "Oh, I thought I'd lost her," she said as she came up. "I've hunted everywhere and couldn't find her."

She reached up her arms and took the child, and with a kindly smile Phillips Brooks picked up his parcel and walked away.—Ladies' Home Journal.
A Voice Against the Saloon.

With profound hatred against the saloon as an institution, a hatred which grows deeper as the years pass, we are glad to see any reasonable effort to drive it back from American soil. We have long felt that Christian people do not have enough freedom of discussion of these important topics. Let us be fair, considerate and charitable; and "get together." With the thought of adding an interjection to the large subject, we have obtained an account of the recent Prohibition Contest in New York City, and a copy of the speech by one of our Seventh-day Baptists young men, which took third place.

PROHIBITION LEAGUE CONTEST.

The Young People's Prohibition League of New York, New Jersey, and Pennsylvania, assembled for their Fifth Annual Convention in New York City, April 6, 1902. Delegates were there from as far away as Saratoga Springs, Florida, and California. Their business was to elect officers, discuss methods and plans for the next year, and incidentally to pick up such inspiration as these gatherings give.

In the evening a contest of strength was held between the best orators in the united leagues. All the speeches were along the line of prohibition, red hot, straight from the shoulder. The men who won the medals had to work for them, for they had been worthy of their steel. The winner of the gold medal was Chas. H. Victor of the Harlem League, whose subject was "Prohibition; The Young Man's Opportunity." Mr. Victor is especially strong on delivery, having a magnetic presence and happy way of expressing himself. The silver medal was captured by Mr. Hinteck, of the Brooklyn League, who said it was a matter of life and death; for him never to darken her doors again without one of them. He talked about "The Octopus."

Third place was won by Paul P. Lyon, of the Bradford League. His subject was especially dear to the hearts of the people, as it was "The Civil Sabbath; It's Alliance with Legal Rum." While it was a new presenta-

The Roman church, by the power of the state, said "Thou shalt worship God as I direct," and there ensued a thousand years during which Progress could not get a running start. We call them the Dark Ages.

The Christian men of these days have held up the strain of Progress. They presume to demand both the right to work and the right to govern on the first day of the week. There has arisen a storm of discussion over the country for and against such intervention. Men look on the growing disregard for Sunday with growing annoyance, and other men grow frantic at their indifference. God's hand is in it as it is in all our affairs. We have made a mistake. He is chastising us for it. We have thought we saw his Sabbath in danger. We have put out our weak hand to support it as Uzzah did the Ark at the threshing floor. Our intention is good, as Uzzah's was. Our presumption is awful, as Uzzah's was.

When we violate that sacred religious liberty we are not in harmony with God's plan. When our way runs counter to the divine one over the other, there is just one swift end to such a conflict. The divine way wins, the civil Sabbath fails.

It has failed. In the very nature of the case it must fail. The church would remove the Fourth Commandment from its foundation on Sinai and place it on man's authority. The church would stand for a civil instead of a religious Sabbath. The world instantly replies, "You have no right to command your behavior in such a matter, and I will do as I please on that day." Its last thought is one of respect for an institution whose right to exist they deny. Mr. Moody says the wheels go on out on their wheels, older people are reading the Sunday papers, the saloons are full, and thongs go to the woods for picnics." Prof. Wilkinson, of Chicago University, said of the same thing, "In the face of facts like these it is perfectly plain that Sunday-observance is fast coming to be practically a confessed pious fiction."

Such laws have failed to promote the end sought by them. The Civil War was fought ostensibly to preserve the unity of the states. The divine purpose was to free the slaves. The End of the War is the beginning and the end of the trouble, and it is so interpreted.

The Revolutionary War was fought ostensibly to right the wrongs of tyrant king. The divine purpose was to set apart a great nation in which a new principle of freedom should rule. That was the plan, and it is so recognized.

In these bright days of that same freedom men are arrested for the crime of quietly planting potatoes on Sunday—they are arrested and thrown into prison, turned over to the tender mercies of the chain-gang in company with hoboes, sneak thieves, wife beaters and bums. It adds but little to the keen sarcasm of the word "freedom" in the company of such facts to remember that these same men devoutly committed with their Creator on the day previous. Look at the efforts of Arkansas, Maryland, Alabama, North Carolina, Pennsylvania, Georgia, Florida, California, Illinois, and Mississippi for the last ten years and see the black blots against their fair names—"It records to bury deep in the vaults where lie the histories of the inquisition."

Such laws are not in keeping with the princi-
plees of American freedom. The civil Sabbath and the hallowed Sabbath are as far apart as the east is from the west. The civil Sabbath is a holiday; the hallowed Sabbath is a holy day.

I can observe my Sabbath best, I can get the most bodily rest, I can please my God best by doing His people, by living my Word, by grasping the opportunity to speak here and there for him, by retiring to the privacy of my closet in communion with my God. No civil law under heaven can force me to Sabbath. No human law can’t do with me what I can’t do with any other man. I’ll tell you what it can do. It can force me to stop my legitimate labor. It can leave me with idle time on my hands. In obedience to the law that nature abhors a vacuum I can seek a way to fill that time. I can find it in a multitude of ways, legal or illegal, restful or hurtful, uplifting or destructive; and find it I must, in one way or another. If my bent is for the uplifting, restful, legitimate use of the day, my motive is from within, I need no civil law to do it. If my motive comes from without, the productivity is to those things which are hurtful to body, to mind to soul; to reading the 48-page Sunday edition of the current trash, smoking a foul pipe, seeking the companionship of my fellow idlers in the saloon, either by the front door, side door, by the rear door, and back to work the next morning with a pounding headache, infinitely worse off than if I had pursued my usual labor all day the day before. What part of that day does God get? What sort of rest do I get? Who gets the profit?

Judge Sprague, of Massachusetts, in addressing a Legislative Committee said, “It is a profound observation that the morality of no people can be maintained above the morality of their laws.”

The morality of the civil Sabbath stands at the level of a rest from physical labor. It is intended to refer to the welfare of the body. It cannot touch the welfare of the soul—it has no right to. Logical men no longer attempt to clothe it with such right. The morality of the civil Sabbath stands at that level, and so long as that is their law the morality of the people will be rising to it.

The morality of the hallowed Sabbath stands at the level of a change from worldly matters to spiritual matters; from serving our own needs six days to working for God one day. It is not a lazy day, but rather as far from it as laziness is removed from Godliness. It proposes to interest us in divine things. It does so by drafting our energies to that business. The morality of the hallowed Sabbath stands at that level, and so long as God’s command is their law the morality of the people will be rising to it.

“As much higher as God’s ways and thoughts are above man’s so much more potent is his law than man’s to give us the Sabbath.” The civil Sabbath proposes a reconstruction for the physical man and not the spiritual man. The hallowed Sabbath proposes a reconstruction for the spiritual man and accomplishes both through the wiser planning of the rightful planning of the Sabbath-day.

“Satan finds some mischief still for idle hands to do.”

The saloon is the manufacture of law breakers and laws broken. Another law is simply more grist for its mill. It does not and never did respect any law ever made for its regulation. Not even the悪itous men con- mit to the Sunday law. Liquor men do not. Honest men have a day to something. Liquor men have something with which to fill it. And therein lies the rule trade’s paradise—everybody idle but the bartender.

We hear the men in the trade clamoring for the repeal of the hallowed Sabbath. Is it so far from the realm of man’s business that it applies to themselves. Whoever heard one of them asking for the repeal of the rule it? No! No! They know that for them it is the best thing that ever happened. They know that when men are at work they will not be in the saloon. But when they are not at work some of them will be in the saloon. They know that so long as men are idle the saloon will do business, and the law will be hanged.

They know another thing. And they go off in the corner and shake their sides with laughter at the men who spend all their ener- gies for prohibition on Sunday and have no time left for prohibition the other six days. They are not afraid of pro- hibition one day. They are afraid of pro- hibition all the time. The devil never invented a better scheme to boost his business than prohibition one day in seven. The devil never invented a better scheme to boost his business than forcing everybody else to be idle while he rakes in the shekels.

The Prohibition party is vitally and mightily concerned in this matter. A terrible wrong is being done. Christian men are responsible for it. By the very nature of its make-up the Prohibition party is in danger of assuming the same responsibility, of becoming father to the same laws. While that is true, the success of the party is a menace to religious freedom. While that menace re- mains we are not ready for success. While that menace remains the crime trade will go on grinding out its broken laws and broken hearts and broken men. When the men who shape the policy of the Prohibition party have killed their souls till they shall forever refuse to become a party to such legislation, then shall we be stripped ready to do battle and win, having the mightiest ally in the universe to fight with us. Repel the Sunday law entirely, and get the right thing for the Lord’s own name, for God’s own Sabbath. Then build a mor- ality for the people that shall reach to heav- en, not stop at the saloon.

IN MEMORY OF PETER VELTHUYSSEN.

The Young People’s Society of Christian Endeavor of the First Alfred Seventh-day Baptist church feels with deep sorrow the death of one of its members, Bro. Peter Velthuysen, on the Gold Coast, mission field. Yet, knowing that “all things work together for good to those that love God,” we are confident that, in his good providence, this life so fully surrendered to his service will be made richly fruitful to many other lives, both abroad and at home. Brother Velthuysen gave himself to this work with a joyful heart, fully realizing the responsibility that devolved upon him. God will honor the offering thus laid upon the altar, and we will cherish the memory of our first Christian Endeavor martyr. To the family and friends of this brother beloved, we extend the most loving Christian sympa- thy. By vote of the Society, copies of this minute will be sent to the family, the SABBATH RECORDER and the Alfred Sun; and a copy will be preserved upon the records of the Society. In behalf of the Society, H. EUGENE DAVIS, LESTER C. RANDOLPH, (Com.) THEODORE G. DAVIS, (Sec.)

ASSOCIATION LETTERS.

The letters from the Endeavor Societies in the Western Association have presumably made the rounds of the other Societies in the denomination, and we print them here for the benefit of the lone Endeavorer.

Personal letters received prove the practicability of the plan adopted at the last Con- ference. Thanks are due all officers through whose hands these letters have been. Their presence in sending them on from one Society to another has furthered the work very materially.

EISENSTINE C. SMITH, for the Committee.

To the C. E. Societies of our Denomination: N. Y.

A Seventh-day Baptist young lady on going out from the home community chanced to be situated where people of that denomi- nation were almost unheard of, being questioned as to the Biblical authority for her beliefs, she was unable to tell but little except that her parents had taught her so. Such being the case, she was soon doing as the Romans did.

Now is not here a chance for our young people to be doing something? Perhaps some Society is situated like ours, with a small membership so that there is more time in the hour usually devoted to the meeting than is necessary for every one to take part. Why not devote a part of the time, according to the size of the Society, to practical Bible study, especially taking up those relating to our denominational beliefs? And then, perhaps, at other meetings take up the work of the denomination being carried on at the present time. Others might find its history inspiring interest and loyalty to the cause of our people.

Yours for Christ and the church,

GERTRUDE COATS CLARK.

HARTSWIL, N. Y.

Upon looking over the work our Society has done since it was organized, the main thought or suggestion that comes to me is that of concentration of all the thought and power of the Society to the attaining of some one object. Not trying to do too many kinds of work at one time, but working on one thing until that was in a way accomplished, then taking up some other line, etc. In this way our Society has been able to accomplish something in the short time it has been working.

Sincerely yours,

GRAEME A. GROW, Cor. Sec.

LITTLE GENESEE, N. Y.

If I were to suggest a “plan of work,” it would be something like this: That every active Christian Endeavorer pray for light, love and wisdom; then spend at least two hours per week in real personal work for Christ and the church. By this I mean that we engage in conversation pertaining to our relationship to Christ and the church for at least twenty minutes per day for six days in the week. This time to be spent with people who are not in our homes, nor those who can
Children's Page.

THE CAT THAT COULD TALK.

MITCHELL BENCE.

It was a jolly little family. John was the father, Mona the mother and Dettie the baby boy. Their house was out in the woods, back of the barn, on the Castellain farm; it was a log house, or, rather, a rail house, which John had built, using a pile of Mr. Castellain’s rail—his father’s. He had no windows, but they didn’t mind that, for you could look right out between the rails. It wasn’t their real home, you know; for they all lived down in New York, where there were no woods nor rails. And it wasn’t a real family; they were just a paying house. John and Mona were cousins, and Dettie was a little boy whose mamma, like their mammas, was spending the sum mer there at the farm.

But there was another member of the family, whom I ought to have mentioned first, for he is the real hero of my story, and that was Spunk. Every well-ordered family must have a pussy cat, and Spunk was a pussy cat. He was large and black and rather saucy—that was why they named him Spunk—but on the whole he was a pretty good-natured pussy.

Spunk was no ordinary cat: indeed, he was a very extraordinary one. For, you may believe it—he could talk! He didn’t talk like people: he had a tongue which was very red, and teeth which were very sharp, but he didn’t talk with them; his talking was just new, meow, purr, purr, and no one could understand it but Aunt Kate; yet it was real talk ing just the same, for he said things. Aunt Kate was Mona’s mamma, and she stood out in the woods with the children much of the time to see that they didn’t get into mischief.

Now this is the way Spunk talked. Aunt Kate would take him on her lap and ask him some question, and Spunk would always an swer: sometimes just a word, yes or no, and sometimes a whole lot of words in the meow, purr language, which no one understood but Aunt Kate.

I said that Spunk was the hero of my story. Heroes are never perfect, and Spunk had one very bad fault, which was that his whole rolling in the pond all day, saw every thing that they did. Aunt Kate would say: “Spunk, who united the black and white cat this morning and let her into the orchard where she ate herself sick on green apples?” and Spunk would answer, “Meow,” which in Spunk’s cat language means “No, I didn’t do it; Dettie fell in himself.” So Dettie had to stay in the house all the rest of the day for telling what wasn’t so. But one nice thing about Spunk was that he told the good as well as the bad things which the children did. One day they found a nest of little baby-squirrels out in the woods; there were four or five of them, and they were cracking their young, and they looked out of the nest. The children were anxious to keep them as pets, but Mona said, “That would be mean, for think how badly their mamma would feel if she should come back and find her baby squirrels gone!” So Aunt Kate and Dettie agreed with her, and the children were careful how they acted about it, and then, asked them if they had said anything. So Spunk had to stay in the house all the rest of the day, but that night after supper Spunk told her all about it, and she was greatly pleased.

You can imagine that the children stood in awe of Spunk, and were half afraid of him; they were very careful how they acted all that summer, because the cat’s snapping, black eyes seemed always following them.

Some of the boys and girls who read this story, and who are older than John and Mona and Dettie were, will say: “Pooh! a cat can’t talk, not an ordinary cat; Aunt Kate was just playing a trick to keep the children out of mischief.” Well, that was the truth of the whole matter. When Aunt Kate held Spunk on her lap and pinched one of his hind legs gently he would always mew as long as she pinched, and when she stopped pinching it was still mewing; and it was just ordinary, and she didn’t understand it all; and she only asked Spunk things that she knew beforehand. But I guess that lots of boys and girls would behave better than they do if their mammas or their Aunt Kate had a cat that could talk.—The Standard.

HOW THE NATIVE CHILDREN OF SOUTH AFRICA LIVE.

REV. F. GRILLARD.

Barret Land Mission, South Africa.

Children’s life among the native tribes north of the Zambesi is as unlike as possible the children’s life in Europe, or, I dare say, in America. One could almost doubt whether there is such a thing as the Primitive State among them. Such as it is, it is certainly very short and very tame. The curse of slavery in blighting human existence has not spared the children. They are the richest part of the booty of a raid. They are wrenched from their mother’s arms despite their tears, and often, when they prove too troublesome on the road, their heads are mercilessly smashed with a club. Those who have fortitude enough to swallow their grief and to endure the hardships of the journey, are like so many headless bodies, and, generally to their captor, become the slaves of other slaves. Little girls five or six years old carry babies on their backs almost as big as themselves. They can be seen morning and evening with heavy pitchers of water on their heads; they sweep the houses and could clean the dishes and pots, watch at the door, or in attendance on their masters.

The same with the boys. With hardly a rag round his loins, a boy feeds on what he can, or when his master remembers him; thus, from the pangs of hunger he soon learns how to become a thief, and often an outcast. He is generally employed in herding goats, calves, etc., or to do menial work at home. If he has the good fortune to win the favor of his master, he may become his personal attendant, carrying his blanket, his food on a journey, and a gun, which is a great honor to the little man. At home, in common with the little girls, he pounds the corn for the meal; but if, perchance, he fails in those various duties, or gives the masters the slightest offense, he is throttled, and not unfrequently he is a part of a raft of slaves whose masters children never smile, although everybody else may laugh. Any grown persons they meet they salute, as is becoming, kneeling down and clapping hands; but if you salute them, they seldom reply. They think you are mistaken, poor little slave! In that dark, busy childhood, where is there room to play?

Fortunately some are the personal attendants of the children of their masters, and to play with them, and even to come to school, is part of their duty.

Let us follow them. Their games, as you will see, are not much varied; to us they are rather dull, and nothing but intellectual. Very few are those which are played by boys and girls together.

See them yonder singing, dancing, holding each other by the hands; they form a circle out of which a prisoner tries to escape. Perhaps this is not quite unknown to you. Far from there is another circle, in which a prisoner tries to escape. They may be the children of the Zambesi, in which a prisoner tries to escape.

Children’s life among the native tribes north of the Zambesi is as unlike as possible the children’s life in Europe, or, I dare say, in America. One could almost doubt whether there is such a thing as the Primitive State among them. Such as it is, it is certainly very short and very tame. The curse of slavery in blighting human existence has not spared the children. They are the richest part of the booty of a raid. They are wrenched from their mother’s arms despite their tears, and often, when they prove too troublesome on the road, their heads are mercilessly smashed with a club. Those who have fortitude enough to swallow their grief and to endure the hardships of the journey, are like so many headless bodies, and, generally to their captor, become the slaves of other slaves. Little girls five or six years old carry babies on their backs almost as big as themselves. They can be seen morning and evening with heavy pitchers of water on their heads; they sweep the houses and could clean the dishes and pots, watch at the door, or in attendance on their masters.

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Popular Science.

BY H. B. BAKER.

Great Ocean Rivers.

In November, 1897, we called your attention to the great river in the Atlantic Ocean, having its rise on the coast of Brazil, in South America, and extending through the Caribbean Sea and the Gulf of Mexico, then coastwise off Sandy Hook, thence crossing the ocean toward Europe, then dividing, one branch going north through Davis Straits, and along the coast of Greenland, terminating in Baffin Bay; the other branch going northeast, skirting the British Isles and terminating on the coast of Norway. This branch on the way sub-divides, one branch going south, skirting Africa and terminating in a whirl in the Indian Ocean. This great river is known by the name of "Gulf Stream." It becomes of importance of leaving the Gulf of Mexico.

In this article we invite your attention to the counterpart system in the Pacific Ocean. An equatorial current, starting on the Pacific side of the Isthmus of Panama, and moving westward to the Philippines, then turning north along the coast of Japan, making a long northward curve and coming back across the Pacific, warming the southern shores of that northern country and then going south is deficient and drawn into the stream again, thus taking another trip across the Pacific.

There appears another ocean river, which begins in the neighborhood of Cape Horn, going north up the coast to the Aleutian Islands, then crossing over to China and Japan, and passing the shores of the Philippines, ending down at Tasmania. Off Japan this wonderful river of warm water is said to be from 500 to 600 miles wide, and moves from 70 to 80 miles a day. On passing the shores of Formosa it gives the atmosphere an uniform temperature of 60°.

This ocean river is of great length, and of immense magnitude; where it passes San Francisco it is at least 1,000 miles wide, giving up its heat and causing the Pacific coast to have a choice, salubrious climate; this river also gives warmth to the cold, chilly coasts even to Behring Straits.

Here is an immense river, having great width and depth, circling in this mighty ocean, even around the Hawaiian Islands, as if they were one of its islands. As it is an inherent matter, from whence comes the mighty power to keep this tremendous body of water in motion? Are we to suppose that the rays of the sun, being absorbed by water, in the Gulf of Mexico will generate a power sufficient to force the "Gulf Stream," to the extreme frozen regions of Greenland, Iceland and the fiords of Norway? Or does this influence start a stream at Cape Horn that will rapidly widen and be power sufficient to drive before it a body of water a thousand miles wide and perhaps a thousand feet in depth, keeping its splendid waves during its remarkable journey of thousands of miles?

Would not the propelling force if produced by heating the water itself after passing the tropics and yield its power entirely before entering the frigid regions? Do we not see in the rivers of the ocean as well as in the heavens the "handy work" of the Maker of them all.

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 procedeth from the Father, he shall testify of me.

"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 that shall he speak: and he will show you things to come.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness, faith, temperance."

The fruits that ripen by the Spirit are faith, and good works; the fruit is love.

The choice is made by one who gives it. He sends it to us from heaven above.

Let us then thank the one who sends us the fruits that grow on illis fair tree. How rich they taste, how sweet they are, those juicy fruits, for you and me.

BABIES AND MONKEYS.

A frequent action with babies is to turn the soles of the feet sideways, opposite to one another, while the legs remain straight. Just this attitude would be assumed by a monkey when climbing a tree or walking on a branch in order to grasp the stem with its hind hands.

The inherited effects of thus grasping tree trunks or limbs with the hind hands are often very marked in young babies. The bow legs, a feature of high antiquity, give a feeling of some anxiety to mothers, are no more than the relics of the tree-climbing stage. And the mother need not be frightened about this character—any normally healthy baby will grow out of it soon enough.

If a young baby is allowed to lie on his back so that its feet touch the ground, one may see that the feet are not put flat to the surface; instead, the outer portions of the feet rest on the ground, while the soles of the feet are more or less opposed to one another—they have the thorough grasping attitude.—Pearson's Magazine.

THE FIRST WOMAN PHOTOGRAPHED.

The first woman who ever sat before a camera died at Hastings last month. This lady was Dorothy Catherine Draper. In 1839, shortly after Daguerre's announcement of his discovery of the action of sunlight on silver, her brother, the distinguished John Draper, afterwards President of New York University's Medical College, made some experiments with a camera with his sister for a subject. In order that the impression might be clearer her face was dusted with a fine white powder. This picture, the result of the first experiment of its kind in existence, and is owned by Lord Herschel's heirs in England. Many other men have alleged that they were first in applying Daguerre's discovery, but these claims are not well founded. Miss Draper's likeness and the date it bears have been accepted as final proof that to her brother belongs the honor of being the first man to photograph a woman, and to her the distinction of being the first woman ever photographed. —The Woman's Home Companion.

AT REST.

ANNIE J. BOLBERTON.

In memory of Mrs. Jane Cranfield Meritt, who died in Charlotte, N., March 6, 1922.

The silent form lies in its final slumber,

Its weary work is done,

Earth's care and toil and grief no more encumber.
The spirit's rest is won.

Death has sealed, our hearts are filled with sadness

That here we meet no more;

Blest is the peace, the love attuned to gladness,

On Life's immortal shore.

Her care for other's weal would never languish;

Their cross country road.

How deeply felt the wounds of untold anguish

Her lot to be bear.

One tender call the God she served has sounded,

To lay her burden down.

And in that Sabbath rest of bliss unbounded

To accept the Christian's crown.
Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by REV. WILLIAM C. WATTSFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS. 1902.

LESSON V.—THE CHURCH AT ANTIOCH IN SYRIA.

For Sabbath-day, May 3, 1902.

Acadian Text.—'The hand of the Lord was with them; and a great number believed and turned unto the Lord.' Acts 4:12.

INTRODUCTION.

From the first verse of our lesson we see that the connection is not chronological, but logical. We look back now to the time of the persecution which followed at the death of Stephen. But the record of the organization of the Gentile Christian church at Antioch finds a more proper place just after the record of the admission of Cornelius and his friends to the fellowship of the church at Jerusalem. Whether or not the church at Antioch was organized before or after the time of our last lesson, the logical course of the narrative, and what we know of it, did not come to Jerusalem till after the experience of Peter at Caesarea. Therefore, the cooperation of a few isolated Gentiles into the church within the limits of Palestine was the logical conclusion of the previous discussion. It was the recognition of the congregation at Antioch as once of the churches of Christ, although it was composed in great measure of Gentile converts. Therefore, begins a new logical grand division of the Book of Acts; for the followers of Christ are now no longer by any rightful standard to be considered a sect of the Jews. The mother church at Jerusalem has spread its influence throughout Palestine; the mother church at Antioch is to send missionaries to the world.

The great step in advance which our lesson records was not through the deliberate plans of men, nor through the intervention of God. Men took the steps before which the circumstances suggested, and they were Murray men of the time of the world. This is evident, we see how the lesson covers a period of several years. The famine mention was probably in the year 44.


2. Barnabas and Saul Labor at Antioch. v. 22-32.


OUTLINE.


2. Barnabas and Saul Labor at Antioch. v. 22-32.


7. In his Annual Report, Herbert Putnam, the Librarian of Congress, makes a strong plea for the opening of the National Library for a limited time on Sundays. He says that the wisdom of Sunday opening has passed beyond controversy. The Corcoran Art Gallery has been open to the public on Sunday afternoons since about two years ago, but the Zoological Park is the only government institution that is open on Sundays. While there is a strong desire for the opening of the Congressional Library on Sundays, it is stated that there are no indications that Congress will yield to one common Lord. Jesus Christ. They have no better way to show their brotherly love than in thus contributing to the cause of education. As to the church at Jerusalem, it is seen that they had set aside missionaries, and that the church at Antioch was to send them to the Gentile world. There was no occasion for our author to mention them, because the example of the church at Antioch, the most illustrious church of the apostles was the method of this new life.

Do NOT WORRY.

The nonchalance of wild animals on their escape from danger is a prominent element in their happiness. When the danger is past, immediately they give themselves no more concern about it. We had an illustration of this one bright night. We were sitting around the campfire ready to retire, and in silence, when on the mainland we heard two dashes into the water, one quickly following the other, and in a moment such a fierce and angry howl of wolves as we have seldom heard. The pack had been in chase of a bear and the bear had escaped. Some of the wolves were giving voice to their balled hunger and rage. One of the deer came over to the island and one swam across to the further shore. They were no sooner on land again than they quietly began feeding, and we sat and listened for an hour to the plash of their hoofs as they wandered along the margins, cropping the succulent shoots and bushes.

A human being in such peril would have brooded over it for hours, and have recalled it with shuddering for years. Any man can see the above trait in approaching a bird's nest. The little parents are in great distress for the time, but retire beyond their view and in a moment they are calm. Only men and women brood over the distressful past, or look forward with apprehension to the future. They cherish the memory of past pleasures of every kind, and look forward with such joyous anticipations as to exceed in the pleasure of anticipating the pleasure of the reality, if, happily, the reality is better than they expected, and, as they approach it. If they have more pleasure, they have also more pain, and with them both are more enduring. Where little is given, little is required; but the dear is in this wiser than we.—William C. Gray, in 'Mystics by Campfire and Wayside.'
MARRIAGES.

EAST—HENDERSON.—In Westdon, W. Va., April 15, 1902, by Rev. W. C. Crumley, William D. Cropper, County, Va., and Maude V. Hevener, of Roanoke, Va.

SMITH—BUTLER.—At the home of the bride’s parents, L. J. and Mary, near Blytheville, C. Crumb, Clear Lake, Wis., April 9, 1902, by Rev. Francis Chase Blisse, Mr. Lee J. Smith, and Miss Mary Smith, of Surprise, Okla.


DEATHS.

Now upon us or near the autumn angels come, They bring the whisper of a gentle, The good old days, God calls our loved ones, but we lose not wholly Because they have been, As in life leaves—Whittier.

WEST—QUIET.—West, W. Va., April 5, 1902, in the 92d year of his age. He came from Virginia to quiet Dell in early life and united with our people in keeping the Sabbath. He came to Lost Creek often for worship. He has been a member of the church at that place many years. He was a man of honest heart and good purpose. He leaves a large family who mourn his departure.

MASON—Mary Ann Clarke Mason, wife of Irw Mason and daughter of Peter and Lola Clarke, was born in Scott County, Jan. 14, 1851, and died in Hingham, New York, Apr. 7, 1902. She was a member of the Seventh-day Baptist church at Scott Co., and a strong testimony to the Bible Sabbath. Her funeral was largely attended and with many evidences of respect and esteem, at the home of her parents, Mary J. King, on a street called Albert St., Hingham, New York. Although a great sufferer, she was patient and cheerful to the last. An aged husband and four children survive her, mourning their loss.

LYERS.—Robert N. Lyons was born in the town of Miami, Ohio, Dec. 17, 1832, and died at his home near Grawn, Michigan, on Oct. 19, 1901. In the fall of 1862 he enlisted in Company A, 19th Michigan Infantry, serving till the close of the Civil War. He was one of the pioneers of Grand Traverse, Mich., settling there soon after the war. April 21, 1878, he was married to Armanda M. Saunders, of Alfred, N.Y. She and one son are left to mourn the loss of a kind and loving husband and father. He manifested a great interest in Christian work and will be missed by his fellow-workers. The funeral services were held July 14 at Grawn, conducted by Rev. J. W. Miller, of Chardon, Ohio. Text, 2 Tim. 4: 6-8. Solemn is greater esteem manifested for a private citizen than was shown on that occasion.

MILLS—Catherine C., eldest daughter of John and Elizabeth Mills, and wife of the late Mr. Theodate Mills, was born in Brocton, N.Y., June 17, 1820, and died in Blytheville, C. Crumley, Wis., April 2, 1899. Sister Mills became a Christian in early life and united with the Seventh-day Baptist church of Blytheville, N.Y. The family removed to Wisconsin in 1851, and soon after she united with the Utica Seventh-day Baptist church. Sept. 19, 1851, she was married to Francis A. Mills, who died 17 years ago. Mr. and Mrs. Mills removed from Utica to the town of Blytheville, N.Y., in the year 1874, and July the 19th of that year united with the Milcon church, from which she came to the Milton Junction church as one of its members, where she continued faithful till death. Mrs. Mills was the last of a family of seven to pass over the dark river.


Defeasibility Cannot Be Cared

by local applications, as they cannot reach the discussed position of the main articular way to the religious question, and that by constitutional remedies. Defeasibility is caused by the recurrence of the main articular way to the religious question, and when it is entirely closed defeasibility is the result, and unless the incorporation can be taken out and this tube restored to the original condition, hearing will be held foreever; nine cases out of ten are caused by caretah, which is not an uncommon event to the main articular way of the mada.

29 Ransom St.

POSITION WANTED.

A young man of 18 years, about to graduate from Bridgeton College, would like a position as bookkeeper or office assistant where he can observe the Sabbath. References furnished.

S. C. BURCHELL, 
TO THE SATURDAY EVENING POST.

LITERARY NOTIONS.

The American Antiquarian and Oriental Journal for March and April, 1902. No. 2, is a number of unusual excellence. It is rich in illuminations. The subjects cover a wide range, and the treatment is scholarly without technical difficulties. Chicago, Ill., 251 Madison Avenue.

"What Women Like in Men," "What Men Like in Women," and "Husbands and Wives," are the titles of a series of very interesting papers by Rafford Pike, the third of which appears in The Cosmopolitan for April. The series of the number is lettered "W." Pike’s Henry, with a series of beautifully-printed photographs, under the title of "A Clever Emperor and a Contender of Nations," J. Hopkinson Smith, Israel Zangwill, Bert Harte and Maarten Maertens are among the other contributors to this number, which is unusually good in fiction.

Mr. Stewart Edward White has just completed for The Saturday Evening Post, of Philadelphia, a stirring serial story of love and adventure in the Northwest. The tale is entitled Conjour’s House: A Romance of the Free Forest. The scene is laid at an isolated outpost of the Hudson’s Bay Company, and the characters are a devil-may-care young soldier of fortune, the old factor and his beautiful daughter. This haunting story will begin in The Saturday Evening Post for April 19.

The same magazine announces for early publication one of the chief literary titles of the year—a short serial by Gilbert Parker, author of The Light of Way.

The New "Gibson" Shirt Waist.

The newest shirt waists, known as the "Gibson," are characterized by high quality bodice, generally extending over the sleeves, thereby accentuating the broad-shouldered effect which is so fashionable in other garments. The May issue of the "Gibson" beautifully describes their ranking of these waists, and the accompanying illustrations, depicting the various steps in their construction, will be invaluable to the amateur dressmaker. Embroidery is a feature of "Gibson." It is popularly vogue recently for embellishing silk and wool gowns and handsomely enhances their beauty and value as well. The new decoration, called fuggiing, is treated in a special article in this number, and the illustrations show many variations of this stitch and their application.

Special Notices.

North-Western Tract Depositary.

A full supply of the publications of the American Sabbath Tract Society, now in hand at the office of Wm. B. West & Son, at Milton Junction, Wis.

SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Mason, 22 Grant St. Other Sabbath-keepers, the Bible-class alternates with various Sabbath-keepers 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 invited to attend the Bible Class, held every Sabbath afternoon at 4 o’clock, with some of the resident Sabbath-keepers.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 316 Monroe Avenue, conducted by Rev. S. S. Powell, whose address is 11 Sycamore Street, All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

The Seventh-Day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Washington, on the 2nd, 3rd and 4th of each month. Strangers are most cordially welcomed. Pastor’s address, Rev. Mr. R. B. Kelly, 223 Jackson Place, Chicago.

The Seventh-Day Baptist Church of Homerville, N. Y., holds regular services in their new church, corner Washington and Preston avenues, preaching services at 9:30 and 2:30 P.M. Sabbath-school at 3:30. Prayer-meeting and social meeting at 3 o’clock on Saturdays. The Rev. J. C. Crumley is the pastor.

The Sabbath-school of the church at New York City, on the corner of East 46th Street and Second Avenue, is conducted by Rev. W. D. Burdick, and is open to all who wish to attend. The services begin at 9 o’clock on Saturday mornings, and are conducted by Rev. W. D. Burdick. The Sunday School meets at 2:30 P.M., and is conducted by Rev. W. D. Burdick.

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TABLE OF CONTENTS

ALFRED UNIVERSITY

One Hundred Thousand Dollar Centennial Fund.

Alfred University will receive its Centennial in 1936. The Trustees expect that its Endowment and Property will reach a One Hundred Thousand Dollar Fund by that time. To aid in securing this result, a One Hundred Thousand Dollar Endowment Fund is already started. It is a popular subscription to be made up of federal gifts. The fund is to be kept in trust, and only interest used for the benefit of the University.

Business Directory.

Plainsfield, N. J.

Spring Term at Milton College.

This Term opens Thursday, April 3, 1902, and continues twenty weeks, during the usual Commencement Exercises on Wednesday, June 11, 1902.

Sabbath Recorder.

The Sabbath Recorder

A. H. Lewis, D. D., LL. D., Editor.

P. Pomer, Business Manager.

TERMS OF SUBSCRIPTION.

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Advertisements will be inserted for Twenty-four months, at the rate of $3.00 per line, and at the rate of $5.00 per line, respectively, for the other two years.

Payment may be made in advance, or in arrears, at the option of the publisher.

ADDED ANNOUNCEMENT.

All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Milton, N. Y.

The Sabbath Visitor.

Published weekly, under the auspices of the Sabbath-School Board, by the American Sabbath School Union.

Plainsfield, N. J.

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SABBATH ARRANGEMENTS.

The Sabbath School of four courses are taught: Elementary and Junior Departments, all for children; and for the Scientific, all for students.

Club bands, $1.40 per week; boarding in private families, $3 per week, including rent and use of furniture.

For further information, address REV. W. C. Whittington, D. D., President, Milton, Rock County, Wis.

Salem College...

Situated in the thriving town of Salem, 14 miles west of Charleston, on the S. O. Ry. The Salem Training School for Colored Students, one of the Virginia schools, and its graduates stand among the foremost in the State. A number of teachers of the staff are of the highest moral and intellectual attainments.

To watch self-consciousness and think of self is like stirring up mud to clear a river or to hand over the job of letting them settle. Best to think of something else.—E. B. Pusey.

No cloud can overshadow a true Christian, but his faith will drive a rainbow in it.—Bishop How.

For subscribers...

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May 2.--1002.

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