WE LOWER LIGHTS.

If we can write a hopeful word
A lonely life to brighten,
Some message that our heart has stirred,
Another's care to lighten;
If 'tis our humble light may burn
In honor to God's kingdom,
For Jesus' sake we'll gladly learn
Submission to his wisdom.

Our watchword, be it "Love of right,"
Not from mere sense of duty
Should we be blameless in his sight,
In humble deeds find beauty;
But let us walk the best of life,
The most of every blessing.
Rejoice to work, in prayer to wait,
Through all his truth consoling.

The fifth question for consideration suggested by the Recorder is as follows: "What is the outlook for the future along those lines of faith and practice which have formed the strength of our existence for the last 300 years?"

When Patrick Henry said concerning a great national issue, "I know of no way of judging the future but by the past," he announced an important principle which must enter into the answer of all questions like the above. Except in great reactions—such as we expect in the future of Sabbath Reform—the future of history is determined in a great degree for many years before it comes to pass. Aside from these reactions, history is the steady unfolding of the past and present, and this unfolding goes forward by well-defined laws, according to which existing causes produce the coming results which make up history. The elements of faith and practice which have formed the strength of our existence for the last three hundred years are an unswerving faith in the Bible as the divine authority for Christian practice, and conscientious obedience to its requirements. Since our denominational existence would not be but for the preservation of the Sabbath, and since the strong elements in our existence for three hundred years have been such faith in God, in his Word, and in his truth, so the outlook for the future must be determined by the continuance or non-continuance of such faith and such conscientious obedience. Whatever temporary checking of growth or temporary decline of interest in religious work may appear in our experience at this time is part of an universal tendency; and we believe it is less with Seventh-day Baptists than with the larger denominations who do not observe the Sabbath. The strength of our faith and the loyalty of our purpose serve not only as a support to Sabbath-keeping, but are a safeguard against those hindrances which are so strongly marked, and from which all Protestant denominations are now suffering. The popular denominations, which have practically adopted the loose no-lawism which is so prevalent, suffer in much greater degree than we do, and have correspondingly less power to recuperate. We do not hesitate to prophesy that if our faith and obedience shall increase in strength and take on a higher degree of activity, as the difficulties and dangers of this opening century confront us, that our future, in spite of outward circumstances, will be more successful than the past.

The Future of Sabbath Reform?--By a similar law, obedience is increased when we cultivate the spirit of gladness in our obedience. He can scarcely be called obedient who does a few things grudgingly, hoping to do just enough to escape condemnation. On the other hand, an essential element of true obedience is gladness, joy in doing, rejoicing when responsibilities and hardships crowd upon us. This obedience, which is an essential feature of strength, will thus be quickened and enlarged, and through the joy it brings the fear of opposing influences will be removed. Dangers are highest incentives to action when one feels that his ground for acting is secure and that the call to action comes from God. It will do good at this juncture to review the history of God's dealings with the world, that we may find double assurance that all truth is his, and that sooner or later all truth will prevail. We shall also find cause for gladness in our obedience when we contemplate the worth of truth to the world in error and the honor which awaits those who, in the face of difficulties, stand firm and remain loyal to truth. It therefore goes without saying—and there is abundant strength in the fact—that if we rise with the occasion, welcoming responsibilities, opportunities and duties with glad obedience, our future must be stronger and better than the past has been. It is significant that this centennial year of our Conference comes at a time when the tides of opposition and the stagnation which indifference brings to conscience are more destructive in their effect upon those around us than they have hitherto been. But we should find in these facts cause for renewed activity and more vigorous efforts, rather than for discouragement. But we must not be misled by a false sense of security.

The Congregationalist of Boston is safely conservative in the expression of opinion, and usually speaks with judicial clearness. In noting the steady trend of legislation in the state of Massachusetts in favor of a less strict observance of Sunday, it expresses some valuable conclusions in its issue of May 10th, which will be found on another page. The significance of what the Congregationalist says is much greater, because Massachusetts and Boston have represented the most rigid and the most intensely religious views and practices concerning Sunday that have ever attained in the history of the United States. Another important fact is shown in the statements by the Congregationalist, namely, that in a government like ours no law can be saved from such modifications as have come in the matter of Sunday legislation, when public opinion changes to a standard less rigid than the one under which the law was first formulated. Another fundamental consideration is involved in the fact that the modification of Sunday laws in Massachusetts has always resulted from the efforts of the friends of Sunday
to enforce existing laws. In most places throughout the United States for many years past, little or no effort has been made to enforce existing Sunday laws, and hence no effort has been made to secure their modification. No one who has traced the history of Sunday legislation and enforcement can question the facts noted by the Congregationalist, neither can there be any doubt but that similar results will come in every state if persistent efforts are made to enforce the Sunday laws. In all this appears a great underlying principle which the friends of Sunday, those who are earnestly seeking to enforce the Sabbath, are deeply concerned about, and they have reason to be concerned about, and we think our readers will be interested in the following general facts regarding the Sabbath and the Sabbath observance among the Jews in America:

The Sabbath observance among the Jews is highly probable. The Sabbath among the Jews is part of their religious practice, and it is expected that this practice will continue in the future. The Sabbath is observed with great reverence and respect by the Jewish community, and it is believed to be a key component of their religious tradition.

The governance of Martineau has an area of 381 square miles, and a population of about 190,000, of which about 120,000 are brought from the United States. The Sabbath observance among the Jews is part of their religious practice, and it is expected that this practice will continue in the future. The Sabbath is observed with great reverence and respect by the Jewish community, and it is believed to be a key component of their religious tradition.
harvest to be gathered come into every day of each life. We need willingness to do, more than opportunity for doing. We need gladness in simple service rather than greatness in unusual undertakings. Christ's words to his disciples, when he looked upon the ripened harvest field from the garden of Gethseman, are always applicable to us. Read them again.

SOME UNIVERSAL PRINCIPLES IN HISTORY.

VIII.

TRADITION A DANGEROUS FORM OF SUBJECTIVE TESTING.

The Romanist with his traditions, which are held to be superior to the Scriptures, err in another and equally dangerous way. With him tradition becomes a sort of historic, universal consciousness. This is certain to become greatly corrupted in its passage from century to century. The notions of the last century, however crude, become the traditions of the present. In this way each century is likely to add to the evil, and the changing standard induces endless conflicts as to what is right. Therefore, we must conclude that the true historian will not be an extreme Rationalist, testing by his individual reason and private judgment alone. Neither will he allow himself to make the shifting currents of consciousness the standard. Still less will he place tradition, however hoary and respected, above the Divine Word which has come to us through the centuries from the Father of Light, in whom there is neither reason nor shadow of turning.

Keeping these distinctions in mind, granting to each form its due weight but avoiding undue prominence to either, we may safely combine these aids in testing history. As Rationalists we must bring all intellectual wisdom to bear in testing events. Judging as the Mystic does, we must give certain recognition to the universal consciousness of the race as well as certain weight to our consciousness of what is right. We must carefully test each tradition by the Word, aiming to discover or disprove without that divine standard. One thus judging must take his standpoint at that time in history when the tradition arose. We are far from urging that reason, or consciousness, or tradition are to be wholly excluded in testing history. We only warn against lifting them into supremacy or allowing them to decide what the Word of God only can decide.

RECAPITULATION.

In these papers on universal principles in history we have reached certain conclusions:

1. Revelation as embodied in the Bible is the ultimate test in church and denominational history. Whatever accords with it belongs to the divine element in history; whatever is anti-Scriptural is to be rejected.

2. The fundamental test by which all actions are to be judged is faith in God out-working in obedience to his law. That law is the final standard of action.

3. We have found that history and theology are mutually interactive and interdependent, and that both move as a result to the Bible and dependent upon the influx of the divine life for its purity and correct development.

4. The subjective method of testing history is insufficient and dangerous. Remember the warning against testing by rationalism, mysticism or traditionalism alone.

Our readers will not be well prepared to enter upon the consideration of our denominational history until that which has been suggested in the preceding articles upon the philosophy of history has been carefully and thoroughly considered. Indeed, much more might well have been added here if space permitted. Few people are aware how intricate the field of history is. No one can know until he has entered it somewhat fully how conflicting the elements are which appear on every hand. Neither can one realize until he is in the midst of a controversy how much he shall have to proceed without such guides and clues as we have indicated. Nor can we realize the importance of the "historical argument" as a means of showing what is truth until we have applied Christ's words, "By their fruits ye shall know them," to theories and actions and to our own opinions as well. The brevity of what we have written concerning the philosophy of history ought to suggest its intrinsic value. Should the investigator disregard the tests suggested, and enter upon history without reference to them, he cannot fail to overlook much of the most formidable combination. To be sure the struggle is a hard one; and the city takes on a fantastical and wierd appearance, with the throngs moving about as in a haze of misty moonlight, while the sun gels red in the eastern sky the fog rolls down. Nothing like victory comes to him the first two days of our stay in the city. The nearest approach to a conquest came each day about one hour before he must sink to sleep beneath the western hills; but before he could again climb the heights the fog always received his efforts to give us an idea how remote as ever. The buildings drip with smoky water and the streets are soaked with fog as with rain, while umbrellas make a canopy over the heads of every crowd on bus tops as far as you can see;—say half the length of one building. London is unique in being the worst befogged city on earth; and none but our own American Pittsburgh can beat it for smoke.

Another unique thing in London is the great box bill-boards on wheels, doing the work usually done by electric cars in other modern cities. But we had nearly forgotten that London is not a modern city. Its foundations were laid back twenty centuries, its streets and of old, and its story is older than that of the English race. One Christopher Wren, far back in the dim past, laid the foundations for much of this mighty city, and most of the substantial architecture of her palaces is charged to him to-day. His name and picture stare you in the face in every museum, and at every turn on the streets. His grasshopper still sits perched in air on the topmost pinnacle of the Royal Exchange, to keep London posted as to the direction of the wind. Christopher Wren was once a little fellow of 21, and a grasshopper led to his discovery in time to save his life. What a narrow escape London did have once! If that grasshopper had not hopped just as it did, who would have built Saint Paul's and Windsor, and Buckingham, and all the other great buildings? But we had little time, and so we must hurry on the fog. The streets are different from any other street cars in the world; we leave out that word "modern" this time, since it caused us to wander away from the subject before. There is many a street in London like that unfortunate word—a regular kick-off, to lose you in a maze of
street. The omnibuses are not misleading. They are regular encyclopedias of knowledge. Every available spot from axle to top rail is occupied by some glaring advertisement, and stuck on a stick above all is a sign showing " space to let," with directions as to what office you must apply in case space is wanted.

Riding with the crowds that throng the tops of these "buses, you seem moving with a regular kaleidoscope of everchanging "ads," such as "Pear's Soap," "Nestler Milk," and all the "American Dishes," "Wedgwood's" and "Winslow's" ad infinitum. It beats the newspaper "ad" clear out of sight. You can't fold the thing up and put it away, and you can't turn away from it, for it surrounds you on every hand. I wish they would send a string of these "buses through France and Italy until French and Italians would put Pear's soap in some of their hotels for use of guests. Next to the box-bill-boards on wheels come the footmen, or walking bill-boards. You see them every morning, fifty to a hundred, walking back and forth as far as you can see—when there is no fog—walking just so far apart, with great bill-boards saddle-bagged over the shoulders, all uniform in size, and in subject matter just the same. It was a novel sight, and we thought it might be a good hint as a solution of the problem of the "buses."

After all said and done, these London omnibuses are wonderfully convenient. They stop at any instant to take you on and let you off, and carry you anywhere for two pence. The streets are crowded with them, and you never have to wait long for a ride. We really enjoyed the fantastic, unpicturesque, but everywhere present, London omnibus.

Everybody tells you about the House of Parliament, Marlborough House, and St. James' Palace, the fine parks of London and her pleasant boulevards and bustling business marts, and we need not repeat what everybody tells,—this is a maxim taught us in childhood. The London Tower told us its sad old tale of woe at every turn. Every room is vocal with its relics of feudal days, revealing secrets that have filled the world with awe. Murdered princes and beheaded monarchs, and men who have committed crimes, plowed out the mouse and found the daisy. The day was filled full of dreaming in the land of "Bonnie Doon" and near the home of "Highland Mary." Night found us in Dum­fries, where he spent his last years, and we stood in the room where he died, and where his "Jean Armour" reared his children and made her home for thirty-eight years. After standing by the tomb wherein sleep the ashes of the poet and his wife and children, we bade adieu to the bonny fields of Scotland and arrived in London early in the morning, April 24th, ready for the good ship Celtic, waiting there to take us home. She weighed anchor at 4:30 and set her keel toward the Atlantic on April 25th. Beautiful has been the home-­ward sail thus far and the weather perfect. The days have been even though she speeds well away on the homeward journey. Nearing the shores of our own dear native land we are anxious now for the glad moment to come when we can be with loved ones at home. One more night at sea and the journeyings of the "Prex Party Abroad" are ended.

May 2, 1902.

NEWS OF THE WEEK.

A sharp discussion on the observance of the Sabbath took place at the Conference of the Rabbis in New Orleans last week. The orthodox Jews are urging that the Sabbath be given up and that Sunday be accepted as a day of rest, as a matter of convenience, since Sabbath-keeping entails loss of business. The question is likely to become still more important as the discussion goes forward.

As the summer approaches the question is likely to become still more important as the discussion goes forward. The conflict between the coal-miners and the railroads was permitted to go on, with the force of soldiers and police around the city to prevent the people from leaving it because of their panic. At all events, the city was destroyed, very few people escaping. The number of deaths at St. Pierre and on the island will probably surpass 50,000. The disaster was comparatively stationary and was accompanied by a cloud of poisonous gases, by which thousands were suffocated instantly. Many of the bodies appear as if covered with "burning sealing-wax." Another report says: "The services of doctors are not required, as there are no wounded persons." The streets of the city are two feet deep with ashes and cinders. Nearly all the woodwork of the city was destroyed by fire.

It is reported that on the neighboring island of St. Vincent several thousand people have been killed by an eruption from the island of Soufriere, that of St. Pierre. The extent of the devastation on that island, as in Martinique, is yet unknown. There is a great demand for relief, and the United States Government, and also private individuals, have been among the first to respond. On May 12 President Roosevelt sent a message to Con­gress recommending that an appropriation of $500,000 be made toward the relief of the sufferers. Vessels of war loaded with provision have been promptly dispatched to the scene of the disaster. It is too early to say what may be sent to help them.

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THE SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.

Several inquiries having come to the officers regarding the Sabbath Evangelizing and Industrial Association, it seems wise to make a brief answer in these columns.

Mr. and Mrs. Booth have started on their way back to Africa in the employ of the Seventh-day Adventist Church, in view of working out of Natal as a center. As this would ultimately bring their work in proximity to ours, the Adventist brethren have kindly made the Sabbath Evangelizing and Industrial Association an offer to take over their work if they wish to sell, and they are negotiating the matter. When the negotiations are concluded, whether they result in a sale or otherwise, a full statement will be sent to all the stockholders. While the negotiations are in progress, any public statement is manifestly out of place, and any that have been made are wholly unauthorized. Meanwhile, those who have not yet paid for the fourth series of stock should not delay in forwarding their dues to the Treasurer, since the plans of the Association have been based on the plans of necessity and mercy.

HONOR TO PRESIDENT GARDINER.

Monday morning, May 12, 1902, dawned bright and beautiful; it was a typical May morning. The atmosphere was fragrant with the odor of spring blossoms, and there was vigor and health in every breath. A telegram had reached Salem, West Virginia, announcing that President and Mrs. Gardiner would arrive on train 3. The students of the College were manifestly out of place, and any that have been made are wholly unauthorized. Meanwhile, those who have not yet paid for the fourth series of stock should not delay in forwarding their dues to the Treasurer, since the plans of the Association have been based on the plans of necessity and mercy.

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Missions.

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

Is there a decline or decay in the spirit and act of pure benevolence in the churches and in the people? There appears to be, for there is a falling off in contributions for the support of Christ's cause. There is a cause for alarm, therefore, since several are the severest causes for the decline of pure benevolence. Christian people are too worldly. They are setting their hearts on riches. Too many are lavishing their money on worldly pleasures which do not satisfy the soul, but sap spiritual life and kill happiness and enjoyment. Such have no heart or interest to give for the advancement of Christ's kingdom. If the churches or missionary societies could have one-half of the money that Christian people and church members are lavishing on fashionable follies, worldly pleasures, questionable amusements, they would have much more means to carry on the work of Christ and salvation in a sin-cursed and lost world than they do have. We believe that one of the most potent causes of the decay of pure benevolence is the many clap-trap methods which are so much in vogue in getting money from the people to support the church, the cause of Christ and benevolent objects. There are bean suppers, turkey suppers, and sacrifice will do us no good. We have heard from our childhood—conviction for sin.

Who ever preached or heard a sermon on conviction of righteousness? What church has ever made it an important doctrine? And yet it is equally Scriptural and fully as important in life, which is so often preached. The Master said, in that last talk with the disciples, that when he should be no longer visibly present the Spirit of Truth shall take his place and should convict men of sin and of righteousness.

There are three great elements in the Christian religion: love, faith, works. Love is the basis of it. Love is the bottom and top of redemption. "God so loved the world that he gave his only begotten Son, that they who believe on him should not perish, but have eternal life." Christ's love and sacrifice will do us no good unless we accept him as our Saviour and Redeemer. He that believeth on him shall be saved. Faith is the ground of salvation. But love and faith beget works. They are the mainspring of Christian service. Faith without works is dead. Works without love and faith as the motor power will not be acceptable to Christ; they will not advance salvation and righteousness in the world. The world wants and wills the good deeds. There is too much religion of creeds, too much religion of words. The world is sighing and crying for sympathy, love, confidence, helpfulness. Too many put all their religion in some pet belief. They cannot nor do not feel, think and act beyond it. It is their turtle shell. They are narrow, not broad, exclusive, not inclusive; repelling, not attracting. They have not the great breadth of Christly love, the faith that accords sincerity to others, and the works that are as broad as humanity. We have Christian words, but no act. We have Christian sermons preached in a year to save the whole world if they had saving power. There are enough sympathizing, loving words spoken in a year to dry up a sea of tears, but what the world needs most is a religion of doing. "It is more blessed to give than to receive." What are you doing for Christ and the salvation of lost men? What are you doing to help men to be better? What are you doing to make others happy? What are you doing to help men in the hard and crushing experiences of life? "As much as ye have done unto one of the least of these my brethren, ye have done it unto me.""THE CONVOLUTION OF RIGHTEOUSNESS.

Conviction of righteousness has somewhat of a new, strange sound. It has not the familiar ring of man's own words which we have heard from our childhood—conviction for sin.

But there is perhaps nothing so hardening as just a sense of sin and nothing more. Drive a man into his sin, and he will have a fear of being found out; he will have a sense of the evil of sin and be afraid of its consequences. A man will have a sense of the evil of sin and be afraid of its consequences.

But where is he to get such a vision, and what gives a conviction of righteousness? Just the triumph and power of Christ's life—"it is because I am going to the Father." He has made it perfectly clear that it is possible to live in the midst of the difficult circumstances of this hard life and to go straight on to the goal with an unbroken sense of one's heart, and without the world's intervention. The cross cannot break his power. Therefore, cannot hold him. He goes to the Father and become forever the world's great high priest by the power of his endless life. No man need stay in his sin, for here is the way out into new life of unlimited possibility.

What does his love mean? It means that we are to live no more unto sin, but unto him who has loved us and given himself for us. We are to be righteous, as he is righteous. We are to be holy as he is holy. We are to be changed by beholding until the "image" of the Lord may be formed in us. Any man who has that hope in him, who has been "converted" by that outlook of life, will rise up a different man, and go to living with a new sense of manhood.

We are so little and petty and shrunken justly, mainly because we have been convicted by a vision of righteousness. We have lived in our small lives because we have never caught glimpses of the great life. How the country boy lives, contented with himself until some day he sees the easy grace and natural power of some trained and cultured youth! At once he becomes conscious of his own awkwardness and ignorance, and he resolves to go to work and "be somebody." So the narrow, selfish soul lives on in its shut-up and windowless life until some day he sees what Christ is and what Christ's continuance—and becomes convicted—he is convicted of righteousness—and he goes out to realize himself. The moment we begin to love some great object and to know that we are loved in return, we begin to feel our weakness and imperfection, but then follows our power, which our love gives us, to be more and to become all the loved one wants us to be. Here is the transforming power of Christianity. Christ's love makes us see our sin, but it makes us want to leave it for him.

—The American Friend.

ALFRED UNIVERSITY.

The Rev. E. M. Deems, Ph. D., Presbyterian pastor at Hornellsville, N. Y., and son of the late Rev. Dr. Charles F. Deems of New York City, has just completed a course of five lectures before the Theological School, upon such subjects as The Origin of Man; The Origin, Nature, and Consequences of Sin; The Way of Salvation or Doctrine of the Atonement; and The Second Coming of Our Lord. In the first lecture Dr. Deems held that man came from the hand of God and bears his Maker's image. In the second lecture he proved that in body he is the product of long evolutionary processes. In the last lecture the related New Testament passages were grouped under three heads, The First Advent; The Coming in the Holy Spirit; and The Second Advent. The audience was specially interested in and edified by the last discourse. Dr. Deems is a wide and studious reader. He is conservative, but his conservatism is tempered by open-mindedness and the spirit of progress; and therefore, he is ready to welcome any new ideas. We would again express our appreciation of the goodwill and friendship for Alfred manifested by these Hornellsville pastors, the Revs. Messers. Wilber, Lang, and Deems, in these lectures and in other ways.

A. E. MAIN.

ALFRED, N. Y., May 13, 1902.

She had to dye—a small colored girl went to a drugstore and said to the clerk, "Ma mammy wants some o' de handsome dye she want got." "The handsome?" repeated the clerk. "Well, I don't know. What does she want it for?"

"She done got de misery in her stummick, and de doctor say she must die it; and she say if she hab got ter dye it she want it a handsome color."—Judge.
PLANT A TREE.

LUCY LAMON,

He who plants a tree
dies not, he only
sends out roots
through the earth to
enrich the air and
fertilize the
soil.

Leaves and flowers
are but its
beauties,
So man’s life must
blossom in the
circle of time,
Unto sweet sublimity.

Canst thou believe, thou little tree,
What the glory of thy boughs shall be?

He who plants a tree
Plants peace.

Under its green canopies cease
Vain and selfish murmur; shadow soft with sleep,
Down tired eyelids creep,
On old growths appear.

Never hast thou dreamed, thou blessed tree,
Of the beneficence thou shalt be.

He plants youth;
Vigor won for centuries in youth;
Life of time, that
held for thee
as

inestimability.

He who plants a tree
Plants love;

Tents of coolness spreading out above
Wayfarer, he may not live to see
Gifts that grow are best;

He seeks that bliss are blest;
Plant, life doth the rest!

Heaven and earth help him who plants a tree,
And his work its own reward shall be.

QUOTED: "What a wonderful thought to plant trees! It is a lesson in self-control and temperance; one who does not admit that, it is certainly a remarkable coincidence. There has not been a saloon in the city in twenty years, and in that time while the population has increased 120 per cent, pauperism has decreased 12 per cent, and the amount of money deposited in savings banks has increased fourfold. Saloons and savings banks do not thrive on the same as the old growths appear. The fall of the Roman Empire may be attributed largely to the indiscriminate distri-

bution of alms. Every Roman citizen, whether needy or not, had a right to receive five bushels of wheat monthly, to which were occasionally added gifts of oil, salt, meat and clothing. At one time during Caesar’s reign there were three hundred and twenty thousand recipients in this way. This spirit of charity, but in the interests of despotism and as a bribe to promote submission and avert revolution. This system led directly to a condition of indigence, dissoluteness and debauchery which might threatens the safety of a nation well grounded in the principles of Christianity. Later records tell us that Rome founded hospitals for slaves and soldiers, and probably for gladiators, and schools for both boys and girls. Other instances of beneficent enterprises are not wanting to prove that the ancient world was not utterly loveless.

The teachings of Moses and the institutions of his time are a permanent testimony of the power of religion over heathenism, but the spirit of true beneficence had its birth with the advent of Christianity, that, when "sympathy wide and deep as human needs," was in his life an abiding example, felt and followed through the ensuing ages. From healing the sick, the blind, and the deaf, from bringing back a life of purity, to his agony in Gethsemane, his life was one continual sacrifice of self to humanity. The effect of his infinite love was immediate as well as far-reaching. His disciples, embued with the spirit of their Master, took his gospel to his gentiles, and ministering women which surrounded him was a prototype of the important place which has been occupied by women in charity and in the Christian church down to the present time.

It must be admitted that charity was perverted into selfish purposes for, in the Middle Ages alms-giving was believed to be a means of salvation; "the giver sought in this way to atone for his sins and secure heaven," but as selfishness and love cannot breathe the same atmosphere, the love of man for man came to be the mainspring of beneficent acts.

The extravagance of the Roman nobility brought penury to the people. In the middle of the 4th Century the almost incredible sums of $2,000,000 and even of $4,000,000 were spent on a single feast, and officials were constantly devising means of raising money to meet these demands. The responsibility of relieving the prevailing misery rested entirely upon the church, and called for broader and more extensive methods of alleviating the distress of the thousands who clamored for help. "New sources of supply had to be opened up. One of those was found in legacies. The ancient laws which permitted bequests to certain gods and temples were transferred to the church, just as formerly it was a custom to leave bequests to friends, to eminent men, and above all to the emperor, so now it became a custom to leave something to the church. In old Rome it was at least regarded as high treason to forget the emperor in a will. The same feeling now existed in reference to the church.

In this we have a precedent for the modern forms of benevolence which come to us in bequests to the church and to benevolent institutions, and in endowments for educational purposes.

Later the forms of charity became more numerous. Many private individuals devoted themselves and their wealth to the poor and needy. Captives of war were ransomed, and prisoners were relieved of unnecessary suffering. The number of women who in the centuries which followed gave their lives to charitable purposes is notable. "About 370 A. D. Basillus founded the famous hospital of Cæsarea. It assumed the form and almost the dimensions of a town. A church stood in the center and around it were houses arranged in the form of streets for the poor and sick, for the different officials and servants, and also for workshops.

The study of early Christian charity may be not only an inspiration to Christians of the present day, but there is much in it to imitate with regard to methods and unity of organization. Christ’s admonition, "The poor ye have always with you," echoes through the ages, reminding us to give not alone of material substance, but of love and sympathy to his needy ones, trusting in the providence of God; "Inasmuch as ye have done it unto one of these, ye have done it unto me."

That charity alone endures which flows from a sense of duty and a hope in God. This is the charity that treads in secret those paths of charity from which all the lowest of human wretches have fled; this is that charity which no labor can weary, no ingratitude detach, no horror disgust; that toils, that perils, that suffers; that is seen by no man and honored by no man, but like the great laws of Nature, does the work of God in silence, and looks to a future and better world for its reward.—Sydney Smith.

A writer in the New York Tribune gives the following excellent advice to girls: "An essential element of good manners is self-control. Not to say the thing that leaps to the lips, first to correct a bright speech that is at the expense of a companion, to stifle the first desire to say ‘no’ when a plan is energetically proposed, to put aside a book when one’s company is needed, to enter pleasantly a game that does not particularly attract, to suppress an inclination to criticize—these are only a suggestion of the almost numberless ways in which the control of self increases one’s power to please. It goes a great deal deeper, too, girls, and it is a good beginning to practice it in the lighter side of life. Write out this sentence in plain text on a card, pin it on your dressing bureau and take a bit of its meaning every day: ‘He that ruleth himself is greater than he that taketh a city.’"

CLIPPINGS FROM "GOOD CHEER."

If the world looks dark it may be for the reason that your own lamp needs trimming.

Success is a part of, not a reward for, industry.

A FLOOD of tears cannot alter yesterday but smiles may joyously change the current of to-day.

The cheerful heart makes its own blue sky. It is not beauty that makes a happy home, nor fine furniture, nor plenty of good food. It takes a sweet-natured and a comfort-dispensing every day to imbue four walls and a lot of upholstery with a soul.
Twelve years have elapsed since the death of Peter H. Velthuysen, at the age of thirty-one. And yet his memory is still fresh among those who knew him—his life, his work, his sacrifice. In a recent address to the graduating class of the Y. P. S. C. E. at the College of the City of New York, Dr. Main, in speaking of Velthuysen's life and work, said: "...and in the hour of trial he gave a true soldier's word of fidelity—"I am ready, Lord. Send me!" He never had to take back his word. While the men and women, boys and girls, of Ayan go forth with weeping, and their sacrifice was made, he knew he was ready to go forth with joy and his sacrifice was made. And has the promise been fulfilled to him? Those who knew him have no doubt as to the answer. He who goeth forth with weeping, shall return with joyfulness. He gave his life for Christ's sake, and he gave it joyfully. The change that came to him was one evidence. We have known him as an earnest Christian brother, who went in and out among us doing good, and when it was decided that he should go to Africa, we knew that he was the man. We knew that he was the man for the work. He seemed to be enlarged to all, and it was touching to see his tenderness, particularly toward his schoolmates, and his deeper interest in their spiritual welfare.

"As we look back it may seem to many that there were mistakes in his being sent out as he was, and the question arises whether it is right, where possible error of judgment has entered in to say that it was God's will for him to thus lose his life. We must remember how much easier it is to see errors of judgment in looking back at an event than in looking ahead, and we should realize that we cannot take risks for Christ's sake. We do that in every other line of life; why not for Christ? Every Christian, in undertaking such a mission, must ask himself three questions: Is there need of this work? Can I meet the need? Is God's will for me to do this work? And having answered these questions, the rest is to be left in God's hand. We know that our brother met and answered these questions, and he went leaving the issues in God's hand. He honored his memory and we honor Christ by not dwelling upon the possible mistakes. He certainly gave his life for Christ's sake.

"And has the promise been fulfilled to him? Those who knew him have no doubt that he met the conditions of everlasting life, and we rest in the assurance that he has entered into life eternal. Shall he not find his life too in our lives? Shall not the lives of us who have known him become more earnest, devoted, loving and useful because we have known him; the spirit which controlled him enter more fully into our lives? Think for a moment how much better, infinitely better, to lose one's life for Christ's sake, than to save one's own safety, our own pleasure and ends, only to lose all at last."

Dr. A. E. Main said in outline: "The event toward which our minds and hearts are turned to-day is strangely and mysteriously; but it need not rob us of hope, if we believe in God, and are sure that infinite power, wisdom and goodness are over all things. "In connection with our Civil War, a war of mingled patriotism and passions, half a million men were killed or mortally wounded, and a million were disabled; but we have not yet ceased to glory over the achievements of that awful conflict. A soldier of the cross has fallen in battle for the freedom of souls; but shall the war stop?"

"A husband and father was drafted into the army, but a young man offered to go in his stead, and the old soldier fainted. The grateful man had written. He died for me. As the men and women, boys and girls, of Ayan Main shall speak the name of Peter Velthuysen and visit his grave, let them learn to say: He died for me; and be lifted to higher ideals of the Christ and the religion he so devotedly loved.

"Our own faith ought to stand the test and come forth all the stronger. Men go to foreign lands and unhealthful climates in the interests of politics and commerce, at the risk or cost of many lives. Our brother went for a higher purpose—to promote heavenly riches; we lament his death, but shall we cry, Let us do no more? Business men, who, as a rule, are wise and successful, not infrequently invest to their great loss, but the fair-minded are disposed to say, Such experiences must come. We must not be alarmed when God's children face difficulties. Large sums of money are spent on costly churches and elegant homes, and not many condemn this. Of our small' contributions for gospel work in heathen lands shall the cry be, Oh, what waste of money! And when consecrated men and women, with thought and prayer, and sometimes with tears, make investments for educational, moral, and religious ends, and the movement seems to be a failure, shall there be the cold and cruel judgment: How stupendous a blunder! They ought to have known better.

"As Colonel Ellsworth and his Zouaves were marching through Alexandria, Va., he saw a Southern flag flying from a hotel, and commanded that it be hauled down. The command being disobeyed, the brave but rash young officer started to pull it down himself, was met and was one of the first to perish. We called Colonel Ellsworth a fallen hero. Peter Velthuysen went forth under the gospel banner and cried, Down with the flag of ignorance, superstition and immortality! He was loyal and brave, but I think rashly and without full knowledge of certain conditions. Nevertheless he was a hero in heaven's sight, for even rashness hallowed by consecration must have a place in the advancing kingdom of our Lord."
On Sept. 28 the consecration service was held. On the 30th visited his home people, and embarked for the Gold Coast with their prayers and God-speed ringing in his ears. Sickness on the way reduced his weight from 147 to 111 pounds. He remained at Salt Pond to recuperate until the first week in January. Even here he was not content to be idle, but held street meetings. He spent a little time at Ayan Main, and on January 20 went on an evangelistic trip to other villages. He was stricken down again, brought back to Salt Pond, and on Feb. 20 laid aside his work.

"From an intimate friend of his I have obtained the following items of interest: 'A few years ago—on his birthday—Peter consecrated himself fully to God; and his great desire was to be active in God's service, teaching and helping others to be better and happier. When he heard that Jacob Bakker had offered himself for Africa, he said that he had thought of offering himself for that work. When he heard of the great need in Western Africa—where he afterward went, took up the work and died—he said, 'Don't we wish we could go?' In one of his letters after he had heard how hard it was that it was hard for him to go, and then he said something about being brave. I have often thought of what he said, that if he should lose his life in Africa, we were not to consider it a mistake that he went there. He was ready, willing and anxious to do for others, and finally got life for them. What more could he do?'" Christ said, "'Greater love hath no man than this, that a man lay down his life for his friends.' At one time he gave of his money that another might have suitable clothing to attend church, making a sacrifice himself. At another time I told him of an article I had read about a mission building to be erected in California, and he handed me fifty cents that he had just earned, to be sent for this purpose. He believed not alone in thinking, talking, and preparing for work, but that all must do something when not at work. He enjoyed reading and studying portions of Scripture, and exchanging thoughts concerning them with others.

He liked to take a passage—sometimes a promise—and dwell upon it. One of these was, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." He enjoyed seasons of prayer, often with one or two. He gave great heed to the Holy Spirit, and the peace that passeth all understanding. Extremely sensitive himself, he was very considerate of the feelings of others. Having been told at one time that he had been harsh in speaking to a boy who needed a quieting, he walked several miles to see about it. He had not intended to be harsh. It troubled him, and he wanted to make it right. He only wished to speak plainly and earnestly. He passed through many trials before working in the midnight mission in Holland.

"We love to decorate the graves of our friends, but the nation has set apart, in addition to this tribute of friendship, a day when we shall all go and honor the memory of the soldiers who gave their lives for their country.

"With shouts and cheers they marched away on glory's shining track; but oh, how long, how long they stay, how few of them come back.'"

"In a few days we shall carry our flowers to the cemetery, and our most noted men shall pay their eloquent tributes. These men are dead, and we, and our country owes them a great debt.

"Over yonder is the grave of a young soldier who was the first of his regiment to fall. It was a needless sacrifice, they say. His friends tried to hold him back. It was better to wait, and not uselessly impair his life; but on he went into the storm of bullets, swinging his cap, shouting for the Stars and Stripes, and his last motion was a wave of his hand for the old flag. To this day they tell the story, the grey-haired veterans as they gather round his grave, with moistened eyes in their pain. Hundreds of boys are still thrilled by the tale. They love their country better because he lived—and died.

"To-day we gather in spirit round the grave of our first Christian Endeavor martyr. Im­ pressed as I was, I grant I would have held him back, if I could. But with aching, faltering eyes, he went into the malarial, the fever—and death. Far up the slope, under the blood-stained banner of the cross we saw him go, and our hearts stirred within us as that brave, cheery, ringing voice came back to us as we wept over him, and the sound of the voice of Jesus, crying upon the field, but not in vain. Who can estimate the influence of such a life and such a death? He fell like a hero. Through years to come his story shall be told. Many a black man, standing by that new-made grave, shall have a new vision of the death of Christ for the world. Hundreds of young people in this land shall feel their hearts lifted up with a new self-surrender. Thank God that he lived, that we knew him and called him brother.

"Let the First Alfred church give praise to God that he is honored by having his name upon her roll.

"O, Gerard and Clayt Veltuysen, blessed are ye in having given to God such a son. Thou art forgiven, though bowed down with deep loss, may ye be brought into companionship, infinitely close and dear with him who trod the groves alone. Let the love of the Jesus who passed through you across the seas; and we lift you up before God on our arms of prayer. May your home be filled with that same passion of love for Christ and the lost whom he came to save, that the love may be swallowed up in infinite gain. Not long will it be before ye shall meet that ye may open the doors and see the doors shall swing wide, and heaven shall ring with welcome as ye enter in through the gates into the city.'"
In His Name is the keynote of all service, and makes it acceptable in the sight of him who said, "Freely ye have received, freely give."

Another organization of more recent date, but perhaps more widely known, is the Young Women's Christian Association. One form of work done by the city associations is looking after the girls who have no homes; to surround them with helpful influences and make their paths more safe. The Association homes have gates of various kinds are open to the girls, and they are prepared for lives of usefulness.

The aim of college associations is to promote a Christian spirit within the college, and the performance of Christian labors within and without the college. Many a quiet life has been unheard of by the world, but bringing the joy of the knowledge of Christ to many a weary soul.

It is through that inner life in communion with God that the womanly face of the home keeper is ever bright and sunny, in spite of clouds and threatening storms. Home is kept happy by trust in the All-Wise.

In the world have banded themselves together for the accomplishment of the most good possible.

"From out Time's dim old pages Come a story or a song Of how a beautiful princess, In lovely years a gone Hearing the cry of the starving, Orphaned and friendless And ministered to the people Who were grieving and begging there. Jewels from her tresses And gleamed from her hands white That gave the bread to the hungry And cheered them from their plight And ever and ever After she had sought and prayed, As an angel of light, the princess, His will and strength and power To do all things for those to whom she was sent."

"The church's dear daughter Whose tears so like the rain As she strove in her tender isery To ease their pain. Then ended the sweet old legend She lived till years had passed Always loving and serving."

"To-day in the unlimned present A noble deed is made Work that is done for the Master Sweet as the service of old Of man and of God and in the ensuing years, And many a thankful prayer Of thankfulness from the breeze Has saved from dark despair."

"We may not name her princess But we meet her oft and again Still giving her loving service To do all things."

"Her home sometimes a palace Or a cottage it may be And she dwells in every country And the islands of the sea."

She is grandchild, sister, maid or matron, The King's Daughter of to-day, And she ministers to the burdened And brings cheer to the bereaved. While the rarest of all her jewels If she possesses Is a silver cross, the symbol That helps her on her way."

The organization of King's Daughters is to-day a very large one, and its mission is one of comfort. Working in whatever field is open to it, its members are ever ready to "lead a hand" to the sorrowful, the needy or the oppressed. The prayer of daily communion is: "Lord, take me to-day and use me as thou wilt. Whatever work thou hast for me to do, give it unto my hand. If there are those thou wert to have me to help in any way, send them to me. Take my time and use me thyself. Let me be a vessel to be thy hand and employed only for thee and ministry to others."

Young People's Work.

Lettur C. Randolph, Editor, Alfred, N. Y.

DAUGHTER, ARISE.

HARLEY M. LANGEWORTHY.

Delivered at the Semi-Annual Conference of the churches of the West, held at Little Geneva, N. Y., April 18-20, 1902, and requested for publication.

Since those words, uttered by the tender voice of the Saviour, bade the maiden arise, since "the salvation of the nation," the cry of the generations of men has ever been: "Love, take me to-day and use me as thou wilt. Whatever work thou hast for me to do, give it unto my hand. If there are those I should have me to help in any way, send them to me. Take my time and use me thyself. Let me be a vessel to be thy hand and employed only for thee and ministry to others."

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The organization of King's Daughters is to-day a very large one, and its mission is one of comfort. Working in whatever field is open to it, its members are ever ready to "lead a hand" to the sorrowful, the needy or the oppressed. The prayer of daily communion is: "Lord, take me to-day and use me as thou wilt. Whatever work thou hast for me to do, give it unto my hand. If there are those I should have me to help in any way, send them to me. Take my time and use me thyself. Let me be a vessel to be thy hand and employed only for thee and ministry to others."
very fond of sweet things. His favorite lunch was a thick piece of bread soaked in molasses. He learned to pick pockets with great dexterity. His face would assume a rapt, far-away look, while he thrust his cunning little paws deep into the recess, and if there was anything eaten there, it had come to.

Some boys who may have doubtless seen what are called crawfish, a kind of small inland lobster, found along country brooks and creeks. Our raccoon was very fond of them, and could catch them better than a boy. He would wade along the edge of the water, gather them up in his fingers, and woe betide the poor crawfish who happened to be at home when Master Racoon called. Once the crawfish was captured, the coon would bite off the pincher-claws to save himself any further trouble, and then, beginning at the tail, would devour his victim alive, with great relish.

He was oddly suspicious of any round object in his food. He would roll peas in his fingers till they were crushed. Once I gave him some of that kind of candy which at first tastes innocently enough, but afterwards gives a very strong taste. When the humor of the candy began to burn him he took it out of his mouth and gravely rolled it; having put it into his mouth again, and finding it still burned him, he rolled it once more, and at last, in apparent desperation, swallowed the candy, chewing as fast and hard as he could, although it must have burned all the way down.

His behavior with the kittens was peculiar. He would hold one in his arms about as clumsily as an old bachelor holds a baby, and would bite the kitten's ear till he pro­ duced a sound as the kitten was able to make at all. He seemed to do this on purpose to tease her. He had many a romp with a little white lap­ dog, but as the coon grew older and rougher the dog was half afraid of him, and then he would chase the dog all over the house to make him play.

He was very fond of me, and when he was tied up, and happened to see me, he would give a peculiar call, like a loud, almost shrill purr. He would steal in among a lot of children and gently bite their bare feet, as a joke. His tail would work at the last, and he would make just as much fun, if possible, out of his tail as his feet. His favorite lunch I saw him eat was small inland lobster, found along the creeks and brooks, a kind of small inland lobster, found along country brooks and creeks. The raccoon was very fond of them, and could catch them better than a boy. He would wade along the edge of the water, gather them up in his fingers, and woe betide the poor crawfish who happened to be at home when Master Racoon called. Once the crawfish was captured, the coon would bite off the pincher-claws to save himself any further trouble, and then, beginning at the tail, would devour his victim alive, with great relish.

He was a little fellow down. After the fire had been out for the night, and saw an old raccoon and five young ones walking on the limb of a large oak. Consent to every request, and this, brooks and streams, and rocks, and heavy, and would bite the fowl and make him play.

The chimney looked like an uncanny spectre. As the chimney like an uncanny spectre. I remember well as I sat by the open fire and the chimney fixed in at the top, he could not climb clear out, and finally, in the morning, the fresh smoke drove the little fellow down.

As he grew older he developed many interesting traits. Like all wild animals, he was very fond of sweet things. His favorite lunch was a thick piece of bread soaked in molasses. He learned to pick pockets with great dexterity. His face would assume a rapt, far-away look, while he thrust his cunning little paws deep into the recess, and if there was anything eaten there, it had come to.

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United States, while a few small territories remain as independent states. Beginning at the northeast, Egypt and Tripoli are nominally at least tributaries of Turkey, though the Egyptian Government, which was given large powers by the Treaty of Turkia, 1840, of late years formed such relation with Great Britain that, in financial matters at least, her guidance is recognized; next west, Algeria, France; then Morocco on the extreme northwest, an independent government and an absolute despotism; on the same coast, but nearer Spain's territory, Rio de Oro; then the Sengal territory, belonging to the French, and connecting through the Sahara Desert with her Algeria; then a group of small divisions controlled by England, along the Gulf of Guinea; then Liberia, the black Republic; Togoland, controlled by the Germans; Dahomey, a French protectorate; the Niger territory, one-third the size of the United States, controlled by England; Cameroon, controlled by Germany; French Congo; and finally, in the march south, a large portion of the Free State, under the auspices of the King of Belgium, and occupying the very heart of equatorial Africa; then Portuguese Angola; next, German Southwest Africa; and finally, in the march down the Atlantic side, Cape Colony. British. Following the African side comes the British colony of Natal; next Portuguese Angola, and west of this the great territory known as "Rhodesia;" then German Africa, which extends almost to the equator; north of these British East Africa, fronting on the Indian Ocean, and merging northwardly with the Egyptian Soudan, which was recovered from the Mahdi by the joint operation of British and Egyptian troops, and the British flag placed side by side with that of Egypt; next north, upon the coast, Italian territory and a small tract opposite the entrance to the Red Sea controlled by England; and a few hundred miles west of the entrance to the Red Sea, the independent kingdom of Abyssinia.

Commercially the development of Africa keeps pace with its development in transportation, mining, and agricultural conditions. Wherever methods of prompt and inexpensive transportation, or wherever the presence of valuable minerals attract mankind in large numbers commerce quickly develops. The business of ports adjacent to the great diamond and gold mines of South Africa has increased rapidly in the last few years. The imports of Cape Colony, through which passes a large proportion of the merchandise for the mining regions in that part of Africa, have grown from $5,000,000 in 1894 to $100,000,000 in 1900. Those of Natal, through which also passes a considerable proportion of the goods in transit for the interior, have likewise increased considerably, and into Portuguese East Africa, whose ports lie considerably nearer to the gold and diamond mines than to those of the Cape, the imports have shown a marked increase, the importation of goods in transit from the gold fields in 1897 at Portuguese ports alone having about $15,000,000 in value. The total foreign commerce of Africa is estimated at $700,000,000, of which about $430,000,000 represents imports and $270,000,000 exports. Of the exports, especially those from the south, a large share is gold and diamonds; in the tropical regions, ivory, rubber, palm nuts and gun; in the north, the exports are chiefly products of agriculture, cotton, coffee, cacao, spices, dates, etc.

Of the total recorded imports into Africa in the latest available year, aggregating $429,461,000, $157,575,000 went into British territory; $77,757,000 into Turkish territory; $20,755,000 into Portuguese; $8,300,000 German; and $4,722,000 into the Kongo Free State. Of this importation of $429,461,000, about 5 per cent was furnished by the United States,

Railroad development in Africa has been rapid in the past few years and seems to be the beginning of a great system which must contribute to the rapid development, civilization and enlightenment of the Dark continent. Railroads already extend north from Cape Colony about 1,500 miles and south from Cairo about 1,200 miles, thus making 2,700 miles of the "Cape to Cairo" railroad complete, while the intermediate distance is about 3,000 miles.

EDUCATION SOCIETY.

QUARTERLY MEETING OF EXECUTIVE BOARD.

The Regular Quarterly Meeting of the Executive Board of the Seventh-day Baptist Education Society was held at the College Office, Alfred, N. Y., on May 11, 1902, at 1:30 P. M.

There were present the following members: E. M. Tompkins, President; A. E. Kenyon, Treasurer; T. M. Davis, Recording Secretary; J. B. Clarke, Boothe C. Davis, E. E. Hamilton, E. P. Saunders and W. C. Whitford. The meeting was called to order by the President, and was prayerfully disposed of by Rev. J. B. Clarke.

Communications were presented from Rev. Stephen Burdick and from Rev. W. L. Burdick, Corresponding Secretary, explaining their inability to be present on account of previous engagements.

The Committee appointed to investigate and report concerning the old endowment funds of the Education Society reported progress.

The following report was presented and adopted:

Your Committee appointed to consider the recommendations of the committee to raise funds for the Theological Seminary would recommend:

1. That this Society join with the committee having in charge the work of the Student Evangelist, and send out a quartet with the understanding that this Society is to pay half of the expenses.

2. That the quartet go to Shiloh, Marboro, Plainfield, New Market, possibly to Berlin, and conclude the campaign in Rhode Island.

3. That the Rev. Dr. Shaw and the Rev. E. B. Saunders be invited to co-operate with the quartet in New Jersey.

4. That the Rev. P. D. Dean, of the Seminary, be furnished with the quartet two Sabbaths-days in Rhode Island.

WILLIAM C. WARRICK, Chairman.

J. B. CLARKE, Secretary.

It was voted that the President and Treasurer be a committee to communicate with the pastors of the various churches, requesting them to urge the prompt payment of pledges to the Theological Seminary, and to solicit pledges for another year.

The Treasurer presented his Quarterly Report, which was adopted.

It was voted that our Treasurer pay to the Treasurer of Alfred University:

(a) $150.00 for the maintenance of the Theological Seminary.

(b) $350.00 for the General Fund of Alfred University.

A bill of $53.05 from the American Sabbath Tract Society for printing and supplies for the Committee for Permanent Endowment of the Theological Seminary was ordered paid.

Pres. Davis stated that he had just received a letter telling him of the serious illness of Pres. Whitford, of Milton College.

It was voted that the members of the Board, having learned of the illness of Pres. Whitford, desire to express their deep regret, and to extend to him their sincere sympathy, with the earnest wish that he may be speedily restored to health.

After the reading and approval of the minutes, the meeting adjourned.

T. M. DAVIS, Sec.

Treasurer's Report.

Alfred University, per W. H. Crandall, Treasurer:

Account of Theological Seminary... $300.00

General Fund... $700.00

American Sabbath Tract Society: Account of Printing.... $90.00

Salary of Treasurer, 2nd Quarter... $25.00

Balance... $457.19

Total... $1,762.75

PRINCIPAL ACCOUNT.

Alfred University, per W. H. Crandall, Treasurer:

DR.

Payment on Bond and Mortgage: Theological Endowment Fund... $390.00

From Wm. C. Whitford on Life Membership... $12.00

From P. C. B. Church, New York... $15.00

From Mary L. Wilmer on Life Membership... $12.50

From Elmer C. Langstroth, Whitefield, N. H... $5.00

Dr. and Mrs. Thos. W. Rogers, New London... $300.00

For Life Membership of Thos. B. Chestnut... $50.00

For Life Membership of David B. Stillman... $100.00

For Life Membership of Geo. M. Stillman... $100.00

For Life Membership of Thos. B. Chestnut... $50.00

For Life Membership of David B. Stillman... $100.00

For Life Membership of Geo. M. Stillman... $100.00

For John L. Wight, Auburn, N. Y... $35.00

For W. A. Langworth, Garfield, N. J... $30.00

For W. B. Hill, Oxford, Mass... $30.00

For M. P. Stillman, Berlin, N. H... $25.00

For W. H. Crandall, Stillwater, Wis... $100.00

For Mrs. Mary E. Stillman, Stillwater, Wis... $50.00

For M. H. Stillman, Stillwater, Wis... $25.00

For Mrs. Henry N. Osburn, Portland, Ore... $350.00

For Alfred University... $700.00

Total... $730.00

CR.

Savings Feb. 26, 1902... $15.20

Invested in Delaware Bond... $350.00

Balance... $475.19

Total... $700.00

LIFE MEMBERS.

Alfred University, per W. H. Crandall, Treasurer:

E. R. Kenyon, Lanterman, 1858:

Wm. H. Crandall, Lanterman, 1860:

Rev. J. B. Clarke, Lanterman, 1870:

W. H. Crandall, Lanterman, 1860:

J. B. Clarke, Lanterman, 1870:

Dr. and Mrs. Thos. W. Rogers, New London, 1880:

For Life Membership of Thos. B. Chestnut, 1875:

For Life Membership of David B. Stillman, 1877:

For Life Membership of Geo. M. Stillman, 1877:

For John L. Wight, Auburn, N. Y., 1887:

For W. A. Langworth, Garfield, N. J., 1888:

For W. B. Hill, Oxford, Mass., 1890:

For M. P. Stilman, Berlin, N. H., 1890:

For W. H. Crandall, Stillwater, Wis., 1896:

For Mrs. Mary E. Stillman, Stillwater, Wis., 1896:

For M. H. Stillman, Stillwater, Wis., 1896:

For Mrs. Henry N. Osburn, Portland, Ore., 1889:

Respectfully submitted.

A. B. Kenyon, Treasurer.

Example is more powerful than precept; where you reprove another be unblamable yourself.—George Washington.
Popular Science.

A Discouraging Discovery.

There seems to be no end to the invention of engines for throwing missiles great distances, nor for reaching an end to the number of murders designed to be committed by these engines before their arrival at its destination.

By far would we prefer the mode of warfare carried on by Sampson with the Philistines, or that adopted by the Scotch people before the invention of explosives, when, as is said, the battle was fought with "patch-forks, sabots, maces, pikes, halberds, and anything that would either kill or hurt." Then they could run away and live to fight another day.

In the second week in January, 1898, we called attention in the Recorder to the making of a "monster gun" at the Government works at Watervliet, near Troy, N. Y.

This monster gun is now very near completion, and next month is to be sent to the proving ground, near Sandy Hook, N. Y., there to be tested, and if found faithful, then be mounted on a disappearing carriage, and placed in position to be here-fulness for a charge consisting of a thousand pounds of powder, and a shell weighing a ton and a half, having within it an immense proving ground, near which the electric spark went through the powder the monster would be blown into a thousand fragments, consequently sparing a precious life for every pound of powder and every fragment of the gun, thus teaching Congress that human life should be protected, not destroyed.

As to the new invention, we know of no words in which to express our horror or a hope for deliverance.

God's Scientific Arrangements.

And he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it.

The Lord blessed the Sabbath-day and hallowed it. In it thou shalt not do any work. My Sabbaths ye shall keep for it is a sign between me and you that ye may know that I am the Lord thy God.

Blessed is the man that keepeth my Sabbath, also the sons of the stranger that join themselves to the Lord, every one that keepeth the Sabbath from polluting it.

God says, Remember the Sabbath-day.

Blessed is the man that doeth this, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil, from doing thy pleasure on my holy day, and shalt honor him not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. I will cause thee to ride upon the high places of the earth, and feed thee with the heritages of Jacob thy father.

The Lord hath spoken it. "Sweet is the day of sacred rest." But the seventh day is the Sabbath.

WHAT THEY GIVE US TO EAT.

In the recent raid by the health officials of Great Britain against the sale of alum baking powders, which has resulted in freeing that country from these unhealthful mixtures, the officers were surprised to find a large number of powders which were made from alum and called Egg powders. The dealers in these powders were likewise convicted and fined.

The Retailers' Journal, of Chicago, calls attention to what it styles an attempted deception in the so-called Egg baking powders sold in this country. It says: "The manufacturers of this powder are trying to blind both the retailers and consumers by putting in a small per cent of albumen. This does not make the baking powder any more useful, but makes a better showing (the large amount of extra foam) in their experimental tests for the benefit of the dealer. We believe the use in baking does not give satisfactory results, as the stale egg imparts an unpleasant odor and toughens the dough."

The only correct actions those which require no explanation and no apology.—Berthold Auerbach.

Our Reading Room.

"Hence then, as we have opportunity, let us work to be good, toward our fellow men, and to the family of the faith."—Gal. 6: 10. "But to do good and to communicate, forget not."—Rev. 13: 16.

SALEM, W. Va.—We send to you and the many friends of our Beloved Zion a spring arrivals. We are sending them as a token of our esteem at $15.00 per acre. In our immediate vicinity the building interests are paramount; some seventy buildings, ranging from the $15,000 structure to the three or four room cottage, are now in process of construction. This means the presence of an army of workmen. No able bodied person need be idle here at this time.

There are 106 regular students in Salem College aside from some who take music only.

The church work seems to be moving on in a beautiful manner. As evidence of our seeing increasing attendance at the prayer-meetings and Sabbath appointments. On Sabbath evening, May 9th, by request, the pastor preached at the close of the services the ordinance of baptism was administered to two candidates. The house was decorated with flower. The new, large baptismal presented the appearance of a small, peaceful lake, and the service was much enjoyed by the large audience present. At the communion season the following day five were received into church membership.

One of the helpful and pleasantly begun is a "men's meeting," purely a prayer-meeting, for twenty minutes before the Sabbath morning service. By request of the pastor, the men of all ages are invited to meet in the basement of the church to pray for the preaching service, the Sabbath-school, the Endeavor services, and for any who may be discouraged. If any such cases are known they are to be reported to this meeting, and as many as possible all who are encouraged to be present at this morning meeting. It is fitting prelude to the services of the day, and in the words of another, it is little sacrifice of time for fuller enjoyment of the day and richer blessings from its services. The pastor is not only cheered, but is made stronger through the influence of these meetings. May the Lord build up and prosper his Zion on all sides, is our prayer.

E. A. Witter.

PLAINFIELD, N. J.—President Gardiner, of Salem College, spent Sabbath, May 10, at Plainfield, occupying the pulpit and giving a delightful outline of his experiences and impressions on his late visit to the Holy Land. Col.

STATE OF OHIO, CITY OF TOLEDO, 38th LUCAN COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner in the firm of CHENEY & Co., doing business as HALL'S CATHARTIC CURE in the City of Toledo, County of Lucas, Ohio, State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS ($100.00) for each and every claim that cannot be cured by the use of HALL'S CATHARTIC CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 8th day of December, A. D. 1898.

FRANK J. CHENEY.

GLEANOR.

Notary Public.

Hall's Cathartic Cure is taken internally, and acts directly on the blood and mucous membrane of the bowels. Send for testimonials, free.

P. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

MAY 32.
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.

SECOND QUARTER.

June 28. Review.

LESSON IX.—PAUL AT LYSTRA.

For Sabbath-day, May 31, 1902.


Golden Text.—Thou therefore endure hardness as a good soldier of Jesus Christ.—2 Tim. 2: 3.

INTRODUCTION.

At Iconium Paul and Barnabas met with great success in their first visit for a long time. Here as elsewhere they spoke to the Jews first; but did not confine their preaching to them. From this city they were obliged to escape on account of danger of personal violence. The Jews and Gentiles of this city had many friends in the city a plan was made by their enemies, the Jews, and certain of the Gentiles to attack them. Becoming aware of this plan they went on to Lystra and certain of the Gentiles to attack them. Becoming aware of this plan they went on to Lystra and began their work anew.

As there is no mention of a synagogue at Lystra, we may conclude that there were few if any Jews in this city. Paul, therefore, preaching to the Gentiles, it was not to be wondered at if it did not; happen to get away from danger; but to find some other large city that was a center of influence for the surrounding region. Lystra, like Antioch of Pisidia, was a Roman colony, and the chief city of that region of Galatia, in which it was situated.

It will be more than probable that Timothy was a resident of Galatia, and that he was converted during this first visit of Paul.

TIME.—Sometime after last week’s lesson, very likely three weeks after. Premature speaking of the story of Paul’s conversion is to be avoided.

PLACE.—Lystra, eighty miles south west from Iconium in that portion of southern Galatia commonly called Lycaonia.

PERSONS.—Paul and Barnabas; the same man; the natives of the city.

OUTLINE.

1. The Lame Man Healed. v. 8-10.
2. The Lycian Undertake to Worship the Missionary. v. 11-13.

NOTES.

8. Who never had walked. Our author makes the lame man the object of his story; the subject of a great argument by a trio of their own. A mundane story. The miracle is assured by the certainty of his complete inability to help himself.

9. The same head Paul speak. Our author has heard upon several occasions before the miracle occurred. It seems probable that Paul was preaching in the street or open market place. He had faith to be healed. Perhaps Paul had been speaking of some of the miracles that Jesus had wrought. At any rate this lame man believed that Jesus Christ was able to make him well.

10. Sate with a loud voice. Very likely for the sake of the bystanders that they might note the miracle that came through the Roman’s mouth. And by God’s speaking with a loud voice to the tone of Lazezans. Stand up. right on thy feet. Thus showing his full restoration to strength. That the name of Christ is not mentioned in connection with this command may be accounted for on the supposition that what Paul had just been saying made the source of power evident, or our author may have intended to show that Paul Fed by God. And he helped and walked. The miracle was complete and immediate.

11. In the speech of Lycaonia. Paul had been preaching to the people in Greek language which no doubt they understood and used; but now in a moment of exaltation they naturally return to their native tongue. Their use of this provincial dialect explains why Paul and Barnabas appear to be so much more robust than Paul. More natural. That is Mercury, the messenger of the gods. (Instead of “Jupiter” and “Mercury,” some translators prefer to preserve the Greek names of the deities: “Zeus” and “Hermes.”

13. The priest of Jupiter. Probably the chief priest or the officiating priest. There were doubtless many priests. Which voice sounded as if the temple gates were outside the city walls. We may regard this phrase therefore as a sort of surname for the god they worshiped, “the god of Latins and Gauls.” The temple garlands were to decorate the offerings; or possibly they were ordinarily placed upon the statue of the god, and now so to the statue of Jupiter. Gods to the temple gates. This phrase is a little indefinite because we do not know whether the gates of the temple are intended, or of the city, or of the lodgings of the missionaries; probably the gates of the city, as implying a broad judicial place where the people might join in the sacrifice.

14. Which when the apostles, Barnabas and Paul heard of it. It is noteworthy that Barnabas and Paul are called “apostles.” Some think that the word is here used as equivalent to “missionaries,” but it seems more likely that our author intended that they were connected with the Twelve. How they heard it when they heard now is not told until the next verse.

15. Suffered nations to walk in their own ways. The word “also” serves to group them with the people of Jerusalem. The words “also” and “also” we have similarings and impulses. The word “passions” does not refer to anger, but to feelings and consciousness. Preach. Trochant as the priests that is, the false heathen gods (such as Jupiter, Mercury) and their worship. They not only rejected with abhorrence worship offered to them as gods, but took this occasion to direct the people to return to their true and natural servitude. The living God, which made heaven and earth, and so far above all comparison with Jupiter and Mercury, were wondrous to any way.

20. He rose up, etc. Our Lord’s speaking was not to go where our Lord’s speaking was not to go. In the city a plan was made by the people of Lystra to have the apostles executed. And the people of Lystra were ready to change so completely their attitude toward one who had done so notable a miracle. But compare the change of mind of the people of Malta. Acts 24: 6. They may have been provoked because the apostles did not accept their worship, and so easily persuaded by these Jews that the strangers were possessed of evil spirits. This was a Jewish mode of inflicting the death penalty. We may suppose that this attempt upon Paul’s life was without any evil purpose. They were without any legal condemnation. They may that Paul had been dead. They meant to kill him, and supposed that they had accomplished their evil purpose. At Jerusalem they were without any plan against killing any one inside the city; but not so here.

22. Confirming the souls of the disciples. So recently converted from heathenism they doubted in need of much instruction. It is very likely that the early converts suffered much persecution.

SPECIAL NOTICES.

NEW YORK.—Sabbath, May 16, 1902.

The Sabbath Recorder is published weekly by the Sabbath School Board of the Seventh-day Baptist Church, New York, N. Y. Entered as second-class matter at the post office at New York, N. Y., under the Act of March 3, 1879.
FIRST-DAY-MORNING.

10.00. Woman's Hour, conducted by Miss Agnes Rogers.
11.00. Education Hour, conducted by A. B. Main.

APRIL 29, 1902.

10.30. Young People's Hour, conducted by H. E. Davis.
11.30. Teent Society Hour, conducted by A. H. Lewis.

EVENING.

Evangelistic Service—Sermon by F. R. Peterson.

Adjournment.

L. C. RANDOLPH, Moderator.

THE MINISTERIAL CONFERENCE AND QUARTERLY MEETING OF THE SEVENTH-DAY BAPTIST CHURCHES OF SOUTHERN WISCONSIN AND CHICAGO will meet with the church at Rock River, Wis., May 29, 1902, at 2 o'clock P.M. The general question for discussion is, The Relation of the Churches to Our Denominational Life and Work.

PROGRAM.

SABBATH-MORNING.


EVENING.


3.00. C. E. Meeting.

GEORGE J. CRANDALL, Sec.

THE SIXTY-SIXTH ANNUAL SESSION OF THE SEVENTH-DAY BAPTIST EASTERN ASSOCIATION, to be held with the Pawtucket Seventh-Day Baptist church at Westerly, R. I., May 22, 1902.

PROGRAM.

SABBATH-MORNING.

10.45. Address of Welcome, Rev. S. H. Davis.
11.00. Introductory Sermon, Rev. L. E. Livermore.
11.45. Announcement of Standing Committees.

APRIL 29, 1902.

2.15. Communications from Sister Associations, Reports of Delegates, Executive Committee and Treasurer.
3.15. Sermon, Delegate from Southern Association.

3.45. BUSINESS.


BIBLE TRAINING CLASS—W. L. GREENE—10.00 A.M.

RHYTHMIC MUSICAL SERVICE—MISS MARY A. STILLMAN—11.00 A.M.

Evangelistic Service—Sermon by B. O. Coon.

WANTED!

A Practical Seventh-Day Baptist Blacksmith.

with or without capital, to take an interest in a good, paying business at Watertown, Wis. Address Prof. J. H. Backus, Watertown, Wis.

FOR SUMMER BOARD

In Private Cottage, at
QUONOCATUG HEIGHTS, R. I.,
apply to Miss Mary A. Stillman, Webster, Mass.
ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred will celebrate its Centennial in 1896. The Trustees expect that its Endowment and Property will reach a Million Dollars by that time. 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 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 signed by the President and President of the University, certifying that the person subscribing is a subscriber to this Centennial Fund. The names of subscribers are published in the Seminary for two weeks, and, as the subscriptions are received by W. H. Conrath, Trench, Alfred, N. Y.

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

Proposed Centennial Fund...$100,000.00
Annual need, June 1, 1891...$40,000.00
Amount needed, June 1, 1891...$55,000.00
Alfred A. Tressler, New Burgundy, N. Y.
Alfred T. Hoag, Rochester, N. Y.
Mrs. E. M. Temple, Paper, N. Y.
Miss E. Starks, Higbeeville, N. J.
Amount needed to complete fund...$7,250.00

Spring Term Milton College.

This term opens THURSDAY, APRIL 5, 1892, and continues twelve weeks, closing with the annual Commencement Exercises on Wednesday, June 23, 1892.

Instruction to both young men and young ladies in the Preparatory studies, and in the College departments of Classical, Professional, and Scientific courses, as follows: The Ancient Classical, The Modern Classical, and the Latin and French. Two teachers are added to the Faculty—all the old members being retained.

In the School of Music four courses are taught: Elementary and Chorusing, Pianoforte, Voice Culture and Harmony, and Vocal. Work is done in Bible Study in English, in Oil and China Painting, in a brief Commercial Course, in Elocution, and in Athletics and Military Training.

Club boarding, $1.40 per week; board in private families, $5 per week, including room rent and use of furniture.

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

SABINE SCHOOL BOARD.


ALFRED UNIVERSITY.

Fourth Quarter Begins April 16, 1892.

For catalogue and information, address: Bethune Coldwell, Ph. B., Pres., ALFRED, N. Y.

PREPARATION FOR COLLEGE.

THREE YEARS CLASS.

Earl P. Saunders, A. M., Prin.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOLINSON, President, ALFRED, N. Y.
A. D. RUSSELL, Corresponding Secretary, Independence, N. Y.
Dr. W. D. ROGERS, Recording Secretary, Alfred, N. Y.
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