The summer sun is sinking low;
Only the trees tops reddish and glow;
Only the westward shrill of the spire
Of the neighboring church is a flame of fire;
All is in the shadow below.

O beautiful, awful summer day,
What hast thou given? what taken away?
Life and death, and love and hate.
Homes made happy or desolate,
Hearts made mad or gay.

On the road of life, one milestone more!
In the book of life, one leaf turned over;
Like a red seal in the setting sun.
On the good and the evil men have done,—
Naught can to-day restore.

The second question which the
Denominational Recorder has suggested for con-
templation at this time is as fol-
lovs: "What have been the funda-
mental and essential principles in our faith and prac-
tice which have kept us alive and
given whatever of strength we possess?"

Definitions are in order. "Fundamental" refers to the founda-
tion on which things rest and without which they cannot be sus-
tained. "Essential" means those things without which the life of any given person,
thing or movement cannot be continued, and
without which its growth cannot be secured.

Faith in the Bible, as revealing the will and pur-
poses of God and as being the supreme stand-
ard of faith and practice, has been funda-
mental to our existence, thus far, as it will be
to our future history. This conception holds the Bible as a book revealing universal
truths, although the forms in which they are expressed have been modified by times
and circumstances. Such a conception is in
keeping with the history of our race, both in
religion and in other things. For example,
the fundamental principles on which all scient-
ific knowledge rests are eternal and uni-
versal. The understanding of these principles which men have reached has varied,
been meager, or greater, according to times
and circumstances. This imperfect know-
ledge on the part of men has not affected the
real nature of fundamental truth. In the
same way imperfect knowledge of the Script-
ures, and hence of the will of God, has not,
and cannot, prevent that will nor set aside the
obligations which God's law imposes.

Whether we have fully understood
the breadth which our faith demands, or not, this
broader view of the Bible and its meaning is
essential to our life and growth. In matters
of religion, as in matters of science, abstract
faith and abstract theories are of little
value. Whatever is abstractly right must be
put into practice and made a part of actual
life, in order to secure growth and strength.

Hence it is, that in so far as our practices have
been in accord with the fundamental prin-
ciples of our faith, growth and strength have
been secured. He who believes the Sabbath
to be a sacred day, the representative of Jehovah,
and to be observed according to the
larger interpretation of God's law which Christ
gave, and embodies that faith in practical
life, becomes a consistent and efficient Se-
venth-day Baptist. He who does not embody
his faith in life and action through obe-
dience is little more than a Seventh-day
Baptist in name. Whatever of denomina-
tional strength and success our past history
has evinced has come from such practical
obedience to the demands of truth. What-
ever of strength we now possess, or may
secure, to enable us to improve upon the
past and write better history in the future,
will come through a constantly broadening
conception of the fundamental principles
which our faith embodies, and a correspond-
ing obedience. Theories and principles
brought out in living and acting are the only
permanent basis of successful individual and
denominational life.

Men never accomplish any great
work who have a low estimate of
their Mission, its importance. Too low an esti-
mate of our mission, what it re-
quires and what it means, has been a source of
weakness through all our history. Having
been kept as a specific remnant, for a specific
work, a just conception of the importance of
that work is absolutely essential to the
accomplishment of it. He who walks leisurely
across a level plain needs little tension as to
muscular effort, and little enlargement as to
lung capacity. He who has mountains to
climb needs tenfold strength in both these
directions. Our history and mission mean
mountain climbing. To change the figure of
speech, they mean steady, persistent, aggres-
sive work in favor of a specific and unpopular
truth. Few things are more clearly shown in
our past history than the fact that this
conception of our mission and its impor-
tance, or the absence of this conception, has
marked our strength or weakness. Logic
and history unite to decide that in propor-
tion as we entertain a high conception of
the greatness and importance of our work,
strength and growth will be secured; while
weakness and decay will increase as the
conception of our mission and work is nar-
rowed down. Our great danger at this point
is in thinking that our mission does not
differ from the mission of other Protestant
denominations. This is probably one of the
greater, if not the greatest, element of de-
nominalional danger at this time. We have
accepted our general mission as Christians
and have given the main part of our strength
along these lines of action where we have been
aided by concurrent movements and
influences. On the other hand, we have
shrank from pursuing our special mission,
consciously or unconsciously, because it has
demanded opposition to current influences
and to the general concensus of Christian
opinions and Christian practice. While this
has been a natural result, it has been a com-
paratively disastrous result in its effect upon
denominational life and growth. It has been
easier to follow the comparative level of
the common path than to climb the moun-
tains of opposition which efforts to fulfill our
specific mission involve. This has left our
specific work to suffer, and induced a cor-
responding lack of denominational vigor
and strength. These facts are pertinent and
essential to the consideration of our history
and our future at this centennial period.

The usual results which have ap-
ppeared for many years whenever in
large cities definite efforts have been made to
suppress liquor-selling on Sunday
in large cities have appeared in the city of
New York. Since the general Sunday laws in-
clude other forms of business, a definite effort
was made during the month of April—backed
undoubtedly by the liquor interests—to enforce
the Sunday laws against the small dealers,
especially among the Jews who sell food and
other articles of minor value, according to
their constitutional right under their exemp-
tion as Sabbath-keepers. This was carried
so far that Mayor Low came out with a pub-
lic statement declaring that these inoffensive
Jews should not be persecuted in this way,
and especially during the Passover season,
which commenced on the 21st of April. It
seems strange to the thoughtful student of the
situation that law-makers should continue
such inconsistent and self-destructive legisla-
tion. The worst forms of evil, liquor-selling,
flaming and social vice, thrive most when
men are most at leisure. Present legislation
concerning Sunday entrenches the liquor
traffic and its associate evils, because under
existing laws it is able to secure the persecu-
tion of the Jews and others whom the law
treats unjustly. It goes without saying that
such legislation would not continue we
the large bakeries the mass is mixed and kneaded by machinery, but in the smaller establishments this work is done by hand. The dough is passed between metal rollers and then cut into square or round pieces.

The essence of the Passover meal is that the table-wear must be in the oven in eighteen minutes after the dough is mixed. This can be done very easily when all the material is cut into squares. If more time is consumed the mass is liable to leaven.

Thus every year the Jews still preserve the outward expression of purity which the Passover time requires. Both the private and public services of the devout Jews are full of solemnity and meaning.

On the 19th of April the Montauk Club, of Brooklyn, N. Y., had Senator Chauncey M. Depew as the guest of honor at its Annual Dinner. It was Mr. Depew's birthday, and his address was the leading feature of the evening. Among other excellent things, he said the following at the close of his brilliant remarks:

**KINDS OF DESTRUCTION.**

At no period in the history of Christianity have there been such sublime results upon faith. It has seriously affected attendance upon the churches; it has sent a shock to the two first schools and the old theological colleges and the old theological faculties; it has invaded the theological seminaries. I know of no crime against the peace and happiness of the individual, but hope, like the sun which underlines the faith which passes from mother to son, without furnishing any substitute or any foundation in its place. And yet, notwithstanding all this, there is a healthier and more hopeful religious sentiment and practice of the precepts of all beliefs in the world to-day than at any other period of Christian history.

We enter upon the twentieth century, especially we of the United States, under conditions so prosperous, under prosperous conditions, but with under conditions between the capital and labor, employers and employees, as much improved and so harmonious, under an absence of political strife and vindictiveness, and under such superior knowledge of the laws of health and the practice of that community of interest which makes all the world akin, that we pass from this year into the next more eventful and more prosperous life is worth the living.

If Senator Depew seems to be more hopeful than the circumstances justify, it is better to err by being too hopeful than to yield to corroding fear which nurtures despair. This age of commercialism and skepticism is fraught with an armament of evils. But this is yet God's world, for which Divine Love has made infinite sacrifice, and equally infinite provisions for help. It is better to trust God without fear, and thus be inspired to better living and high endeavor, than to sit moaning over the cold ashes of burnt-out hopes.

The **Commerce** between the United States and Porto Rico is increasing with phenomenal rapidity, as the result of all the tariff restrictions in July of last year. Our purchases from Porto Rico are nearly three times as great as the average during the closing five years of Spanish rule in the island, while the shipments from the United States to Porto Rico are, as the result of all the tariff restrictions in July of last year, nearly three times as great as the average during the five years preceding the termination of Spanish rule. The receipts of merchandise from Porto Rico at ports of the United States now range between five and six millions annually, and the shipments to Porto Rico, which were about seven million dollars in the last fiscal year, seem likely to be ten millions in the present fiscal year ending June 30. This rapid growth in the movements of commerce between the ports of the United States and Porto Rico is shown in a statement just prepared by the Treasury Department, showing that the total shipments of domestic merchandise from the United States to Porto Rico in the eight months ending with February amounted to $6,887,022, indicating that for the full fiscal year the total shipments of domestic and foreign goods from the ports of the United States to Porto Rico will aggregate about $10,000,000. The exports from the United States to Porto Rico during the five years ending with 1898 averaged less than $2,000,000 per annum, and thus justify the assertion that our shipments of merchandise during the present year to Porto Rico seem likely to be as much as in the entire five years ending with 1898.

On another page will be found extracts from an address made by Dr. S. W. Wallin, in connection with the farewell services in memory of the late Dr. Aman Lewis, whose burial occurred at Alfred, New York, not long ago. Dr. Wallin's words will interest every "Soda-water" and those who criticize it as well—and that means all of our readers.

An attractive catalogue of the Summer School of Ceramic Art of Alfred University, for 1902, is at hand. The school will open July 7, 1902. Address, Charles F. Binns, M. Sc., Alfred, N. Y.

**SOME UNIVERSAL PRINCIPLES IN HISTORY.**

Church and denominational history are not uniform in progress. If only the good were being developed, these would flow steadily like the full current of a river, but the duplex nature of the process hinders this. The remnants of the old germ are everywhere present, tending to check or turn aside the course of the unfolding. Hence one time or locality will show great progress and vigor at one period, and decline at another. The movement seems to be for the entire stopped at some times, and unnaturally accelerated at others.

The history of Christianity in the North of Africa is a marked illustration of this general truth. From the second to the fifth century the North African church gave the world a vigorous Christianity. Some of the abler, and perhaps the ablest, of Christian leaders, between the Apostolic period and the Reformation, were nurtured on North African soil. Tertullian, Origen, and Augustine stand foremost in the history of those centuries. But when Mohammedanism swept in upon that branch of the church, Christianity went down like grass before the scythe of the mower.

The Eastern church presents a similar example, except that in its case there has been an entire absence of direct persecution. There was a time (fourth century) when Athanasius led the van among theologians, and the Golden-mouthed Chrysostom was the most noted preacher in either the East or West. But for many centuries past the life of the Eastern church has been stagnant. It presents an example of "fossilization," or, better...
the theology of Calvin was a reproduction of the theology of Augustine. Calvin, though an independent and original thinker, was by no means the author of the system which bears his name. So far as the human element is concerned, he drew it from the same fountain which his illustrious predecessor of hot North African blood had opened a thousand years before.

In such facts we find additional proofs that all history is an organic process. If some power from without placed events in order, chronologically, and by the natural order of logic, in contact with the suggestion of his own power, he was at least the most nearly perfect. But when the life which is working in history brings forth results, we find, as in the phenomena just noted, that the last is often inferior in some respects to that which has preceded. No one age surpasses all the rest; and yet, there is steady gain, if the whole field be surveyed. History thus partially illustrates the philosophy which claims that life is a circle rather than a straight line. The course of history seems more like a progressive spiral movement than like a circle or a straight line.

It gives evidence of a power and vitality which are analogous to the "screw power" in mechanisms. That power, though simple, is practically irresistible. The primary potentiality in history is equally irresistible. We unconsciously express our faith in this truth when we talk of the "nature and fitness of things," of "irresistible conflict," and of the "stern logic of events."

By this inter-locking of interests, this interdependence, and the effort to gain all the while, one to the loss of others. The remote past, though seemingly dead, speaks, its influence continues, helping or hindering. When the final end shall come, it will be seen more clearly than now that all history combined constitutes one life made up of powers, influences, events, of which we know only comparatively, and in which each generation of men acts its little part.

All these general principles in church history have direct bearing on every problem of our denominational history at this time. In them is much that teaches and warns.

HISTORY REPRODUCES ITSELF.

In this irregular process, history often reproduces in one age the essential characteristics of a preceding one. This is not done by copying, but for a living process there are no fac-similes. But since the work of developing and reproducing truth cannot be completed in one age, it must necessarily be reproduced, that the work may go on. This must also be, because primary truths and fundamental principles are few. These underlie all ages. Their development and application are requisite to the growth and purity of all periods.

An illustration is seen in the Lutheran Reformation. This did little more than reproduce the theology of the first five centuries. The improved practical Christian life which came with it was not new. It was rather the life of the earlier centuries pruned of many faults that had been ingrained through the poison of Grecian and Roman philosophy, and the secularization of the church under Constantine and his successors. Luther at first avowed that his only desire was to restore the church to its former position. He did not aim to break away from the mother church, but strenuously avoided it, until he found that the church of the sixteenth century was so unlike that of the second that there could be no restoration except through reformation. By the same law we find that

Prayer-Meeting Column.

TOPIC FOR MAY 2, 1902.

"The judgments given here are from The American Revised Edi­tion of the New Testament, copies of The Tower of Babel.

Theme—Present Decisions and Future Results.


1. Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. 2. And five of them were foolish, and five wise. 3. For the foolish, when they took their lamps, took no oil with them: 4 but the wise took oil in their vessels with their lamps. 5. Now while the bridegroom tarried, they all slumbered and slept. 6. But at midnight there is a cry, behold, the bridegroom! Come ye forth to meet him. 7. Then all those virgins arose, and trimmed their lamps. 8. And the foolish said unto the wise, give us of your oil; for our lamps are going out. 9. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. 10. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. 11. Afterward came also the other virgins, saying, Lord, Lord, open to us. 12. But he answered and said, Verily I say unto you, that ye knew me not. 13. Watch therefore; for ye know not the day nor the hour.


33. Another parable spake he unto them: The kingdom of heaven is like unto a man who sowed good seed in his field; and behold a thorn sprang up and choked it. And he said, He that soweth the good seed is the Son of man; 38 and the field is the world; and the good seed, these are the children of the kingdom; and the tares are the sons of the evil one; 39 and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels.

These both instructive and important parables. They reveal the truth that the future, in a very definite degree, is the direct product of the present. They recall the truth that to-day is a part of yesterday, and that to-morrow will be the result of all the yesterdays. One group of the young women spoken of in the first parable were wise and watchful, in spite of weakness; that obedience and watchfulness determined their future acceptance and reward. The other group, neglecting present duty through weariness or indifference, reaped disappointment and rejec­tion. Each group determined the future by their attitude toward the present. We are always doing this. The future cannot be different from that which we are prepared for.

The SABBATH RECORDER.

April 28, 1902.

PYGMIES IN EUROPE.

It is impossible to tell what conclusions we shall be forced to draw from the convincing argument of the page. Some very curious notions have been established as facts by it, and evidently those of the same sort to follow. It is now stated that excavations in southern Germany have apparently established the fact that in pre-historic times Europe was inhabited by pygmies. Remains of a midget race have also been found in Switzerland and the Pyrenees. The skeletons found bear the same sort of marks as that they can be placed in an ordinary museum drawer. None of them is longer than fifty-five inches, and many are smaller. — Ex.
**NEWS-OF-THE-WEEK.**

Interest is deepening touching the high price of meats and the connection which the Beef Trust has with that price. Action has been taken by the Aldermen of New York City to make the Beef Trust and the Federal Government to institute measures against it. Representative McDermott of New Jersey, on the 24th of April, introduced a bill in the House abolishing all tariff duties upon meat and poultry imported from foreign countries. An effort to secure immediate action in the Committee of Ways and Means was thwarted by adjournment. The matter is likely to develop a strong political color, and may become a campaign issue between the two great parties. Meanwhile great discomfort, if not suffering, is brought about by the exorbitant prices of meats, and many people in the cities have determined not to purchase meats until prices are lower. Concerted action is being made in that direction. The removal of the tariff upon meats would, undoubtedly, be a death blow to the Beef Trust.

Later—On the 25th of April it was announced that Attorney General Knox had ordered an injunction suit for the destruction of the Beef Trust. He has been compelled to this step by the fact that the extortioners práctica of the Beef Trust have reached the point where retail dealers are not able to sell because people will not pay the price asked. Mr. Knox has directed the District Attorney at Chicago to prepare a bill for an injunction against the corporations and persons who are parties to the combination mentioned, to be filed in the United States Circuit Court for the Northern District of Illinois.

A New Bedford whaling ship—the Kathleen—was sunk in mid-Atlantic, one thousand miles from the eastern coast of South America, a few weeks since, by an infuriated whale which had been harpooned. Of the crew of forty persons who escaped by the boats, a part were rescued by a passing steamer, while one boat, after terrible experiences by way of thirst and hunger, reached the coast of South America at Perambuco. This is said to be the second case of this kind on record.

Frank R. Stockton, a noted author, died suddenly from paralysis resulting from hemorrhage of the brain, at Washington, D. C.; on the 20th of April. Since the appearance of Mr. Stockton’s “Rudder Grange” in 1871, he has been a prolific writer of books, and a very popular one. He was a newspaper man for some years before the appearance of his first book. He was in the sixty-eighth year of his age. His last book is entitled “A Bicycle in Catay”. It appeared in 1901.

An immense combination of Trans-Atlantic steamship interests has been made under the name of the International Navigation Company. Five Trans-Atlantic steamship companies have been merged into one, under the direction of J. P. Morgan. It is claimed that this consolidation will result in better Trans-Atlantic service, as there will be a reduction in the number of ships and in a more nearly just distribution of traffic.

On what seems to be reliable information, it is announced that the discovery of Dr. Koch concerning the tubercle bacillus has diminished the consumption of meat 37 per cent since 1896.

Investigation on the part of philanthropic women has revealed the fact that “children in the mills of the South are being physically ruined in a manner hideous to see.” Ten per cent of those who enter the cotton mills before the age of twelve years develop tuberculosis within a year. Children are put at work in these mills in some instances by the time they are six years old, and kept at work twelve hours a day. Such facts demand the interference of the Government in some very definite way.

It is reported that Queen Wilhelmina, of Holland, is recovering from her attack of typhoid fever, but she is not out of danger at this writing.

A serious strike, including riots, has occurred during the week, at Paterson, N. J. It includes 4,000 dyers of silk, who ask for an increase of wages, claiming this to be necessary because of the high price of foods, especially meats. The Grand Jury which was in session has taken up the matter of the riots.

An intensely hot wave swept over the West, beginning about the 20th of April. For a time it was feared that the hot south wind would do serious damage to the crops, especially in Kansas. On the 22d of April there was an equally remarkable change to cold weather. This resulted in two and a half feet of snow in the eastern states. The snow storm covered Nebraska and in North Dakota snow plows were necessary to keep railroad traffic open. The hot wave swept eastward, with very high temperature even on the Atlantic coast. The 23d of April is said to have been the hottest day on record at that time in the year.

On the 20th of April, Mayor Ryan, of Elizabeth, N. J., granted “to amateur ball-players” the privilege of playing ball on Sunday. The Mayor declared “that he saw no harm in the sport provided there was no disorderly conduct and no selling of intoxicating beverages on the grounds.” Three thousand persons witnessed the game on that Sunday; and for Sunday, April 27, it was announced that the Bucknell College Team would play the Star Athletic Club of Elizabeth. This is an official recognition of games on Sunday, which has been sought for some time.

THE PREX PARTY ABROAD.

INDEX SENDOR.

VIII. Glimpses of Italy.

The voyage from Alexandria to Naples was pleasant and restful. As the “Celtic” drew near the shores of Sicily, every one was on the alert to catch the first glimpse of land. The strong head-wind of the day had so retarded our progress that the evening shades began to gather before the peak of old Etna was passed. On the 5th, the famous Etna volcano, rearing its head 11,000 feet into the clouds, had scarcely begun to wag when every eye began to peer into the beautiful moonlight of our Mediterranean sky, to catch the earliest possible sight of the world-famed rocks of the Chalcidice and the Charybdis. The great ship zigzagged her way between these rocks with such ease and gracefulness as to make us feel that this pass was not so critical after all, as the ancient mariners seemed to think.

The next morning we anchored in the restful and picturesque bay of Naples. Three days were spent in this beautiful city, sleeping as it does in the midst of such a paradise as is seldom found on earth. The clean, beautiful streets in the new city, and the fine bazaars filled with every product of art; and all thronged with clean, bright, beautiful and happy faces, are the place a magic charm such as no one could resist. We fell in love with Naples on the spot. The sweet graces and kindly manners of her people, the melodious voiced Italian dialect, the happy faces and signs of luxury, captured our hearts; and we had to wait patiently for the places a magic charm such as no one could resist. We fell in love with Naples on the spot. The sweet graces and kindly manners of her people, the melodious voiced Italian dialect, the happy faces and signs of luxury, captured our hearts; and we had to wait patiently for the place a, magic charm such as no one could resist. We fell in love with Naples on the spot. The sweet graces and kindly manners of her people, the melodious voiced Italian dialect, the happy faces and signs of luxury, captured our hearts; and we had to wait patiently for the place a magic charm such as no one could resist.
the stoldest of men. To bear the most incredible yarn spun off by the yard, by guides, and Priests and Monks; about saints of old whose tombs were shown in the crypt of St. Peter, St. Paul, and St. John, was enough to disgust anyone with the whole miserable monkish business.

It was amusing to see what an awful bump St. Peter must have had, when he left the print of his face in that solid rock in the Marten prison; and one has to twice realize how heavy he must have been to make such deep and plain tracks in solid granite, as those whose names are written on it.

What a tassel those old fellows must have had before they got hold of the body of Paul to bury under St. Peter's church, and his head to bury outside the city walls under St. Paul's church! Those are but inklings of the unbelievable nonsense, told in the most solemn manner, by the guides of Rome. In the ancient Pantheon, which is best preserved of all the old ruins, we found the tombs of renowned artists and great kings. As we drew near to the sarcophagus of King Humbert, who was assassinated two years ago, and whom, while addressing himself to his people, we were startled to hear the guide say: "Umberto, King of Italy, assassinated by an Anarchist from Paterson, in the United States of America." Then we remembered how Clark was compelled to parley till 2 o'clock in the morning at Constantinople before he could obtain the Sultan's consent for us to land, so fearful was he that some Anarchist might be among the Celtic's people, who would blow up his palace; and we confess to a tinge of shame that our own fair America is coming to be regarded as a hot bed of Anarchists.

But we must bid farewell to Rome, with all its ancient relics, and its modern beauties. Several kinds of ruins here attract the attention of the traveler; but none seem more folly. Why can't they let the ashes of some Antichrist be among the Celtic's people, who would blow up his palace; and we confess to a tinge of shame that our own fair America is coming to be regarded as a hot bed of Anarchists.

After two or three days in Florence, the homes of artists, who were the originators of the Renaissance, and who adorned her magnificent galleries, and which is the market place of the world for master pieces in marble and alabaster, we find ourselves amid the strange sights of Venice. It was evening when we first beheld the magic wonders of this city and the sea. Under the electric lights, it seems like a fairy land, with all the defects and marks of decay so softened as to make the picture perfect. Gondolas gliding noiselessly by the streets of glass, every light is reflected in the water, thus doubling the magic wonders of the sea, mingled with murmurings of distant music, and the chatting of throngs of people, all add such charm to the scenes as to hold one enraptured. A great city without a wheel or a horse to clatter on any street? A city full of people, and not a street car or a cab! No! only rows of street cars are to be seen where the people "play" at living. It would be nice if the moonlight or electric light could last always; for daylight spoilt it. The blackened signs of decay become painfully visible in sunlight. But then, Venice is not so very different from other folks in this respect, and we can forgive her, if she too loses some of her glory under a strong, clear light.

The real thing of interest at Milan is the marvelous cathedral. Every school boy has its picture in his geography. The view from its tower was grand beyond all description. The beautiful valley of Lombardy, the fine city itself, with its bunch of pears in its midst; and the towering snow-capped Alps in the distance made a most inspiriting scene. But the scene in the basement of this cathedral was not so inspiring. The priest led us into a subterranean chapel, dedicated to St. Charles Borromeo, whose remains were there deposited. The walls and ceilings were covered with gold and silver. The greatest casket case was made of precious metal; and a few turns by the showman slid the front side away, revealing a casket of pure rock crystal and gold. By manipulating an electric "bull's eye," he enabled the company to look to the black, skinny, grinning mummy face of this old saint, with thousands upon thousands of dollars' worth of jewels, diamonds and precious stones piled upon his moldering form and hung about the casket. The stories of the treasure in this cave were as lurid as those yarns spun out by the guides at Rome, about some other "saints"; and there was one observer at least thoroughly disgusted. This is a fair sample of the way some poor, deluded soul attempts to please God. Instead of using their money to endow a good school or hospital to bless mankind, they pile $4,000,000 worth of jewels upon the rotting ashes of some poor, misguided dead man's corpse, which took a short cut to glory by suicide—starvation route by fanatical fasting—and then they turn the whole power of the people into worshiping by holy water, and mumbling prayers, before this shrine while life lasts. It is too bad. We wish we had not seen such folly. Why can't they let the ashes of St. Charles rest in peace, instead of opening his grave to the eyes of curiosity-seekers every hour—for back she blows!

We are ready to leave Milan by noon, and as our train flies along the beautiful plain of Lombardy, with the snow-field of the Alps cutting the sky away to the northward, and we draw near to the borders of Switzerland, we law down our pen, for the glimpses of Italy are at an end.

Beautiful, sunny, vine-clad, garden-terraced Italy! May the good work of Victor Emanuel and Humbert go on, until Italy becomes as free from superstition and ignorance as is our own native land.

Near St. Gottard Tunnel, April 8, 1902.

The Phenomenon of Sam Jones.

Calvin Hill Wilson.

It is the beginning of the twentieth century, and America is a civilized country. Though there are statements which are not prepared to question, there are certain signs of the times that may well cause one to rub his eyes and wonder whether he is awake or no. And among the portents that puzzle us is the present condition of oratory and the public taste to that art, and the striking phenomenon that the platform speaker who draws larger crowds than any other man in America, at least in many portions of it, is one who continually harps at his hearers' epistles that no one would dare utter in a drawing-room. This certainly is a singular fact. He has been engaged in serving up profusent insults of this nature to his audience more than twenty years, and his popularity is unabated. Jones was mobbed in the streets of Zanesville, Ohio, in August, 1901, for language much less objectionable than that of Jones, yet Jones could speak in the same town without a riot. And it is to follow his style of attack upon the people and customs of "dudes" came to a sudden end of his tarrying in the town where he delivered his fusillades; yet Jones escapes. This is a still more singular fact. Jones grows in his popularity, and worse and worse, coarser and coarser, from year to year, yet his vogue increases. He speaks not only to "lew'd fellows of the baser sort," but in nearly all the communities which he visits he has in his audiences a large number of those commonly considered to be of the better classes. This is an inexplicable fact.

When we consider that orators generally have aimed at elevation and refinement of language, when we remember that the platform has held Beecher, Phillips, King, Emer-aldine; that American audiences have been trained to hear such men, and that multitudes of persons have aimed at elevation and refinement of language much less than the best of the day, it is not to be wondered at that the community of the best lecturers of the day, best from the accepted point of view of matter, style, and delivery, it very difficult to draw audiences of respectable size; yet the announcement that Jones will speak in any place, however remote and inaccessible, guarantees him a crowd. At the beginning of his notoriety the press quoted and commented upon his oratory, his application of "hog," "dog," and singular term, his average audience, and curiosity concerning him was aroused; but now he goes his way with little press comment, and the public, apart from his hearers, is scarcely aware that his epistles have grown more and more vulgar, until "hog" has become one of his milder terms.

Those who have not heard him may not be aware of the brutal coarseness of the address of the man who to-day draws larger crowds to hear him than any man on the platform. We may well inquire, What has happened to the American people? Have all other orators misunderstood them? Is Jones right when he says: "I am getting down to where you live; I am shooting in the hole where you are?" On the face of it, would it not be thought incredible that thousands of men and women all over America would sit still and allow a speaker to call them "lousy devils," "skunks," "dogs," "hogs," and to compare himself to an opossum and the audience to a skunk with which he must not quarrel, or he will not be fit to go to his family, and he will not be fit to talk at nearly all the "Chautauquans," which are supposed to be planned for the elevation of the communities in which they exist. The allusions, sprinkled through his addresses, to sexual matters, to coarse and vulgar subjects, are beyond all. Is it to this "complexion" our orators "must come at last" to find audiences?

(Concluded in next issue.)

There is no sense in always telegraphing for heaven to send a cargo of blessing, unless we are at the wharf to unload the vessel when it comes. - F. C. Meyer.

We cannot vote right into wrong or wrong into right. - J. A. Proudfit.
Missions.

By O. U. Whitfield, Sec. Secretary, Wysterly, R. I.

F. FROMEL TEHUSEN, SR.

Dear Brother:—During the last quarter my labors had the ordinary course, except the extraordinary service—a memorial service—because of the death of our dear and deep lamented Peter.

Till the end of March we followed, or kept on, our church meetings for Studying Prophecies on Sixth-day evening. This service is now postponed until Sabbath shall begin again at 6 o'clock. Prayer-meetings we have had very rarely every Sabbath morning, at 9 o'clock. Public service, preaching, at 10 o'clock, and Sabbath-school at 3 o'clock, with one single exception, because we could not find any other occasion to read together the diary of Bro. Jacob Lucker's travels to Africa, that his father had the kindness to send us. The meetings all were faithfully sustained by all the members, if not hindered by illness or any other reason. Strangers we did not see, except two friends, who come always. We rejoice in the blessings the Lord grants us in this way. Our monthly paper does its ordinary work; 2,000 copies are given out (minus 27) in all directions in this country, to your States, to the prisoners of war at St. Helen, Portugal, etc., (Boers), and to Dutch people in South America, too.

A lively correspondence with some persons concerning Bible literature and the Sabbath has enjoyed a part of my time, and, of course, the people get also some tracts and pamphlets touching these questions.

Sunday last we rejoiced in the acceptance of a brother by baptism. He is a carpenter, 36 years of age, living at Hague—a most respectable Christian for many years past.

I gave a lecture at Alkmaar, subject: “True Christian Liberty and Obedience to the Love of God Are One.” I was asked by some people there to show our reasons for Sabbath-keeping, because in the pulpits there Sabbathism was attacked with force.

At Twolfe I was invited to assist on the anniversary of a Temperance Society, which I did. I didn’t stay at Amsterdam, but also at Brock, in Waterland, and at Scharwoude and at Hellevoetsluis.

Later I visited, for Gospel’s sake, Utrecht, Gravenhage, Wesp and Groningen. When the season will permit traveling from the isle of Terschelling, a brother and a sister wish to come here in order to be baptized. Till now she could not, because of their child, which they cannot leave at home. This is all I can tell you about my labors.

Dear Brother, we thank you and all the dear friends for your love and sympathy. Yes, our hearts were pierced by the news of old. The day before the sad news came we got a postal card telling he was very well. We were so rich and so glad that he could be conscious of his Saviour’s love and care.

Four weeks went on in great anxiety for the health of this very severe illness. Then came repeatedly good news of recovery; and lo! so unawares the blow fell. His mother’s sorrow and grief found room in a very heavy outburst, so heavy that I cannot describe it. But the sure knowledge of Peter’s entrance into the rest of God’s people did much more than any other reason of consolation could to comfort us. We all are deeply afflicted, but the Lord sustains us.

Sabbath evening, March 21, we had a memorial service in our chapel, that was well filled up with many of our acquaintances. The service was, indeed, an impressive one; and we hope the Lord will be the means of a blessing of the spiritual life of others.

Perhaps I can find opportunity to write something more to you after some days. But now I feel not able to say more. Thank you all for your love and your prayers. Keep praying for us, and may God bless you all.

HAARLEM, April 4, 1902.

LETTER FROM J. W. CROFOFT.

W. W. GAY, Shanghai, China, March 21, 1902.

Rev. O. U. Whitfield, Secretary, Wysterly, R. I.

Dear Friend:—The weather is usually considered a good subject with which to begin a conversation, and it may do for the beginning of a letter, since our weather has been quite remarkable this winter. We have had no rain of any account since last September, and our cisterns have long been dry, that for some months now we have been having city water drawn in hand carts for drinking and for washing purposes. The long drought has had, and is having, more serious results for other people than for us however. Some people are even prophesying a famine from a failure of the crop next fall, but it is too early to know about that yet. Any much sickness is caused by the fact that the water used by the Chinese is so much worse than usual, though one to see the filthy thrown into it at all times would not think that possible. Scarlet fever, measles, mumps and diphtheria are all more or less on the increase, and small-pox, which is always about in the winter. Plague, too, has come in a ship to Woosung, but it did not reach Shanghai, though Hongkong has it every year, and Canton is having choler so early.

On account of the prevailing ill health the schools for foreign children have been closed, or at least the Shanghai Public School and a large private school kept by an American lady: I do not know about the French and German schools. We, in the Mission, however, have been thankful that we have kept all kept reasonably well, except that I was incapacitated for nearly three weeks with the mumps, which fortunately came to me during the Chinese New Year vacation, though nine of our school-boys had the disease the previous time. During the vacation Dr. Palmberg was very busy getting ready to go to Liu-oo, and Mrs. Davis was very busy indeed helping her, so that, though the schools were closed about three weeks in February, Mrs. Davis had no chance to get the rest which she needed. The doctor came to Shanghai on her bicycle last Friday, returning Sunday, and gave an enthusiastic report of affairs at Liu-oo, but she will doubtless write to you of them.

The removal of the medical work gives more room for the school than it needs, but I think the school will have a very busy new year. We, in the Mission, do not but rather wait till I have a better knowledge of Chinese as it is used in text books, as you know is quite another thing from the spoken language. After I become more familiar with the books, the dispensary building can be filled with boys, I suppose, unless by that time we need it for a dwelling, as we see little prospect of one being built at present.

There continues to be an increasing demand for Western education, but it seems to be becoming more and more a demand for Western education with Christianity left out. The Governor of this Province has established a Christian school at Soochow, the provincial capital, where the pupils and which are called on entrance to sign an agreement to the effect that they will not become Christians while students there. You doubtless know of the recent dismissal of the whole of the foreign teachers of the Catholic University at Peking, by the new Chancellor, Chang Pei Hsi. Dr. W. A. P. Martin, the ex-President, was here last week on his way to America. As the University is in a way the head of the Chinese educational system, the Chancellor stands somewhat in the position of a National Commissioner of Education, and what he does will be likely to have much influence. In a long memorial recently presented to the throne (the same Empress Dowager) on the subject of the re-organization of the University, he intimates that the greatest obstacles of the past has been the employment of ‘priests,” i.e., missionaries, as instructors, giving as reasons that they have been absent some time from their native countries and are not up to the times, etc. He also says, in our schools, it has been Western political science, and other sciences, it is necessary to prepare for the translation of such lessons books for the class-room. But in this matter there is something like accord with Chinese customs while questions of religious involvement. It is necessary to expunge and revise, finding a happy medium between what is added to and what is taken away, and thus attain the highest good.” That seems to express the official attitude—“expunge and revise,” where “questions of religion are involved.”

All mission schools are full, however, as is the whole of the country, and the name of the foreigner is great in the land, as an experience I had recently. My then teacher, Mr. Yang (Willow) asked me for my foreign visiting card, saying that his brother had had some clothing and money stolen in a neighboring district, and the magistrate was to write to him, and send him the letter in my care, so he wanted the card. I thought the request a queer one, but as I did not see what harm could come of it I let him have the card. A few days later two men came from the magistrate of that district with a letter addressed to Mr. Yang, with my name, and enclosing my card, to be learned the handwriting. This I did not discover the significance of the fact that my name was on the left hand side of the paper instead of the right, and I could make nothing whatever of it, but with the help of another teacher I found it was a copy of a letter that had been received by the magistrate, and encasing by my name, and stating that Mr. Yang was a member of our church, and I would like to have his case put through. The men also said the case had been settled, and they wished to know if I was satisfied. Mr. Yang had forged my name and had written the letter to be learned the authenticity of the letter. I wrote a letter to the magistrate saying, simply, that Mr. Yang’s affairs do not concern me, and that I did not write any former letter, and gave it to two men who came from that district with the letter from me. The next week, when Mr. Yang came, I dismissed him, and...
two days later Mrs. Yang came here, saying that the officials had been to their home seeking her husband, alleging that they had had a letter from me accusing him, and asking for his punishment. She also said that as they could not find him they were about to punish her and wouldn’t have pity on the woman and children and write a letter to the magistrate saying that I didn’t want Mr. Yang punished, or at least saying that he did not steal my card. I, however, had had sufficient experience, and refused her, though she went and begged me for nearly two hours, telling me that both she and her husband had been members of church since their childhood, and reminded me of the Saviour’s teaching that we should forgive our brethren seventy times seven. I have since heard that the case has been entirely settled, but don’t know how.

When questioned afterward, Mr. Yang said that the man whose clothes were stolen was his “adopted” brother. He also made some quite imaginative statements about the letter to the magistrate being a forged paper since that Mr. Yang once before gained a case as a lawyer by using another foreigner’s card, and of course, gained “face” at the same time, but now his “face” is lost completely.

I fear that this letter is all on the dark side of this people; but this will help you to see how some of the stories of missionaries interfering with lawsuits have their origin. One missionary at least is wiser than he was.

During the past two weeks, since hearing the news from Alfred, the prayers of the church, both natives and foreigners, have been made for our friends, the ones who have lost, but we are glad, too, for him who has gained.

Sincerely yours,

J. W. Chrofoot.

FROM G. H. F RANDOLPH.

It appears that I have given no general report of work done since about the time our South-Western Association met, on the last of October. When the special evangelistic work which immediately followed the Asso­ciational gathering came to a close, it seemed best to take a little rest and change for a while. As change often amounts to rest, and seemed to reason in the chance of cessation from work, the rest was sought in a partial change from preaching to teaching. We had a very pleasant, and in some ways at least, profitable school. When Miss Fisher closed her school-work at Little Prairie and returned to Fouke, the school was given to her to finish out. Then rest was sought, mostly in out-door exercises, such as can be found on a little farm, and in gardening. The work of the school-room did not prove specially beneficial to my throat trouble; but in avoiding the winter-exposure, and in change, it was favorable. In my open-air exercises, however, I got a great deal of new strength and help. It seems that with a little favor shown my throat in speaking, there is fair prospect of another unbroken season. The currents of the wind are so, at least, for the harvest is greatest and laborers are few. _The demands are imperative._

However, during these three or four months referred to above, the regular work was not entirely neglected. There were a number of appointments for preaching, including three sermons at each appointment, were kept up here at Fouke and at Texarkan. The congregations have usually been good-sized and attentive, showing a good degree of interest. The smallest attendance is where circum­stances make it necessary to depend exclu­sively on our own people for a congregation. This simply states a fact which, under most favorable circumstances, must exist, owing to our small numbers in any one locality. Our people, on this field, as a rule, are very appreciative of all you are attempting to do for them.

Last month I visited the Little Prairie church again. They had been without any preaching since I left them last November. However, they kept up a Sabbath-school all this while, and seem determined to hold on to what they have received and to seek even better things in the Lord. After giving them three sermons and visiting most of the fam­ilies in the neighborhood, the homeward journey was begun. On the way out to the railroad a meeting was held on Monday night at Deleo. The weather was unfavorable, but there were a nice crowd. A little company gathered and gave the very kindest attention one could ask. It was another precious link that binds us to the friends at this point. You will remember this place Bro. Hurley and Miss Fisher visited in the last autumn. It was a great disappointment not to be able to visit Gentry at the dedication of their new church house, as I had planned. But good reports come in from different sources, and I rejoice with them in their prosper­ity, and in the prospects that lie before them as a church.

On Wednesday of this week I expect to start for Wynne and Crowley’s Ridge. Will spend a Sabbath at each place, and return home then for the near-by appointments. Will try to reach Little Prairie again next month, and, perhaps, some points in Texas.

We had an unusually severe winter for this section of country. However, the spring opened up extraordinarily early; and if I were to speak from a lileode Island standpoint, perhaps “our winter is over.” We are eating radishes, lettuce and other vegetables planted and grown in open gardens. Corn is most all planted and growing nicely. Some stands more than six inches high, having been “worked out” once or twice. All “gar­den truck,” including the most tender varieties of plants, is now appearing above ground without a blush. Peaches and pears hang on the trees as large as the end of your finger. Strawberries and figs, more than half-ripe, grace our patch to-day. Even cotton is being rapidly gotten in now. We are having fine weather and everything looks prosperous.

FOUK, Ark., April 14, 1902.

MISSIONARY BOARD MEETING.

The Board of Managers of the Seventh-day Baptist Missionary Society held a regular meeting in Westerly, R. I., Wednesday, April 16, 1902, at 9:30 o’clock A. M., President J. C. Bakker in the chair.


Visitor, Harvey C. Bardick.

Prayer was offered by Geo. B. Carpenter.

Minutes of last meeting were read and ap­proved.

The reports of Treasurer, Corresponding Secretary and the Evangelistic Committee were read and ordered recorded. The usual orders for work during the past quarter were given.

Correspondence was read from D. H. Davis and Dr. Palmborg, Shangha, China; E. J. Anmooko, Ayan Maim, Africa; W. C. Daland, L. A. Platts, Geo. Eeley and others.

The following resolution relating to the death of Bro. Peter Velthuysen, which occurred Feb. 2d, West Africa, Feb. 20, 1902, was adopted by a rising vote.

WHEREAS, The hand of God has touched me by taking to himself Brother Peter Velthuysen, at what seems to be the beginning of his life-work, thus bringing disappointment and sorrow to us as a Board, and to our denom­ination at large; therefore,

Resolved, That we accept this act of God as dictated by a wisdom greater than our own, and pray that he will bless this short life, so freely given to his service, by causing it to be fruitful in advancing his cause on the dark side of the world, and by inspiring us each to set out as conscientiously and faithfully as has our noble brother.

Resolved, That we proffer Christian sympathy and re­spect to the parents and all those who were dear and dearest to our young missionary brother, in this great sorrow which has come to them, praying that their hearts may be made to bear, and that God will not leave them comfortless, but in his own way will sustain and keep them, until the hour of a glad reunion with him who has gone before them.

It was voted that an appropriation be made to Bro. Joseph Annmooko of $160 for the year 1902, for salary as pastor at Ayan Maim, West Africa.

It was voted that a committee consisting of S. H. Davis, O. D. Sherman and Ira B. Craundal be appointed to consider what is best to be done concerning the Ayan Maim field, the committee to report at the July meeting.

In response to a letter from L. A. Platts, Cor­responding Secretary, and for the Executive Committee of the General Conference, regard­ing the matter of sending a missionary to Denmark and Germany, and suggesting that the Board send Bro. Bakker, the Treasurer of the General Conference being good for the expense, it was voted that the Corresponding Secretary be authorized to arrange for Bro. Bakker to go to Denmark and Germany in accordance with the vote of the General Conference in session of 1901, and the expense thereof to be met by the General Conference, in accordance with the said vote.

Bro. Seeley reports that there are several brethren in Nova Scotia, Sabbath-keepers, who have invited him to visit them and to organize a church.

Much correspondence was presented relating to the California field, and in response to request it was voted that we appropriate an amount sufficient to pay one-half the traveling expense of Rev. J. T. Davis to the Califor­nia.

The following appropriations for 1902 were made:

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<th>Location</th>
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<tr>
<td>Sacramento</td>
<td>$100.00</td>
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<td>Second Verona, N. Y.</td>
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<td>Wm. L. Clarke, O. U. Whitford and Geo. H. Utter</td>
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C. H. Stanton presented the report of Wm. 1
Mrs. Woman's Work.

Mrs. Henry M. Maxson, Editor, Plainfield, N. J.

LIFE'S SORROW.

There was ever a heart that knew no care, But was always bright and glad and free, And sorrow, to make the light dim and stoop? That never, never, ne'er, never knew? Or suffered for love's sake? That never, never, ne'er, ne'er knew? Ah, no! all hearts must ache.

Were there ever eyes that were always bright, Through the visions of long years? That ever, ever, never, never dim with tears In which never, never, ne'er, ne'er crept? That never, never, ne'er, ne'er knew? Ah, no! all hearts have wept.

Were there ever lips that could smile always, And were never drab and blank? Whose laughter brightened worn days, Turned darkness into light? That never, never, ne'er, ne'er knew? Ah, no! all hearts have wept.

Oh, tender heart, had you never known pain, Sweet lips had you smiled always. Dear eyes had tears ever flowed like rain, In April's morning rose. You would not be so sweet, so dear, So tender and so true. Our achings who could not cheer, Had you not suffered too.

-Selected.

ONE of the important features of our church and missionary work is the raising of money to sustain the several interests. Some of our Ladies' Societies pledge themselves at the beginning of the year to give a certain amount to the Tract Board, the Missionary Board, the Home Field, the Foreign Field, and allow a margin for the calls that come in unexpected. We have found that contributions may be small, but it is wise to lay our plans before hand and then strive to live up to them. It is often the case, however, that when the time comes to meet our indebtedness we have no money in the treasury, and our Treasurer as well as the treasurer of the Woman's Board, is many a time rendered very anxious because the money comes in so slowly, or not at all.

How do you raise money in your Society? By nite-boxes? By societies? By entertainments? Probably most Societies have some form of entertainment by which to raise funds to meet these demands.

A few days ago a woman who has spent much time and strength in getting up church entertainments said to your Editor, and you know she is ever ready to receive suggestions: "I think it would be a good plan to have a benefit, from time to time, for suggestions for socieites, either an account of one that has been held in our church or something that we have heard about." Now this seems a practical and helpful suggestion; but, in order to make a success of it, we must try this plan and see if we cannot get some good suggestions out of it. Please send me at once an account of your last, or the one that seemed to you the most successful. Did you hold it in the church or in a private home? What was your entertainment? What did you have to do? Tell us all about it, and let one some else profit by your experience. This is one way in which you can help each other in a practical way.

Don't wait until next week or next month to write, or until some one else has written, but take hold of this as soon as you hear from you. If you wait for a more convenient season, the request will have been forgotten, and you will have missed an opportunity for service.

LETTER FROM MRS. DAVIS.

WEST GATE, Shanghai, China, March 4, 1902.

My Dear Sister:—Since Doctor Palmborg was with you in Nortonville, she has passed through varied experiences about which you will doubtless hear from her through the Recorder. I was not present when the account she gave us of her visit to my dear friend Mrs. Fryer, at whose pleasant home she stopped for a few days while in California. On her journey from San Francisco she had the company of three Advent missionaries on their way to Hongkong, China. You may know we are very anxious to have Dr. Palmborg back. Mr. Crofoot, Alfred and I went down to Woo-sing, where the steamer stops, to meet her. The first few days we could hardly give her any rest for the questions about the dear home people. Fortunately our schools were just closing for the China New Year vacation.

We soon learned that the Doctor had her mind made up to go to Liu-oo. At first and all along I had hoped she might think it wiser to remain here until after Miss Burdick’s return to the field, but I saw she would not feel at home away from California, and wise for her to go. As other missionaries are all returning to the interior, some of them two months away from the coast, no one could say it was unsafe to go two days away. The following week after her arrival, Mr. Davis went to Liu-oo with her, and rented a Chinese house. Here she has been able to rent the quarters, a dispensary and an English school.

After their return we helped her pack all the dispensary goods, as well as her own goods. This was a great task. They called two large cargo boats for the furniture, and a house boat for herself and those who accompanied her. In the meantime it was thought best to have a marriage consummated between one of the school-boys, who finished his time in school this year, and one of the school-girls to whom he was betrothed, so this marriage took most of one day. We prepared a simple and agreeable wedding, with as little expense as possible. The Chinese usually go to extremes in the matter of wedding expense, and often encumber themselves with a debt they are obliged to carry for years. This new bride and groom went with the Doctor to assist her in the dispensary work, or whatever she has for them to do. Then another of the older boys, whom I taught in the day-school in the native city, has gone to teach the school at Liu-oo, and I employ a younger one in the city school. Then Mrs. Lung, a dear Chinese woman, has also gone with her. These will all live in the house, and less than a mile from Liu-oo village lives Vong Ng (Doi Tshe) (older sister) as we now call her, or perhaps the Doctor will call her Mrs. Ng in writing about her. She was the sister of Li Erlov. Her son’s family live with her, only one of whom Christian work, but has her grand-daughter, who was for several years with Mrs. Ng when she was matron here in our hospital in Shanghai. This granddaughter is betrothed to Yan-Tong, the young man who has gone to teach the school. So you will see if we have someone of whom we may be proud, among our best Chinese Christians with her. I should have gone with her and-
CHRISTIANITY IN CHINA.

The spirit of optimism with which veteran workers in China face the future is very striking.

William Ashmore, the well-known Baptist agent in Peking, asking the question, "What is left after the cyclone?" points out that though nearly two hundred missionaries were killed, and converts to the number of 30,000 slaughtered, and a territory of over 400,000 miles—with a population of 150,000,000 people—is stirred to its depths, yet with a rapidity almost equal to that of the destruction, things are getting back to their normal position—and more. Old and new missionaries are coming back, and provincial governors are sending special invitations for their return. Indemnities due the nations are being paid in advance of those due nations. Educational institutions, on a larger scale than formerly, are going up with aid from the wealthy Chinese. Missionaries are being treated with "distinguished consideration," and are being given the "benefits of reform." Christian literature is being sought for as never before, and the native church tested and tried by its period of martyrdom is showing renewed zeal. It has been said, on how good authority we do not say, that the only verse of poetry quoted by George Washington in all his many writings, was the couplet:

"From seeming evil
Still edifice good."

Seldom has there been a more instructive illustration of the fact that out of evil comes good than the situation in China as it exists to-day. If Mr. Ashmore is not too sanguine an observer.—Boston Transcript.

On, helpless body of Hickory tree,
What do I burn in burning thee?
Summers of sun, winters of snow,
Springs full of showers.
All past years' joys of garnished fruits;
All linger's griefs, and all their thoughts;
Secrets of fields of upper air;
Secrets which stars and planets share;
Light of such smiles as broad skies fling;
Sound of such tunes as wild birds sing;
Voices that told where gay birds dwelt;
Voices that told where lovers knelt;
Oh, strong, white body of Hickory tree,
How dare I burn all these, in thee?—R. H.

TATTOI.

Refections and a Word of Exogy by a Camrade.

Commander and Comrades.—The announcement of the sudden and unexpected death of Comrade Lewis reminds us that he, as veteran, are on the down grade. We have had our day! Within a few short, hurried years, the last one of the Union Guard will have worn its last rank. And the little eddy that we now make in the great ocean of life about us will fade into smoothness and silence in the briefest time after we have passed on! We sometimes sigh when we recall what we did and dared for the country in the years that are gone, and how soon the nation and all who know us will forget that we ever lived. But we should remember that it is the beneficent order of Nature, a sequence of unerring law, the law of the In- evitable. If the living should treasure all their losses and sorrows and mournings, they would soon be so weighted down that they would fail to do the work they are here to do. The load would become unbearable. It would crush us all to earth. It is a wise provision of the law of creation that we can forget.

We all had our times of stress and struggle, of weary nights and dreadful days; but I do not believe we remember our various sufferings and heart-sickening experiences half so vividly, bitterly as they sometimes were, as we recall the livelier incidents, the rejoicings over victories won, of escapes artfully planned and successfully accomplished, of happy reunions and amusing incidents that occurred to each one of us. When we meet a comrade, with whom we marched, shoulder to shoulder, forty years ago, the chances are a hundred to one that we scarcely mention the harrowing scenes at "the bloody angle," and go back to the days of the firing line and the hospitals, or the more certain horrors of the prison pens! Instead of reminding each other of miseries the depth of which will never be known, except to God and their helpless victims, we tell of thrilling adventures that were happily bloodless, but full of thrills, of the strange, the unusual and tricks of all kinds, played upon the enemies' pickets, on shiftless or stirring combi- nades, or on each other.*

Comrade Lewis is gone!

As a soldier he has been summoned by final and a last trumpet. We trust that it was but to be greeted by the grander music of an exultant revelle in another and happier sphere!

As we loved him living we revere his memory.

He leaves us, as an imperishable inheritance, the lesson of his life. Let us treasure that lesson, and make it an ever-present talisman to prompt us to nobler deeds and a better life!*

Unlike the comrade who has so lately left us, none of us has yet passed through theathomable mystery of life and death and eternity. We cannot say whether when final taps are sounded it will be the signal of a detail to other duties on another camp-ground, or merely notice to the world that we have been remanded into the silence and oblivion whence we came. Let us, therefore, live while we live, or in the words of the immortal Bryant:

"So live that when thy summons come to join
The innumerable caravan that moves
To the depot of death, thou shalt there take
His chamber in the silent halls of death,
Go not, like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed
By unavailing trust, thy god and helper,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

S. W. N.

PRAYER.

More things are wrought by prayer
Than this world dreams of.

Wherefore let thy voice
On high mountains chant for me night and day.

For what are men better than sheep or goats, or oxen blind and lost? If, knowing God, they lift not hands of prayer for themselves and those they love, they have no Friend! For so the whole round world is in every way

Bound by gold chains about the feet of God.—Tennyson.

RELIGION is using everything for God.—Henry Ward Beecher.
Young People's Work.

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

Denominational Teaching in the Sabbath-School.

Dear Mr. L. C.,

I have been in the city all week and have just received your letter. I am sorry to hear that you are not yet entirely recovered. I hope you will be able to visit our Sunday School soon. I have been thinking about the quarterly lesson and I think it is time that we had one of the lessons that you have suggested.

The quarterly lesson is a good thing, but I think it is a pity that we have not had one before. I think that it is a great challenge to the young people to think of the lessons that they have been learning and to apply them to their own lives. I think that it is a great opportunity to show the young people what they have learned and how they can use it.

I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it. I think that it is a great opportunity to show the young people what they have learned and how they can use it.
and energy in pursuit of something which makes him ridiculous, and at the same
time tends to tear down his constitution and
shorten his life.

With regard to the tobacco habit, it is per-\nhaps agreeable to see him smoke a
cigar, so do not be a model for voracious
in the air; but smell his breath and be
undeceived. A company of men, all smoking
and visiting or playing cards, may look very
cozy and has been celebrated in song and
story, but to the person who never smokes the
atmosphere is simply suffocating and the
chances are that the conversation is tainted
as the air. A man with his mouth full of
tobacco is repulsive to all but himself, and
could he see himself as others see him he
would disown himself. A mirror that shows
him up to perfection is a cuspidor that has
been in use for a few hours by men who use
the filthy weed. Then stop and think of his
pure sweetheart or angelic daughter kissing
his mouth—a small edition of the cuspidor.

In conclusion, I will draw a picture. Here is
a man of about sixty or seventy, whose figure
and grey hair and beard should belong only to one of natures
noblemen, instead, with bleared eyes and
and tobacco-stained face he staggers up to the
hotel bar and says, "Gim me an unzizarding,"
He is model for young scholars,
struggling youths—when he is old and not
degrade himself like this—he should reform be-\nfore the chains of habit are too strong to be

Children’s Page.

A LITTLE HERO.      R. H. WALKER.

While but young-married people my father
and mother decided to go to the Far West
to make for themselves a home. At this
time they had three small children, the eldest a bad
of seven. This boy, Horace, was a bright,

There were enemies to be dreaded in the
lonely place where the father reared the family

Many a time the barking of wolves was
heard. and many a time some great grayly
grizzled old hunter, killed
and, when nothing else could
be obtained, made sad havoc with fowls.

Five years went by; the boy, Horace, had
grown stout and strong, and was an especial
comfort to his mother at such times as the
father’s absence. They were far from any
great settlement, and sometimes the husband
and father was obliged to travel many miles
in order to obtain useful supplies.

And now tracks of a great grizzly were
making excitement in the region. This bear
had been seen as an unusual, incom-
onably large and ferocious. He did so much
mischief, that at length the men of the small
settlement determined to go out and kill, if
possible, the dreadful enemy. Our father
made one of the party, and before leaving
home gave Horace charge as to being the
family protector in his absence. The dear
boy, full of a feeling of responsibility, promis-
ted to do and be all that was required.

The men expected to be gone two or three
days, and thoroughly scour the country in
search for the depredator. And what made
excitement intense, the officials of the county
town had offered to give a hundred dollars as
a prize to the man who killed the fierce beast.

"I guess I will be good," cried Horace, "for
maybe papa will kill the bear and get that
money."

The cabin was built with a cellar under it,
and in the autumn the father had banked
around it earth and sod so as to more effect-

A day or two previous to the bear hunt
there had been so many tokens of a thaw,
that the father had to have patience in trying
to make two or more gutties to lead the
waters away from the house, for the little
embankment had received the snow and
rain
and, there were fears that it would lead down
into the cellar and fill it with water. Horace
had worked very hard till tired, and had then managed to drive the pick into the
broken bank, to leave the work for an
hour. The cold had returned so quickly that
the boy could not extricate his tool, and was
bidden by his father to leave it until another
partial thaw.

Just as evening was coming on, upon the
second day of the bear hunt, a strange series
of sounds disturbed the inmates of the cabin.

Grunts and growls, scratching of paws against
the logs and a heavy push against the door.

The boy, Horace, had come in from his
plan to take the knife and make a sign to the
boy's mother, to escape. But it was

Mamma now had got up some courage, but
the screaming baby was on her arm and she
was unable to act. "Horace, the gun your
father left at home he left ready for action;
you know very well ordinarily how to use it.
Could you use it now?" she demanded of the
poor, little, though brave, boy.

"I am—so—afraid, mamma, but I will
try," she said, with all appearance as if to her
mother, the poor boy added, "Oh, I haven’t
any strength to hold the gun."

I need not repeat the excitement of the little
fellows in extreme loneliness to all the

"He is not dead, mamma," he cried, "but
to barricade them? These had been placed
high for safety’s sake, but bears could climb.

"Oh Lord," cried our mother, "protect us!
protect us! seek thou not our helpless
condition? In thy mercy save us from this
dread intruder upon our peace."

Even as mother so earnestly prayed, ting-
ing of glass fell on the floor and the
great paw of the bear was thrust through the
broken window. The panes of glass of the
window were small, and the foe could not
be seen until he broke them all away, and
severely then; but to her, his glaring in open
at all too. The
deer beast so found a difficult task to
keep his footing upon the glassy bank, but
his plan seemed to be to break out the
window, and if he did succeed in doing so, what
would save us four from its cruel embraces? Mamma uttered a groan of deep distress, the
baby screamed with terror, and we little
that we might not see those
great, hungry eyes looking at us. As for
Horace, child as he was, he kept his arm
around his mother and tried to encourage her
with soothing words. "We might intimi-
date him with brands of fire," whispered
mother. "If I dared to stir," she added.
Horace was still a moment, and then softly
and firmly cried, "I’ll try it." Our
mother clutched him tightly, in terror for his life.

She would not allow so young a boy to try
such an experiment. Horace pleaded with her,
but she cried: "No, I cannot let you go near
that terrible creature, indeed I cannot!

While the little but dreadfully earnest
argument was in its height, there came from the
woods, growling, snortings, that we
ourselves knew that our hearts almost stood still.
The great
that disappeared from the window, and
after the rude and terrifying noises there

The grizzly was caught
saw, sure enough, that the grizzly was caught
in a snare, it was caught in,
and shrieks combined
that our hearts almost stood still. The great
bear had disappeared from the window, and
after the rude and terrifying noises there
came such struggling as fairly shook the
The cabin. It sounded as if he was in some way

her with words of encouragement, that
she should hold up her heart and
Screaming
the
cabin. She
cried, "Oh, Horace, the pick, the pick,
you left it under that window; can it be he
is caught upon it and held from
harm ing us?"

Horace crept along the floor until he could
look through a chink between the logs, and
looking, at us. As for

"Oh, mamma, mamma," he cried, "he is fast, he
is fast! But, he will get loose! What can we do?"

Mamma now had got up some courage, but
the screaming baby was on her arm and she
was unable to act. "Horace, the gun your
father left at home he left ready for action;
you know very well ordinarily how to use it.
Could you use it now?" she demanded of the
poor, little, though brave, boy.

"I am—so—afraid, mamma, but I will
try," she said, with all appearance as if to her
mother, the poor boy added, "Oh, I haven’t
any strength to hold the gun."

I need not repeat the excitement of the little
fellows in extreme loneliness to all the

"He is not dead, mamma," he cried, "but
bleeding from the pick wound, and so 'badly hurt that I can kill him with another shot;' and without waiting for an answer he again took up the gun, this time with more strength and precision. Not a second bullet finished the huge creature's life.

And now the younger children grew calmer and were soon asleep, and Horace and his mother concluded to take turns in keeping vigil through the night. About 3 o'clock in the morning the mother had dropped to sleep, Horace all at once heard voices near the cabin. Before he had time to wake his mother some one was at the door. The boy's heart gave a great bound of fright, and then to his relief his father's own voice sounded in his ears; he cried the house was not a lonely cabin. He didn't cry twice, I can assure you. As soon as boyish hands could unbar the door it was unbarred, and soon a brown curly head lay upon that father's bosom, and a little half-sobbing voice was telling all the story.

"Were we near here, and as yet had not success, and so I came in to see about my dear ones, and it is well I did," cried the father.

"You poor child! but let us go and see what you have killed." In ten minutes the mother was awakened, and the three went out together.

There lay the grizzly stark and stiff. But when they had looked at the fallen victim for a few moments in silence, Horace exclaimed:

"Oh, papa, isn't he big?"

"Yes, Horace, I am sure that you have killed the bear we are in search of; he was said to be very large and very old, and had lost part of an ear. This is the bear! He slipped so much because his claws are worn out."

"Can it be possible?" cried the mother.

"Yes, yes, our boy is a hero," and Horace felt himself encircled by his father's strong arms. Daylight came, and very soon the band of men who had gone out to shoot the bear came to view his carcass and to congratulate the boy who was worn out and bewildered, till he was glad to get away and lie down upon his little couch to rest.

Congratulations were not all. The prize was paid, and the money laid away toward Horace's educational fund. After the boy had slept, and the fears were at rest, the father gathered the flock around him, and returned thanks to the Lord for his protecting care and for the guiding of the weapon aught that killed the dread foe.—Ex ch.

WORTH OF SOME LONDON PROPERTY.

Land at £3,619,600 an acre does not frequently come into the market, even in London, but a few years ago, when the freehold of 54 Cheapside was sold, the sum it realized was £13,000 per acre; that is to say, a piece of ground that could be covered by an ordinary penny postage stamp realized 6s. 11d. not at all a bad price for a pulvry fifth of a square inch of estate to attain. Judging from the ground rents secured on 10 acres seven years ago realized £42,500, that is to say, the rate of practically 55s a square foot, or £3,452,025 per acre, it may be seen how many other saleable spots in the city worth their area in beaten gold, but it is wonderful how prices fall away when the site has not got a frontage on a main road.

About 5.30 the regular business meeting adjourned until 7.30. This interim was spent as a social and fellowship hour, including the reading by Mrs. W. M. Stillman of a selection from the work of Rev. W. M. Stillman, and a prayer by Mr. S. Wells, light supper, the reading of communications from non-resident and absent members, and concluded with a fifteen-minute devotional service, conducted by Mr. Shaw.

From 7.30 to 9.30, we listened to brief reports of the year's work, from the pastor, Church Clerk, Sabbath-school, Woman's S. S., and Christian Endeavor Societies, and Intermediate and Junior Endeavor Societies, also to verbal reports from those who represent our church on the official Boards of the following charity organizations in this city: Muhlenberg Hospital, Relief Association, Mechanics' Institute, Young Men's Christian Association, Boys' Club, Organized Aid Association, Audubon Society of New Jersey, Union County Committee of Christian Organizations, New Jersey, and Plainfield Public Library and Reading Room. From beginning to end the evening was well attended. A spirit of Christian goodfellowship pervaded every feature of the gathering, making the whole a profitable and enjoyable occasion.

Plainfield, N. J.—The dedication of Rev. George Blayney's new house with the Plainfield church began with April. On the first Sabbath morning, Doctor A. H. Lewis, who has been occupying the pulpit as temporary pastor, and Mr. Shaw conducted, in a simple and informal way, a beautiful service, that properly may be called an installation of the new pastor.

Giving as his text the last part of Luke 22: 27, "I am among you as he that serveth," Mr. Shaw spoke briefly of our Saviour's life of service; of the Christian's life as one of service; then of his desire, as pastor, to serve the church and the Master. He asked the cooperation of the people, that we may labor together on this field, in the Master's service.

Doctor Lewis then spoke, welcoming the new pastor to the church and to service in leading the Chrisite. He spoke for Mr. Shaw and his family a cordial welcome to our hearts and homes, and exalted the people to co-operate in service with our new pastor on his new field of labor.

The Annual Church Meeting was held Sunday, April 6. Beginning at 3 P.M., we enjoyed a half hour socially. The regular business meeting followed a fifteen-minute devotional service, conducted by Doctor Lewis. An excellent report was received from the Trustees, also from the church Treasurer, showing the condition of the property and finances of the church.

The officers for the ensuing year were mostly re-elected, some change being made. The Council appointed:-

The duties of this office have been well and faithfully performed by Den. J. Dennison Spicer for the last thirty-five years, and all regret that he deemed it necessary to be relieved from these duties. In accepting Mr. Spicer's resignation, which was done reluctantly, the following report was adopted:

Your Committee to prepare a suitable recognition of the services of the retiring Clerk would present the following report:

In accepting the resignation of Den. J. D. Spicer as our Church Clerk, we all do so with the deepest regret that circumstances make it necessary for him to be relieved of the duties of the office at this time, but we all feel that the reasons given, fully justify us in according to his request, and we do so in brotherly kindness and sympathy.

The length of service, thirty-five years, is remarkable for its continuous duration, and eminently praiseworthy for the fidelity, accuracy and promptness with which the records of the official proceedings of the church have been kept for this long period, and we desire to place in this tribute of our heartfelt appreciation of this long and faithful service to the church, and to the Master, and to give expression to our warmest desire and prayer that Bro. Spicer may be spared to us for many years to come and be honored by the wisdom of his counsel, clear judgment, and experience. Respectfully submitted.

Alfred M. Stirtworth, Clerk.

Frank S. Wells, Com. 

An easy library chair was presented to Mr. Spicer as an expression of appreciation of his untiring and faithful services.

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A. P. R.
THE SABBATH RECORDER.

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Popular Science.

BY H. W. BAKER.

New Mines of Platinum.

Platinum is supposed to be the rarest metal in the world, and, therefore, the most costly. The demand has always been larger than the supply, and for the last two hundred years any discovery of platinum of commercial importance has been considered of more value than gold. It has brought in market as high as $170 a pound ( Troy weight) of twelve ounces.

It is now stated that this metal has lately been discovered in two places near Princeton, New Jersey, and also at a mine on Kennedy Mountain, N. J. Platinum is not found as an ore, but as an alloy with other metals. Specimens have been taken to a manufacturing firm in Newark, N. J., which has reported that platinum exists in paying quantities.

On account of the snow and severe weather the researches had to be postponed, but now the spring comes the opening of the mines will go forward, and in all probability we shall be informed of its extent and value.

This rare metal is found in very small particles with rhodium, osmium, iridium and palladium; with copper, iron and gold in small quantities. Its due to the fact that it can be rolled into sheets or drawn into wire. It does not oxidize in the air at any temperature, and is not attacked by any of the simple acids. It cannot be melted by the strongest heat of a blast furnace, but it can be by a current of electricity, and by an oxyhydrogen blow-pipe.

Its special use is for vessels in chemical analysis.

Platinum was first discovered by the Spaniards in fine grains of white metal, resembling silver (which they supposed it to be) mixed with the gold-dust they were gathering from their mines in Darien, South America. Finding that this new metal was distinct from silver, yet was admirable for the adulteration of gold, they kept it a profound secret for several years. When Sheffer in 1772, Marggraf in 1775, and Bergmann 1777, established the essential qualities of this metal, and Achar in 1784 made the first platinum crucible.

Mr. S. C. Hurter, a metallurgist, living in Canada, found last year that the Ukold gold brought to him contained a considerable quantity of platinum, which the miners had not discovered. He gave it as his opinion that thousands of dollars worth of platinum was being thrown away daily on the Yukon.

In December last the Canadian government sent an expert into the Klondike country to investigate and report on the facts as to the presence of valuable metal in that region. His report will be looked forward to with interest.

Hitherto the main bulk of platinum has come from the Ural Mountains in Asia, and the production from that country has not been adequate for the demand. We are averaging yearly only about 12,000 pounds.

It is evident that quantities of platinum are widely distributed throughout the world, but up to this time there appears to have been no special search for it in this or any other country, except in the mountains of Asia, and yet platinum is as precious a metal as gold.

The Holy Spirit Sent.

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

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear that shall he speak: and he will show you things to come.

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." (Rom. 8:9.)

The chief comforter has come, he leads an ear. With residence of our sorrow, and with fear and trembling in his sight he speaks. He speaks his voice, still and small, Heretoh, hear, father, weep and make your soul to fear. Keep faithful all of God's commands.

SHIPPING FLOWERS TO EUROPE.

Twenty-two million dollars are spent annually in the city of New York for flowers. It is this enormous expenditure of money for a commodity which is purely a luxury that makes New York the greatest flower center of the world.

There is another-evidence that the metropolis of the United States is the world's chief flower city. We have begun exporting flowers. The chief exports at present are the American beauty roses, of which a large quantity is sent every year to England, to Paris, and to London.

For those who are not familiar with all the ins and outs of the business of raising and selling flowers, it will be interesting to know how the American Beauties are packed which are sent to London. The grand old flowers receive as much care as a mother would give to her sick child.

The Beauties are put into long boxes. Their glorious heads are wrapped first in a covering of oil paper. This is to prevent their losing moisture. Then comes a coat of tissue paper, which acts something like a cushion to keep the dainty petals from being bruised, and last of all is the covering of tin foil.

The stem of each flower is thrust into a long, narrow bottle, so slender that it is practically a tube, and is about the size of a man's forefinger. Each bottle is a small rubber cap, which fits closely around the stem of the flower, so that when the bottle is filled with water none of it will escape through the rubber cap. Each stem has a bottle of its own to keep it refreshed during its ocean journey, and when the flowers lie in their box there is a cluster of long, slender bottles at the foot of the box and a cluster of heads wrapped in tin foil at the top of the box, and the roses are ready for their voyage.—Leslie's Weekly.

The man who in this world can keep the whiteness of his soul is not likely to lose it in any other.—Alexander Smith.

Deafness Cannot be Cured by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is occasioned by inflammation of the Eustachian Tube. When this tube gets congested you have a rumbling sound of imperfect hearing, and when this tube remains closed diseased ears are produced forever; nine cases out of ten are caused by catarrh, which is nothing but an inflammatory condition of the mucous surfaces.

We sell our One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be healed by Hall's Catarrh Cure. Send for circulars, free.

F. J. G. SHEFFER & CO., Toledo, O.

Sold by Druggists, 75 c.

Hall's Family Pills are the best.
Sabbath School
CONDUCTED BY SABBATH-SCHOOL BOARD.
Edited by
REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1902. 4TH QUARTER.

LESSON VI.—PETER DELIVERED FROM PRISON.

For Sabbath day, May 16, 1902.

LESSON VII.—ACTS 12:1-6.

Gundiiary.—The angel of the Lord sauntered round about them till four and delivered them.—Psalm 103:12.

INTRODUCTION.
Our present lesson has to do with another persecution of the Christians. There has been the religious leader of the Jews that were the persecutors; now the persecution is by the civil government, under the leadership of Herod Agrippa I, brother of the first Herod the Great. This king persecuted the Christians, not because he feared disloyalty on their part, nor for anything that they had said or done, but because he wished to please the Jews.

It is probable that this lesson has its chronological place before the last paragraph of chapter 11. The bringing of relief to the saints of Jerusalem was probably in the year 45 or 46, while the Peter mentioned in this lesson is that of the year 44. The last clause in verse 20 implies that there was not yet any severe famine in Judea.

Peter. Herod Agrippa I had at this time become ruler of a large territory as his grandfather. His death from a lung disease is graphically pictured by Josephus.

True.—In the year 44, about Passion Week.

Place. Jerusalem.

Person.—Herod Agrippa, Peter, James and others; the soldiers: the angel.

OUTLINE.
2. The Church in Prayer. v. 5.
3. The Angel of the Lord Delivers Peter. v. 6-9.

NOTES.
1. Now about that time. An indefinite general reference to the time when the episode was having free course, even as far as Antioch. Herod the king. The sons of Herod the Great ruled over smaller territories than their father, and had no distinguished title. King Herod: this grandson had secured the title of king from the Emperor Caligula, and now, under Claudius, reigned with great power over the territory of Cæsarea. To vex certain of the church. Better, to injure; for his purpose was not to irritate, but rather to harm. His object in this persecution was to obtain favor with the Jews, that is, that he might be popular with his subjects.

2. James the brother of John. This can be no other than the one who was the first of the Twelve. He is mentioned only here in the Book of Acts. With the sword. This form of death was considered by the Jews particularly gruesome. Compare the death of John the Baptist.

3. He proceeded farther to take Peter. He was eager to gratify himself with the triumph of the overcomers and the thought nothing of depriving others of life and liberty, if he might thereby further his end. (Then were the days of unleavened bread.) A period of eight days including the day before and the day after. This time is mentioned probably to show how it was a particularly opportune time for Herod to gain popularity. There were crowds of people who assembled to go on pilgrimage to Jerusalem to celebrate the feast.

4. And delivered him to four quartiniers of soldiers. By quartiniers is meant a squad of four soldiers. It is not probable that all sixteen were remained on duty on one or two occasions, but that these quartiniers were sent in turn, having no other duty than to guard this one man. This strong guard Herod meant to assure himself against any possibility of the prisoner's escape. After Easter. This translation is completely without justification. The word σώφρονα should be translated "Passover" in this passage as so many times elsewhere.

THE SABBATH RECORDER.

[Vol. LVII. No. 17.

MARRIAGES.

WINCHESTER—ARMSTRONG.—At the home of the bride's parents, Mr. and Mrs. J. Charles Winchester, March 4, 1902 by Rev. B. L. Maxson, Mr. Harley Corson Winschel and Mrs. Milla Clarke Armstrong, both of Chicago, Ill.

BOOTH—CRUM—At the home of the bride's mother, Mrs. W. C. Crum, in the town of Darien, N. Y., February 27, 1902, by Rev. B. L. Maxson, Mr. Elisha Booth and Miss Sadie M. Grumb, both of Walworth.

CHRISTENSEN—RASMUSSEN—At the home of the bride's parents, Mr. and Mrs. J. L. Christensen, Brooklyn, N. Y., April 16, 1902, by Rev. W. C. Snodgrass, Mr. George B. Cronwall, of Huguenot, N. Y., and Miss Sadie C. Cleaver, of Plainfield, N. J.

DEATHS.

Not upon us or theses woes agone
Have we evl'ry care, but on the Lord we rest.
His full providing is enough for us.

Boleiton.—William Belton was born in North Carolina, November 23, 1819, and died at West City, Al., April 22, 1901.

Brother Belton was the son of Jesse and Elizabeth Pitts Belton. About sixteen years of age, William Belton was baptized and joined a Baptist church in Lowndes county, South Carolina, November 24, 1839. He was happily married to Mary Cooper, who preceded him in death. He was the father of seven children, four boys and three daughters. He was a man of great kindness and generosity. He always did what he could for others. He was a good provider for his family. He died in the full of his strength.

Wood.—Robert J. Wood, the oldest son of Lewis N. Wood and Noma Brown Wood, was born in Washington, D. C., November 19, 1880, and died in Summer, Washington, April 13, 1902.

He was in his 80th year, having been born in Rockford, N. 8., to be pastor for a time in Broadnook, N. Y.; later in Walworth, Wis., where his father, Dr. Lewis N. Wood, was a pioneer. He was buried at Sumner by the side of his wife, who died in 1895. He leaves a daughter, Mrs. Mary Langdon, with whom he spent his declining years.

Bates.—Rebecca Sabin, the third wife of the late John Greene Davis, and daughter of William and Olive Sabin, was born in Gatesville, Texas, October 28, 1840, and died in Big Foot, Ill., March 15, 1902.

One son, W. J. Davis, of Big Foot, Ill., and one sister, Mrs. Norman Palmer, of Kansas, survive to mourn her death. She had been a member of the church since 1888. Having been a member of the New Seventh-day Baptist church for several years, upon moving west she transferred her membership to the church of like faith at Walworth, of which she was a worthy member until called to the home above. Funeral services were held from the home at Big Foot, Monday, the 17th; interment at Walworth.

Witt.—Eliza H. Witt was born in Oxford, Ala., and died in Greer county, Oklahoma, Feb. 10, 1902, aged 44 years.

She married Miss Lidie Logan, of Gattsville, Texas. She survives her husband is the father of eight little children, the eldest not exceeding 13 years of age. He made a public profession of faith in Christ in early life. He leaves a widow and a large number of friends. Having a home in several places, he was thought possible for him to be removed, his brother from Oklahoma came and took him and his family to his own home. But he could not stay a day, so after they reached their destination. Brother Witt was a very quiet, consequent Christian gentleman. He leaves a faithful Sabbath-keeping and very helpful family, who deserve sympathy and encouragement.

B. H. S. B.
Ili Y THI South Eastern IllirSABBATH-KEEPERS

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A series which should have been named "The Re-embellishment of our Modern Aldorabas." If considered solely from the point of view of romance, it is begun in the May number of the "Golden Book." The sketches possess as well a business interest equally for editor and reader, for manufacture, finish, and merchant. The man who would understand the drift of our news in finance and business must read these, so full of incident, of chance of hard labor and marvelous success. As it is, the series constitutes a very popular name of "Captains of Industry." Each character is treated by a noted writer familiar with his subject.

Jas-McLaren's "Objectives." The managing editor of a leading religious weekly had an amusing experience with a copyrighted long not ago. He had been corresponding with Dr. John Watson ("Ian McLaren") of Liverpool about a story that the famous Scotch author was to write for them. After everything had, as the editor thought, been satisfactorily arranged, a cablegram from Liverpool suddenly arrived at the editor's desk. It read:

"An irrelevant objection. Watson."

Dumbfounded, the editor rushed his brains to recall what he had now done to antagonize genial Dr. Watson. For the life of him he couldn't recall having objected to his suggestion, or why they had hesitated to call for a copy of his latest letter to Liverpool, it suddenly dawned on him. Hesitant letter to the historian of Drum- barton had asked what the title of the new story would be, with the request that it be called, if necessary. And by cable the title hadn't come. Later Dr. Watson altered the title slightly to "No Reverent Objection." The story itself is a study of sagacity and humor, and is up to his usual standard of that master hand. The paper for which it was written is the Sunday School Times, when it appeared this month.

The Open-Air Past. The Open-Air Number of the Saturday Evening Post, of Philadelphia, which appeared April 24, is one of the most notable special numbers of the year. In the opening article, The Seren Duck Hunter, ex-President Brownell, criticizes with genteel humor and laugh-compelling frankness, William Mar­court, the inventor of the most successful system of wireless telegraphy, tells his own signature, of the ex­periment which led up to the marvelous results that he has achieved. In Tales of the Diamond, President James A. Hart, of the Chicago, recalls some good stories of famous bull players, game and enthusiasm. This is the first of two papers.

Every sportman will read with pleasure Arthur E. McKEEVER's spirited story entitled The Old Pole's Fishin'. Among the other strong features in this num­ber is a new Letter from the Self-Made Merchant to His Son, the second part of Paston's interest­ing paper on James J. Hill's School for Railroad Presi­dents, a new installment of Conjurer's House, and the regular biweekly Washington letter by a Congressman's wife.

Special Notices.

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

SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath of each month at 2 P. M., at the home of Dr. S. C. Maxson, 22 Grant St. Other Sabbath, the Bible­class alternates with the various Sabbath-keepers in the city. All are cordially invited.

SEVENTEEN 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 one of the resident Sabbath-keepers.

SEVENTEEN BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue, conducted by Rev. E. M. Kelly, 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 Mercantile Building, on Randolph street between State street and Washington Avenue, Elgin & Michigan P. M. Stranger are most cordially welcome. Pastor's address, Rev. M. C. Kelly, 229 Jackson Park Terrace.

This South Eastern Association will convene at church at Salemville, Pa., May 15, 1902. We will meet all delegates and visitors from the North and East with a hearty welcome. Those who have any special interests in the Sabbath will be glad to attend and report on them. Written reports are expected.

POSITION WANTED. A young man of 15 years, about to graduate from Boston College, is desirous of a position as assistant where he can observe the Sabbath. References furnished.

CLARENCE L. WATSON, New Market, N. J.
Edited by Theo. L. Gardiner, President, The SABBATH RECORDER, Westfield, N. J.

ALFRED UNIVERSITY.

The Seventh-day Baptist Bureau of Employment and Correspondence is now offering
Attractive Positions to Young Men and Women.

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1906. The purpose of its Endowment and Property will reach a Million Dollars. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription to be made up of many small gifts. The fund is to be kept in trust, and only the interest used by the University.

The Trustees issue to each subscriber of one dollar or more a certificate of membership in the University, certifying that the name of the contributor is on the list, which is open to public inspection, and with which subscriptions are received by W. H. Grindall, Treas., Alfred, N. Y.

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

Proposed Centennial Fund. $100,000.00

Amount needed, June 1, 1906, $50,456.10

Amount needed, June 1, 1901, $77,852.90

Mark Ball Hardly, Wellsley, N. Y.

C. WHITFORD, Secretary.

SABATH RECORDER, Westfield, N. J.

WOMEN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Miss M. E. CLARK, Milton, Wis.; Vice President, Mrs. T. M. MORTON, Milton, Wis.; Treasurer, Mrs. L. C. WITTMOR, Milton, Wis.; Secretary, Miss J. E. NORTON, Milton, Wis.; Assistant Treasurer, Miss M. M. JONES, Milton, Wis.; Secretary, Miss A. M. WHITFORD, Milton, Wis.; Director, Mrs. M. E. CLARK, Milton, Wis.; Assistant Director, Mrs. J. E. NORTON, Milton, Wis.; Junior Lady, Miss A. M. WHITFORD, Milton, Wis.

The Executive Board consists of the Presidents of the following Associations:

East-Central Association, Mrs. H. S. WHITTON, Chillicothe, Ohio.

East-Southern Association, Mrs. L. W. IVERSON, Carthage, Ohio.

South-Eastern Association, Mrs. W. E. ROGERS, Plainfield, Iowa.

North Central Association, Miss J. E. MORTON, Milton, Wis.

South Central Association, Mrs. J. E. NORTON, Milton, Wis.

Western Association, Mrs. D. W. DOUGLAS, Milwaukee, Wis.

The Executive Board will meet in Article, 3rd and 4th month, under the presidency of Miss L. W. IVERSON, Carthage, Ohio.

EMERGENT PRESIDENT, MRS. J. E. NORTON, Milton, Wis.; Treasurer, Miss A. M. WHITFORD, Milton, Wis.

The Executive Board of the General Conference is now in session, and all applications for financial aid must be forwarded to the Executive Board.

The Board of Directors of the General Conference of Seventh-day Baptists holds its annual session this month, and will elect officers for the ensuing year, and will hear reports of the various associations.

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