REMEMBRANCE.

(1) soul of mine, bestirred with faithfulness prayer,
About the content of the coming years,
With what you fear with useless tears,
And drain thine eyes of fruitless tears.

That can but weep the ministry of care.
Thy Father daily plans for thy welfare?
Why art thou ever pushing forth thy feet
Into those dreary regions where the tread
Of none is heard but of the living dead?
Why dwell where ghastly void fill with dread?
Thy trembling heart? What spectral car
To meet present demands and strengthen faith?

Insistent is the pregnant need, the hour
That faces sternly to demand;
The fullest service of thy waiting hand;
The urgent moments of the present stand
And urge thee to employ for thy dower
Of richest thought and consecrated power.

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Although our readers know that the health of President Whitford had been failing for a number of months, they will be shocked to learn that death has come to him since our last issue. The loss is a heavy one to us individually, as it is also to us as a denomination, and especially so to Milton College and our educational interests. The Recorder extends feelings of deepest sympathy to the bereaved family, and commends them to the comforting love of God the Father.

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Another question which the Recorder proposes for consideration is here submitted: Are we well prepared as pastors and people to meet present demands and strengthen our denominational life for the first half of the present century?

Proper preparation for coming duties is a large factor of success. No important work is well accomplished without corresponding preparation. Ability to do any given thing is the result of fitness previously secured by full and accurate information, a wide knowledge of what ought to be done, and strength adequate to accomplish awaiting tasks. As we have said many times—but the fact is worth repeating—the future is so nearly a creation of the past that no preparation for the future can be complete without full and accurate knowledge of what has been. The past as a preparation may be understood and that the future may be forecast, which forecasting is an important item in doing what is likely to be demanded. The value of the "historic argument as a preparation for future work is too little appreciated.

More than in any other way we secure a knowledge of God's judgment concerning theories, creeds and events by the results which appear in history. No one seeking fit-
The Sabbath Recorder.

The Sabbath, the most openly favorable to the and the Jewish adoption of Sunday in place of any of the seven Jewish papers, gives the following editorial summary of the discussion of the Sabbath question at New Orleans. If there were no other evidence, what the Advocate says would be proof enough that the avowed tendency to adopt Sunday is very slight among the Jews.

Dr. Edward Everett Hale, Duties of this Century.

Speaking lately upon the duties of the twentieth century, suggested some immense enterprises, the successful accomplishment of which is possible. The first is "a four-track railroad from Labrador to Patagonia." The next, "a railroad line across Europe and Asia from the Atlantic ocean to the Pacific, with a branch road to Odessa," and the next, "a railroad from the Cape of Good Hope." These great highways, Dr. Hale declares, will be necessary to prevent the human family from being "squeezed together too much," and to divert undesirable immigration from the old world to the United States. To the last of the four duties "is the faithfulest treatment of the race question as presented by the Negro, the Indian and the Chinaman." As the highest and last duty he laid down the "advocacy of the doctrine of universal peace. These are magnificent suggestions from the lips of a man whose eighty years of life spent in the interest of humanity entitle him to speak concerning the duties of the twentieth century.

Topographic Maps of New York.

Among the topographic sheet maps recently released by the United States Geological Survey are those of New York state. These maps, the result of co-operation between the Federal survey and the state of New York, are drawn on a scale of about one inch to the mile, and each covers a rectangular section of approximately 18 x 17 miles. The townships, and town lines are shown in detail, even the houses in the country districts appearing, and the relief of the country is expressed by contour lines. Each sheet bears the name of some included town or important feature. The Kaaterskill sheet shows the eastern front of the Catskill Mountains, extending as far west as Hunter Mountain. The Albion sheet covers the country in Genesee and Orleans counties between Albion and Batavia. The Skaneateles and Tully sheets show the sections surrounding and just east of Skaneateles and Otisco Lakes. The Chittenango and Oneida sheets, adjoining, represent the eastern end of Oneida Lake and the sections surrounding the city of Oneida; the Putneyville shows a strip of the Lake Ontario shore in the neighborhood of the town of Putneyville; and Silver Creek sheet a section of the Lake Erie shore of Erie and Chautauqua counties near Silver Creek. These maps are available at the usual rate of five cents each, on application to the Director of the United States Geological Survey.

An old copy of the Sabbath Recorder of January 8, 1863, has just come to hand from Trumansburg, Pa. On the second page is the following statement from the pen of the editor, George B. Utter:

"The great event of the age."

True to his promise, the President of the United States inaugurated the New Year by issuing his Negro Emancipation Proclamation. Of course it is not yet time to argue from facts as to the results of this document; and it would be unwise to spend time in theorizing upon a question which will so soon be settled by facts. Nobody can doubt that it is the great event of the century. In the age of the apostles, and Christians will study with intense interest the development of each day, hoping and praying that they may see the most sanguine expectations of the friends of Freedom.

After the statement comes the Proclamation of President Lincoln, giving freedom to the slaves throughout the United States. The Proclamation is dated Jan. 1st, 1863, and is signed by Abraham Lincoln, William H. Seward, Secretary of State. Not a few of our readers will recall, as the writer does, the deep and over-powering interest which culminated in that proclamation of almost forty years ago.

Dr. A. E. Main wishes to secure the Conference Minutes from 1892 to 1896 for use in connection with a paper he is preparing for the coming Centennial Conference. These minutes were not printed. Can anyone inform the Recorder or Dr. Main direct, Alfred, New York, where the manuscript records can be found? Prompt reply is solicited.

Prayer-Meeting Column.

The topics given here are from The American Revised, Edition of the New Testament, copyrighted by John University & A'se.


The Lord is at hand. In everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. And the things which ye learned and received and heard and saw and do in these things: and the peace of God shall be with you.

1 Rejoice in the Lord always; again I say, Rejoice. 2 Let your reasonings be known unto all men. The Lord is at hand. 3 In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. 4 And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

5 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

6 The things which ye learned and received and heard and saw and do in these things; and the peace of God shall be with you.

7 And the Lord, the Spirit, is greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity. 8 Not that I speak in respect of want: for I have learned in whatsoever state I am, therein to be content.

9 I know how to be abased, and I know how to abound: and in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. 10 I can do all things in Christ which strengtheneth me.

11 Through these things think on the evening is found in the closing verses of the lesson. Only in a modified form can we determine our surroundings and place in life. But it is possible to determine how we shall meet those surroundings and how we shall fill our places. It is our highest duty as well as our greatest good to think in this manner, of God, seeking divine help. No two persons are in exactly the same situation, and the surroundings of each man's life are constantly changing. Unless we rise to the standard suggested in the lesson for the evening, there will be constant conflict with corresponding failure. On the contrary this fact of change in general, if not in every particular, is a matter of blessing to men. The need for such adjustment re-
Peter V. Velthuysen.

[The following letter from the father of our lamented brother, Peter H. Velthuysen, was written for the Memorial Service held at Alfred, N. Y., and reported in our last issue; but since the letter came too late to appear in that issue, it is presented here. In connection with it is a paper which was presented at the Memorial services held at the Seventh-day Baptist chapel, Haarlem, Hol­

land, and elsewhere. The papers have been translated, and also an article from a Dutch magazine. These have been done into English by Gen. Bakker, of Alfred, N. Y.]

Dear Brother,—With sincere thanks to you and to your church for your deep sympathy in our sorrow and mourning, I send you also an answer, on your request, for what may serve as a help to your Memorial Service.

Peter,—this name is properly Peter—Hendrik was born June 10, 1874, at Haarlem. He was our youngest child; besides him we had a daughter and a son. His mother's maiden name is Sara Louisa Kuit; we were married Nov. 13, 1856. Peter's physical constitution was not a strong one, although he never was sick. Till his twelfth year he was in school, when he—for difficult domestical circumstances—was placed in a trade; he became "boy" in the shop of a wood-carver. But the next year I placed him in the Industrial School, at Amsterdam, where he was about two and a half years. Then he went to Germany, because in this country we could not find a suitable occasion for his further training. There he was, in 1883, a master in Germany, after about one year, con­

tained the demand that Peter must stay at least three years in his service. We judged it not suitable to do so. So he came back to Haarlem; could not find work as he looked for, because of his Sabbath-keeping; but, what he found to do did willingly and faithfully, although the wages were almost nothing.

In that time our now deeply-lamented brother, George H. Babcock, and Prof. Dr. Whitford called on us. Bro. Babcock saw a piece of Peter's work, entered into conversa­tion with him, learned his wishes for an opportunity for education, told him of the terra cotta works at Alfred, of the wages there, and the University, and invited him to come. Other friends also did the same. But Peter asked me again and again permission to go to Alfred. So I corresponded over that matter with Bro. Babcock, and the result was his departure to Alfred. When his parents were married forty years, he un­

aware stooped to politics; his sister had sent him a free billet. At the time that he should go back to America, our physician told him that he had to remain till some time, because of his illness. So he did. And in those days he accepted the call of the Nether­

land Midnight Mission Society to become their missionary at Rotterdam. There he labored with great consecration and love, and not without success.

After about two years staying in Holland he returned to the United States. I join a copy of the letter of condolence we got from Rotterdam Midnight Mission, written as soon as the friends learned of Peter's decease.

The conditions of his work as he looked on the terra cotta works at Alfred, of the wages he was to receive, were one of the comfort. When we as we ought to, there is sweetest comfort in believing that our prayer will always be answered when we say:

"O thou whochangest not, Abide with me."

According to the printed program concerning Ps. 108:15: "As for me, my days are as grass; as a flower of the field, so he flour­isheth," etc. Solomon's Song 6:6: "My be­

loved is gone down into his garden, to the beds of spices, to feed in the garden, and to gather myroses." Taking these words for intro­

duction, he tried to put the feelings of sorrow and what reason for comfort this death brought with it. He reminded us that the thought harbored by some as if his going to the Gold Coast, where the climate is warmer, etc. but something which would not have been done in a cool and dry climate, was groundless. From an address given by Peter himself at Alfred, N. Y., when he was set apart by that church he quoted his own words: "If I should lose my life in Africa, do not think there has made a mistake in going. Christ gave his life for others. He said: 'He who will save his life shall lose it; and whosoever shall lose his life for my sake shall find it.' I ask your prayers. Be not too anxious about my health, although I do not say it is not greatly to be desired, but pray much more that you may serve my Lord and Master faithfully."

It was told us how the deceased had the great privilege to be born and brought up in a home where they daily kvel in prayer and His Word is read each time. Those who listened were encouraged to follow faithfully the same custom in their homes. At the same time it was pointed out that this privilege alone does not carry with it everlasting life; that without the new birth, the new life which God plants in the soul, the child of God can never be saved, and that for this reason there was so great an emotion at the remembrance of the dear one who had passed away, by whose grave it was not per­

mitted us to stand, while it pleased God to take him to himself.

It was at the age of thirteen that the dear sister, his Sabbath-school teacher, thought she could notice that the Spirit of the Lord convinced him of his sinful nature. After a year had passed by he found peace in the blood of the Cross, and not long afterward he asked to be baptized. In the meantime, he had the privilege to put forth what cause, as reported in De lloodschapper. These papers have been done into English by Har­

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stand here after four months to remember his death. The speaker said: "In this instance we have deceived ourselves in God. We had hoped that God would surely spare him. But it is a different question whether God will save him by death. The speaker strongly emphasized the fact that God had not made a mistake, nor does he ever make a mistake. He only asked us that, if we had been able to do anything, we should have done it."

Thereupon began our Bro. Bakker, from Amsterdam. He read from 2 Cor. 5: 14, 15, and spoke in regard to these words. He said that he had known Peter when the latter came to America. As he spoke, he mentioned the fact that Peter had not been very prosperous. He tried to get acquainted with the little fellow. He noticed that already the Spirit of the Lord was working in his heart. The striking examples did he mention of this fact. Also that Peter when at the age of thirteen told him that he had found Jesus. What a pleasure to hear such things concerning Peter’s boyhood days. This brother, as well as the pastor and other speakers, concluded his remarks by urging the congregation to commit themselves to Jesus, to seek peace through his blood. In conclusion, Bro. Bakker asked the people to sing, "Blessed are those who die in the Lord." After him arose Bro. Smouten, with the text from Heb. 10: 36, 37. He began by calling to mind the saying: "Of the dead, nothing except good should be said." He went on to say: In the cemetery at Salt Pond, on the sultry coast of West Africa, rest the remains of a redeemed sinner, justified through Jesus’ blood; yet, had stepped forth a just man. The speaker pointed to the large-heartedness of the fallen hero, as one who in truth bowed humbly before God, and confessed before him on his knees whenever he had done some thing that was not right. Yes, Peter had a large soul. Another instance gave us an impression of his fervent piety. The speaker said that he did not wish to convey the thought that he wanted to glorify the martyr; but he simply desired to bring to the memory of those who loved him so much. Thereupon he addressed the parents and said: "And you, beloved pastor, must this befall you at the evening of your life? Your evening is not like a calm summer evening. Alas, the storms of life are not kept from you. And you, dear sister, who loved and only a mother can love, how has your heart been broken? Your Peter, your son, is no more! But if the sorrow becomes too great for you, if you ask, 'O God, why hast thou done this?' lean then, your weary head upon his breast, tell him your troubles, and he shall answer and tell you that they are the voice of the Lord, for they shall be comforted. You both have not wept like Eli when the sad news from his sons was brought to him; because he knew that they died in his sins. You did not stand like David: 'Abasolom! my son! my son Abasolom. Would God, I had died for thee;' well knowing that he died in his sins. But you said, with Job: 'The Lord hath given away my life. I shall soon blessed be the name of the Lord!' Beloved, we are mourning with you; our hearts are sad; our tears are flowing like yours."

After him the last speaker took up the text, and the memory of our late friend, Bro. G. Velthuysen, Jr., from Amsterdam. The whole appearance of this speaker did us good, as he and his parents shared one lot, namely, that they being deeply moved and afflicted, sought rest and comfort in God and his grace. He read 1 John 3: 2. Afterward he began to speak in a deeply-moving tone. He repeated to us the testimony from the brethren among whom Peter worked. It read as follows: "Truly, he was very zealous in the service of the Lord, and also sincere and pleasant in his word, the only brother of our late friend, Velthuysen. The speaker said: "But the name of the Lord, which God has loved throughout all trials."

He has fallen upon the field of honor in the true sense of the word; in the service of the Lord, who never left him alone, and whom he has loved throughout all trials.

Sometimes it was our lot to be involved in the storms of life. But he was always happy as a child, trustful and thankful. Likewise shall his brief work on the Gold Coast not have been in vain.

We do not envy him the rest; gladly shall we labor on for years. God only knows when the end of our earthly service shall come. And when the end is here, may those who know us well say rightly of us: "Truly he was very zealous in the service of Christ, and also sincere and pleasant in all he did."
May. By an old-time arrangement Ocean Ave. has power to prevent the stopping of any trains at Asbury Park on Sunday, and all efforts to compromise the matter have failed. Under these circumstances the Common Council and Mayor of Asbury Park have instructed the City Attorney to take legal action to stop or regulate the stopping of any passenger trains at the stations in Asbury Park on Sundays. Much bitterness of feeling has been awakened by the persistent action of the Ocean Grove Camp-meeting Association, since it is claimed that the circumstances about the arrangement with the railroad, twenty years ago or more, no longer exist.

Early in the week it was reported that Mt. Pelée is still active, and other towns were threatened with great injury, if not destruction. On the 20th of May increased activity of the volcano created a panic at Fort de France, and the people hastened from the place, going on board the shipping in the harbor, and seeking other points of safety. The body of the United States Consul, Mr. Frederick, in consequence of his exposure on St. Pierre. As the details of the catastrophe in the West Indies come to hand, the extent and terror of the misfortune is increased rather than lessened.

Rev. J. C. Lambert, priest in charge of the Roman Catholic church at Hackensack, N. J., is manager of a base-ball team connected with the young men of his church. He arranges for games on Sunday in which matched games with other teams are played. He is reported as saying that he sees no harm in such recreation, and thinks it will become a permanent feature in connection with his church's work.

A terrible mining accident occurred at Coal Creek, Tennessee, on the 19th of May. A large mine into which fifteen or sixteen thousand cubic feet of air per minute ought to have been supplied, is said to have been supplied with only eight thousand feet. A terrible excitement was the result of it, in which about 200 men and boys were instantaneously killed.

An Anarchist plot against King Alfonso XIII., of Spain, the boy king who was crowned on Thursday, May 15, was brought to light on the 17th. Five medical students, a printer, a carpenter and a mason were arrested in connection with the plot. Judging from the history of Spain, this young king will realize the truth of the adage, "moneys lies the head that wears the crown." Arrangements for the coronation of King Edward VII., of England are being pushed to completion. Westminster Abbey, where the coronation services are to be held has been lengthened by 100 feet or more at the western door to accommodate the large number of officials who will await the coming of his Majesty.

The temporary injunction asked for by the Government of the United States against the Beef Trust Combine is now in force. It was issued on the evening of May 20 by Judge P. S. Grogan, of the United States Circuit Court at Chicago. It is of such a nature that if the present uniform arrangements continue the packers who have combined will be taken into court on contempt proceedings. This throws the burden of proof upon them, requiring them to show that they have not violated the order in any particular.

On Sunday, May 18, the Presbyterian pulpit of New York and vicinity were occupied by visiting members of the General Assembly. The sermon by the Moderator, Dr. Van Dyke, was upon "Evangelism and Home Missions." Fifth Avenue Presbyterian church was crowded with a thousand hearers who listened to the sermon. This church, being the cause of Presbyterianism. In this connection it is reported that 1,600 ordained Presbyterian ministers are without churches, and 3,300 Presbyterian churches, having an average membership of only 40, are not self-sustaining. It is evident that the support of home and foreign missions needs much attention. The Assembly gave two days to the consideration of home missions. President Roosevelt addressed the Assembly on the evening of May 20. Thousands of people sought an opportunity to hear him and to secure an entrance to Carnegie Hall, although great prices were offered for seats. The Assembly is made up of strong men.

The new Republic of Cuba was fully inaugurated on the 20th of May. The American government refused to recognize the functions of the new government when they were passed over to the Cuban Congress. The occasion was one of great rejoicing and the prospects of permanent and successful government in Cuba are better than they have been for a century. As a result of this transfer of the government, Secretary Hay sent the following dispatch to all American Ambassadors and Ministers abroad:

**DEPARTMENT OF STATE, Washington, May 20, 1902.**

Sir: I am directed by the President to inform you that the military occupation of the island of Cuba by the United States has this day ceased, and that an independent government has been inaugurated there, under the Presidency of His Excellency Alfonso Colon Estrada Palma.

You are instructed to convey this information through the appropriate channel to the government to which you are accredited.

I am, sir, your obedient servant,

JOHN HAY, Secretary.

**WESTERN NEW YORK LETTER.**

The Nile church offers a hospitable welcome to the Association June 5, and is making ample preparations for the event. Dinners and suppers will be served in a tent near the church. The Assembly of four evenings to evangelistic services under the charge of four strong leaders. There will also be sermons at the opening session, and Sabbath forenoon and afternoon. The rest of the time is distributed among the different lines of work with the general idea of promoting church activity and efficiency. Other new features will be a symposium on "How to fight the Saloon," brief messages of advice from the veterans to their younger brothers in the service; a morning Bible training class; frequent short devotional and praise services in the heart of the sessions.

The revivals at Little Genesse and Alfred this winter have already been noted in the Recorder. The Semi-Annual Meeting at Little Genesse found a warm evangelistic at- tachment here. The First Alfred church has again passed the six hundred mark in membership, with thirty-four additions by baptism since the opening of the year. Hornellsville has given its new church edifice a higher dedication by a short series of evangelistic meetings, in which Pastor Ottwell was assisted by student singers from Alfred, and by Elders Mahoney and Randolph. The church was well filled on the close night, and there was good interest. This is regarded as only a skirmish, preliminary to the real battle next summer, when it is hoped that one of the quartets will conduct a regular campaign.

The Quarterly Meeting of the Hebron, Hebron Centre, Shingle House and Portville churches was held with the Hebron church May 9-11. Elders W. L. Burdick and G. P. Kenyon being the preachers. The latter is now the pastor of both Hebron churches.

Portville, Richburg and Shingle House are still in the hands on the committee, and the wish might be filled at once. One good man in charge of the three churches would be much better than no pastor at all. We have had letters urgently pressing the needs of each particular field. Shingle House is growing quite rapidly, and it seems an especially opportune time to strike there.

The whole town of Alfred apparently turned out to welcome Pres. Davis home from the trip abroad. The procession was headed by the band and a mounted escort of students. The carriage in which the overwhelmed President left Cuba, and wife rode with college and class colors, and pulled by not only College and Academy students, but also men from the shops and stores, even down to boys from the first grade. The carriage halted in front of the Bank, and acting President Kenyon, mounting a high dry-goods box, presented the President with the keys of the University; then solemnly drew out from some mysterious recess a huge bronzed affair which he declared to be the key to our hearts. The voice of the President, at first husky with emotion, then swelled to a clearness which gave evidence of the renewed vigor gained in his sojourn on and about the Mediterranean. Last Sabbath, before an audience which taxed the capacity of the church, he gave an account of his trip through the Holy Land.

**OUR HIGHEST-PRICED MAIL-CARRIER.**

The bigness of our country is emphasized every now and then by some obscure governmental routine. Away off in the Philippines the post office propels mail in canoes, botes, and on the other hand, a contract was let last week for carrying the mail in Alaska by dogs. The successful bidder was Oscar Fish, and his route lies between Eagle and Valdez, a distance of 414 miles. He makes two trips a month, and receives nearly $3,500 a trip, or $35,000 a year. Only 300 pounds are carried per trip, and this is usually made up of letters, a few newspapers. Postoffice department officials say that the sum paid Fish is very reasonable when it is considered that he makes his trip by dog-sledge, and that he has the most dangerous route of any mail-carrier in the world. He has several times been given up for dead by residents of Valdez and Eagle, but so far he has always managed to reach the end of his journey, although sometimes the dogs and occasionally very much battered up. He has fallen down precipices, got mixed up in avalanches, and has been starved and frost bitten, but is still happy in risking his lonely life. —Harper's Weekly.
FAITHFULNESS is a most excellent and admirable quality of character. Indeed, we do not have confidence and trust in a man's character but that above all else.

A faithful employee has the confidence and favor of the employer and vice-versa. The loyal and faithful soldier has the confidence and trust of his superior officer. Faithfulness in a citizen or a soldier is an evidence of true patriotism. But faithfulness in a friend makes enduring friendship. Without faithfulness there would be but little success in manhood, business, in domestic life, in society, in the state, in the church.

What is faithfulness? It is loyalty to principle, to right, and to duty. It is to be trustworthy in the performance of duty, and in the fulfillment of promises, vows and obligations. Faithfulness brings a twofold blessing to him who is faithful and to the cause or object to which he is faithful. A man who is faithful and loyal to a truth gets a rich blessing from it, and brings a blessing to it in its establishment and advancement. He who is loyal and faithful to the Sabbath truth is wonderfully blessed by it, and confers a benefit and influence to that truth. He who is faithful in advocating the Sabbath truth, but is disloyal and unfaithful in explaining it in his life, nullifies his teaching, brings reproach and distrust upon himself, and defeat to the truth he advocates. True faithful observance of the Sabbath many times has more power in bringing men to accept the Sabbath than strong convincing arguments. Words for a truth have no power when one's example bejews his words. What we need most to-day among us in Sabbath Reform is not less argument, less teaching, but more and better example.

There are faithful and unfaithful members in the church. There are in the service of Christ those who are faithful and those who are unfaithful. Faithfulness to one's vows, duties and obligations to the church brings blessing to a member, and strength and growth to the church. Members who are faithful to their appointments and services of the church are not only a great blessing to the pastor, but to the church itself. Unfaithful members not only bring reproach and weakness upon their church, but lose spiritual power and growth. They not only hinder the prosperity of the church, but are many times dead-weight for the faithful ones to carry in addition to their own burdens. What exhortations there are in the Scriptures to faithfulness to Christ and his kingdom in the world, and what commendations and precious promises are given to those who are faithful: "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

"A faithful man shall abound with blessings." "He that shall be faithful to the small shall be saved." "I be thou faithful unto death, and I will give thee a crown of life." Faithfulness is greatly commended and valued in the business world. Business men, firms and corporations seek and employ reliable and faithful men. They are above par, they are at a premium. They are as men needed and of as much worth in the service of Christ and the church. As spiritual things are higher and more important than secular things in view of salvation and eternal life, so faithful workers and servants, faithful service in the kingdom of Christ are of greater need, greater importance. The success of the evangelization of the world, the building up and advancement of the church of Christ, personal growth in grace and in Christ-likeness, depend upon personal faithfulness in Christian service. The question is not how many of the faithful are far in the using of that you do to have the glory of God and the advancement of his kingdom in the world?

A NEW CHURCH.

Organization of a Seventh-day Baptist church by the Rev. George Seeley at West Jeddore, Halifax County, Nova Scotia, Canada.

I suppose by this time you are looking for some word from me concerning my visit to West Jeddore, Halifax Co., N. S.

I left home on the 15th of April, and got into the city of Halifax that evening, then the next morning took the stage coach for my destination of about thirty miles by the nearest direct road. The entire distance being more than 230 miles and a very rough road all the way, occasioned by the frosts of winter, the roads not being yet settled to their usual smoothness. I found Bro. Maskell, of whom I wrote you, glad to see me, on the same of action, for such I may well name it as you will see before I finish this letter. This place is on the west side of Jeddore Basin, an arm of the Atlantic, running inland several miles, and forming a quiet harbor for vessels, about thirty miles from Halifax, as the crow flies. This country was made for fishermen, and not for farming, as the country on both sides of this water abound with fishermen, dwelling in comfortable homes and owning many nice, small vessels. On both sides of the bay are large and handsome Baptist places of worship, and good school-houses.

Bro. P. W. Maskell was deacon in one of the churches. He occupies a large majority, who are ally put up for very comfortable homes, and a rich blessing. He form a truth, but not less advancement. He who is loyal and faithful the new Baptist order, which we all believed was gospel and apostolic order, would be the right thing to do; so on the day appointed we met for that purpose. A sermon was preached from 1 Tim. 3:15, last clause. The subject was, "The Church in New Testament Times," after which the church of Seventh-day Baptists at Jeddore was organized, and a special and a rich Supper was celebrated. The organization consists of seven constituent members. Bro. P. W. Maskell was appointed deacon, and Mrs. Richardson, clerk.

There are several others convinced of the importance of Sabbath-keeping, and yet others are reading daily on the subject, and sent me word of their gladness in receiving them. On the whole, the prospect is good for the building up of the Sabbath cause in that locality, the first in Canada, in the most eastern corner of the Dominion. Will not the true friends spread their work over the whole country, for the benefit of our Lord's cause? A large number of letters were received from various parts of Nova Scotia, and some from distant parts of New England. I am informed of a preachers who are not yet come to baptism. This I trust they will soon see clearly. This was rather a peculiarity.

But now, a word or two more as to how these Seventh-day Baptists at Jeddore heard of us. I sent tracts last summer into that section, as well as to all parts of Nova Scotia.
Last March I secured a letter from P. W. Mackell, asking me about our publications, to which I replied without delay, and sent tracts; he immediately wrote me the desire of several in his locality who were anxious for a Seventh-day Baptist church to be organized there, and stated that he believed it a call of God for him to go there and preach with a view to that event. I regarded it in that light myself, and laying this matter before you, felt about the matter as I did, and now you have the whole business as briefly as I could state it. These people were Baptists in Lancaster and Iro. Mackell had been ordained deacon seven years ago, and they, like myself, were Baptists in everything except Sunday-keeping, and thus they were convinced it was not Scriptural, but Paganized Papacy, and so came out to suffer persecution in this twentieth century and in freedom-loving Canada, for keeping the commandments and the faith of Jesus. An incident just here: I had been praying for a little before that God would answer my humble prayers in some unusual and out-of-the-ordinary way, and so this was not how I saw him answer my prayer? I said to them, just closing the last service I held at Jeddore (organization service), you are a grain of mustard seed, but your branches will overshadow the land eventually. Was this prophetic? Though I’m not a prophet, nor the sun on one, but is it not like something you wrote me not long ago, just before we knew of this event (Oct. 21). “It will not be long, I believe before you will see people accepting the Sabbath of Jehovah and the Bible.”

Dr. Dixon scores the theatres, etc.

Dr. A. C. Dixon preached at the Ruggles street Baptist church on “The Amusement Problem,” yesterday.

God wants his people, he said, to be as happy as himself; but to be happy like him; well he would have them to be holy like himself; he gladdens; he glories in the service; he gladdens the heart of God; he is pleased; he is pleased with the service.

As we pursue the shadow it flies from us. The man who makes pleasure his servant is a master: he is a master, God is a master, he is a master. If we become enamored of home, or business, or literature, the good, the beautiful, and the useful, we find amusement less needful. But amusement has its place. “God pity the man,” said the preacher, “who cannot laugh.”

Dr. Dixon then proceeded to bring the question of amusement to these four tests: the physical, the intellectual, the moral, and the spiritual. Under these heads the preacher labored, with light mercy, the dance, the card table, and the theatre.

The dance is dissipations and not recreation; and women engage in it with dressess that are “light and white and slight and light.” The majority of fallen women seem to attribute their fall to this amusement.

The card table unquestionably led to gambling. Card-playing, with prizes, is gambling. Cards, said the preacher, were invented for an idiotic king, and there is nothing intellectual in it; 30,000 packs of cards are made and sold yearly in the United States and are doing wide-spread harm.

The theatre had the advantage of the dance and card-playing; but a man, said Dr. Dixon, could understand Shakespeare better by reading his plays than by seeing them on the stage. The history of the stage is not to its credit; it is an immoral institution, though there are many virtuous actors and actresses.

“The Actors’ Church Alliance,” said the preacher, “but it is my conviction that the purposes of the church and theatre are so radically different that you cannot unite the two without destroying both. The symbol of the church is the cross; the cross of the theatre ought to be a baby’s rattle.

“There is not a moral theatre on the globe,” added Dr. Dixon, “although Henry Irving in England and Edwin Booth in America each sought, unsuccessfully, to establish one; and there can be no compromise between the stage and the church.

“The Actors’ Church Alliance is the peace of Lee and not of Grant, the peace of Napoleon and not of Wellington. Dancing, card-playing, and the theatre are bad and world we have not solved the answer to prayer? I said to them, just closing the last service I held at Jeddore (organization service), you are a grain of mustard seed, but your branches will overshadow the land eventually. Was this prophetic? Though I’m not a prophet, nor the sun on one, but is it not like something you wrote me not long ago, just before we knew of this event (Oct. 21). “It will not be long, I believe before you will see people accepting the Sabbath of Jehovah and the Bible.”

THE SABBATH RECORDER.

TUESDAY, R. B., Canada, May 11, 1892.

SONG BIRDS.

The last arrival from the Gulf, an oriole, is singing this morning in the city park by which we passed, and the loitering thrush and grosbeak are at least a week overdue. In the beautiful suburbs by which Chicago is surrounded, the budding trees are vocal with the matins and the vespers of feathered heralds in their nest-time—hymns by which birds soon learn by whom they are loved and where they are protected, and they serenade their friends with the choicest arias from their repertoire. If we loved them as they love us, they would dash across our lawns from March till late September, since nothing but man’s cruelty can drive them from their vicinage. Except, perhaps, the hermit thrush, our song birds avoid dense groves and the “boundless contemplative shade,” inaccessible from great forests. The robin is as fond of human companionship as the chaffinch, and the bluebird sticks as close to the old homestead as its family cat.

Few persons realize, until their attention is called to the fact, how great is the number of song birds which make our Central and Northern states their home during the nesting season. Once while upon a trouting expedition in Maine, we counted, sitting in the door of our tent, twenty-five varieties that visited our camp, practically all vocalists. A brief search in the alder copse along the broiling stream might have doubled the census. It is seldom the mocking-bird visits cities farther north than Washington, but we believe that with absolute protection his song would be heard by the shores of Lake Michigan as well as by the Postchartier. As his absence means, any one who has taken an April out-
Woman's Work.

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

EDELWEISS.

OLA MOORE.

God loves his mountains; on the height
The meeting place was free,
When from the eagle's claim of sight
The little mountains rose.
And there is an use to the world
The finicky greens are poor.
False foliage will the day be old;
God loves his heights.

Last touch of beauty, there be set
His Eidelweiss,
To grace some mountain minaret
Or grace some hollow core.
So near the stars those rugged crests
Have dared to rise.
Perchance the blossoms of their breasts
Fall from the skies.

Though the leaves bare and bleak
With sacrifice,
God grant to us, as to the peak,
His edelweiss.

Some starry blossom in the snow
That chills us here,
By whose white token we may know
His skies are near! —Christian Work.

Are you well acquainted with your neighbors? Do you know their peculiarities of dress and manner of living, what they had for dinner, or how they dressed? and to their children, and many other interesting items of their family life? Is it your privilege to know all about them, and you will not be called interfering or inquisitive if you make it your business to find out every one of these things and more. We are not referring to your neighbor, Mrs. Smith or even Mrs. Brown, or to a house covered with shingles, but to the homes that have the blue sky for a roof and to those friends that come to us with the soft breezes and the tender blossoms of spring, the birds. How many people of your acquaintance, do you think, know positively more than half a dozen birds by name?

Perhaps you think you have no time for such things, and have no leisure to go out into wood and swamp to find the birds. Probably you will not have to go farther than your own kitchen door to see a bird's nest, and if you keep your eyes and ears open, you will learn more about that particular bird in a week than you have known in all your life before. You do not need to be told how to discover the interesting things about your neighbors. Look at their feathers; open your own eyes and you will see for yourself. It will help to lighten the drudgery of dish-washing if you have a window near your sink, through which you can watch the birds, flitting about and listen to their songs.

Does your boy try to see how near he can come to hitting a bird with the first stone he can find, and does he like to climb the trees and get the eggs, "just for fun"? The best way to correct these things is to get the boy interested in the birds themselves, to note their size, color, and habits, and to let him come to know them so well that he can tell the names of the common birds as readily as he can those of his playmates. Just as soon as he gets interested in birds, just so soon will he stop throwing stones at them. Don't wait for "it to get old enough before you try to interest them in nature. It is as easy for a little tot to call a robin, a robin, as it is to call it a bird. Let them know them by name, and you will find that this "knowing them to speak to," as it were, will add much to their interest.

First have a "bird in your heart" as Burlough tells us, and you will see and enjoy them as you never did before. The thought of the bird-life about you and the little glimpses you may be able to get now and then will take you out of yourself and give you something to think about besides the perplexities of household machinery or the annoyances that so often come. You will forget yourself as you watch Papa Robin in his energetic business of providing a dinner for his hungry babies, or as you become engaged in the movements of that dainty little gentleman, who "bears the sky on his back and the earth on his breast." Many a trial of daily life will be lightened as you come near to Nature and realize that God is good to his own.

REPORT OF WOMAN'S BOARD.

The Woman's Board met in regular session, May 6, at the home of the Treasurer, Mrs. L. A. Platta, Milton, Wis.

Members present: Mesdames Clarke, Morton, Whitford, Platts, West and Bliss.

Meeting called to order and Scripture read by Pres. S. J. Clarke.

Prayer by Mrs. Morton.

Minutes of last session were read and approved.

Treasurer reported April receipts, $211.08; disbursements, $98.33. Total cash on hand, $422.73. Report adopted.

Corresponding Secretary reported letters received from Miss Nora Williams, Secretary Central Association; Mrs. Anna Randolph, Secretary Eastern Association; Miss Agnes L. Rogers, Secretary Western Association; Mrs. A. H. Booth, Secretary South-Eastern Association; Miss Elsie Bond, Secretary South-Eastern Association. Mrs. Nettie West, Secretary North-Western Association, made a verbal report. All the foregoing were on topics of special interest along the line of Board work.

A letter was also received from Dr. A. E. Main asking the opinion of Woman's Board as to best plan for retaining Conference rallying points.

The Board recommended that delegates and visitors pay for dinners and suppers at the rate of $2 for a season ticket—breakfast to be obtained where they lodge.

Mrs. Whitford, Corresponding Secretary, was authorized to write to Associational Secretaries that collections taken at Woman's Hour in each Association would be applied on Educational fund—each Association to pay to which school the money should be given.

Communications were received from Alfred University and Milton College offering to apply sums paid by Woman's Board for tuition on a scholarship, and to allow free tuition to one student while the scholarship fund is accumulating. Mrs. Platts was requested to write to President Gardiner upon her return home, with a view to making similar arrangements with Salem College.

The Treasurer read correspondence from the following:

Miss Susie Burdick, Alfred, N. Y.; Mrs. A. H. Booth, Hammond, La.; Mr. M. A. Morse, Urra Plains, N. Y.; Miss Cora Williams, New London, N. Y.; Miss Agnes Rogers, Belmont, N. Y.; Mrs. Flora Dunham, Plainfield, N. J.

Mrs. Clarke read a letter from H. M. Maxson, President of coming Conference, in regard to program for Woman's Hour at Conference.

The following program was suggested:

Report of Corresponding Secretary, Mrs. Albert Whitford.

Report of Treasurer, Mrs. L. A. Platts.

Address, History of Woman's Board, Mrs. L. A. Platts.

Papas, Mrs. M. G. Townsend.

The above to be interspersed with appropriate music.

Board adjourned to meet first Tuesday in June, at the home of Recording Secretary.

MRS. E. D. BLISS, Rec. Sec.

MRS. S. J. CLARKE, President.

OUR LITTLE IMITATORS.

How closely we are copied, we hardly realize; but stop outside the nursery door some day and hear one of your own children or punishments showered upon a luckless doll, not one telling point missing. Or a doll's tea-party may be in progress, and you may see yourself in miniature, company manners and all, true to life.

How careful we should be that the belief in our goodness and perfection should grow and mature with the child. This can only be accomplished by constant self-education and simplicity in our home life, cultivating our taste for the best in art, literature, music and science. Music with home children, is like the sunshine to plants; they have a natural love for it and need its influence. Our children to-day are citizens of the future in this land of great promise; parents, be- sure what examples you set before them.

We are not referring to your neighbor, Mrs. Smith or even Mrs. Brown, or to a house covered with shingles, but to the homes that have the blue sky for a roof and to those friends that come to us with the soft breezes and the tender blossoms of spring, the birds. How many people of your acquaintance, do you think, know positively more than half a dozen birds by name?

Blossoms on the Waves.

The Memorial days of the twentieth century will have a feature unknown before—of strewing flowers on the ocean in memory of the heroes of the navy who lie there in unmarked graves.

It was done in California last year, but this year will see the custom introduced on the Atlantic coast and the Gulf also.

The idea originated with Mrs. A. S. C. Forbes, of Los Angeles, Cal., to whom it occurred shortly before Memorial Day, 1900. She sent circulars to School Superintendents in all the coast towns, suggesting that the school children strew flowers on the waves on that day. In consequence, anchors, shields, flags and wreaths of flowers were scattered in many places. Since then Mrs. Forbes has sent similar letters all over the country with equal success in securing approval for her scheme.

I will try this day to live a simple, sincere, serene life; reaping every thought of discontent, self-seeking and anxiety; cultivating magnanimity, self-control and the habit of silence; practicing economy, cheerfulness and helpfulness.

And as I cannot in my own strength do this, or even with a hope of success attempt it, I look to thee, O Lord my Father, in Jesus Christ my Saviour, and ask for the gift of the Holy Spirit. —Bishop Vincent.
Some of the ministry and laity of the Methodist Episcopal Church, in public, the question of card-playing in public, the point of view only of intrinsic moral evil which they deny. That, however, is only part of the case. Another view demands attention, as the following thrilling account may show:

In the Herald and Presbytery Jan. 23, 1901, S. A. Alderson, D. D. stated that at a mass meeting in the Second Presbyterian church of Portsmouth, O., on a Sabbath afternoon, in the presence of two hundred men, a converted gambler and ex-saloon keeper made a statement which has created a profound impression, and that he transmitted it to the Herald and Presbytery that it might do good in a wider sphere. As gambling is spreading in this city and in all parts of the country, as large numbers of professing Christians engage in it, as it is reported that some Methodists and official members are known to engage in it in social clubs and elsewhere, and apparently no notice has been taken of it by the church authorities, we reprint the address as indorsed by Dr. Alderson:

"I have been in the saloon business, with a gambling room attached, for the last four years, and claim to know something about what I am now going to tell you. I do not believe that the gambling den is near so dangerous nor does it do anything like the same amount of harm as the social card party in the home. I give this as my reason: In the gambling room the windows are closed tight, the curtains are pulled down, everything is conducted secretly for fear of detection, and none but gamblers, as a rule, enter there. While in the parlor all have access to the game, children are permitted to watch it, young people are invited to partake in it. It is made attractive and alluring by giving prizes, serving refreshments, and adding high social enjoyments. For my part, I never could make a distinction between places where a piece of silver molded in the shape of money and silver molded in the shape of a cup or a thimble. The principle is the same, and whenever property changes hands over the backs of the cards, no matter how small is the value of the prize, below is gambling, but far from an offense of any sort.

"Perhaps you have never thought of it, but where do all the gamblers come from? They are not taught in the gambling dens. A 'greener,' unless he is a fool, never enters a gambling hell, because he knows that he will be fooled out of everything and lose less than fifteen minutes. He has learned somewhere else before he sets foot in such a place. When he has played in the parlor, in the social game of the home, and has become proficient enough to win prizes among his friends, the next step with him is to settle out the gambling room for himself, and when he has learned, and now counts upon his efficiency to hold his own. The saloon men and gamblers chuckle and smile when they read in the papers of the parlor games given by the ladies, for they know that after a while these same men will become the patrons of their business. I say, then, the parlor game is the college where gamblers are made and educated. In the name of God, men, stop this business in your homes. Burn up your decks and wash your hands. The other day I overheard two ladies talking on the street. One said: 'I am going to have a card party, and am going to take the story to be told on the cards. Which are the best kind to get?' The other replied, 'Get the Angel Card. It has an angel on the back.'"

"'Think,' she said, 'of dragging the pure angels of heaven into this infernal business.' After he had taken his seat another converted ex-gambler, who led the men's meeting in the Second Presbyterian church the following Sunday, arose and said: 'I indorse every word which the brother before me has just uttered. I was a gambler. I learned to play cards, my parents taught me how; but in the homes of my young friends, who invited me to play with them and taught me how.'

Instances coming under our observation confirm the tendency spoken of by the gambler, many of which are tragedies as appalling as any ever placed upon the boards of a theater.—Christian Advocate (N. Y.)

JOY OF SABBATH-KEEPING.

L. A. PLATTS.

It would be a good thing if more of us could get into the experience of those who have lived in ignorance of the Sabbath truth for many years, and found it and entered upon its joyous observance. We should hear less about the sacrifices of Sabbath-keepers and more about the blessedness of knowing and doing God's will. Our lives would be happier and abundantly more fruitful in the service of winning men to Christ and truth.

Two or three years ago I made the passing acquaintance of a retired Methodist minister, then acting in the capacity of a general agent for "Cram's Unrivaled Atlas of the World." He remarked upon our practice of Sabbath-keeping, and expressed quite an interest in the subject. Some months later I received a letter from him in which he declared himself a believer in the Sabbath doctrine. This led to some very interesting correspondence. From a recent letter, I make the following extract:

"To me the Sabbath question grows bigger and grander continually, and it is impossible for me to express in words my regret that I failed to get hold of it properly in my youth. This is the plowshare of it all; not to find it at all; and I certainly put it lightly when I tell you that I rejoice over my discovery 'as one that findeth the great spoil.' I must tell you that since I try in my poor, weak way to keep the Sabbath, I have been greatly blessed. The Sabbath has become a great delight to me, a real well-spring of joy. It is a wonderful means of grace. Somehow it brings peace, quiet, rest and strength that do not come otherwise. It seems to me the grand old prophet must have had something to do with the truth lately that not to find it at all; and I certainly put it lightly when I tell you that I rejoice over my discovery 'as one that findeth the great spoil.' I must tell you that since I try in my poor, weak way to keep the Sabbath, I have been greatly blessed. The Sabbath has become a great delight to me, a real well-spring of joy. It is a wonderful means of grace. Somehow it brings peace, quiet, rest and strength that do not come otherwise. It seems to me the grand old prophet must have had something to do with the truth lately that not to find it at all; and I certainly put it lightly when I tell you that I rejoice over my discovery 'as one that findeth the great spoil.'"

A venerable missionary in Syria, commenting on the relation of the Bible Society to the development of the varied missionary activities in that land, where churches and colleges show the fruit of earnest toil, said: "The work of the Bible Society is the plowshare of it all; and, into whose work has been made, we believe this, we have no hesitation in urging the claim of this Society upon the entire Christian public of America.

IN MEMORIAM RESOLUTIONS.

WHEREAS, The Heavenly Father, in his infinite wisdom, has been bid to call to himself, in the midst of usefulness, our sister, Mrs. Ada Stillman, therefore,

Resolved, That the Ladies' Aid Society of the Gentry Seventh-day Baptist church has lost one of its most faithful and devoted members; and, while we bow in humble submission to the will of him who doeth all things well, we shall seek to cherish a good hope of inheritance in the Kingdom of our Lord and Saviour, Jesus Christ. Given the cheerful, self-denying spirit for the good of others that so nobly characterized the life of this dear sister.

Signed, Mrs. EAGLESFIELD, Mrs. MASON, Mrs. STULLMAN, Mrs. HURLEY.
Young People's Work.

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

Crumbs for the Hungry.

The big-hearted Hurley out at Gentry remarks in his characteristic way: "As I go out and find these hungry, needy hearts and see how necessary it is that warm, tender gospel of Jesus, how glad I am that I can furnish crumbs enough to keep life and give some growth. A big theological loaf might take the premium at the fair, but a hungry child is glad to get its little handful."

If a man wants the privilege of working for and feeding hungry souls, let him come to Arkansas. His name may not appear in the daily papers, it may not be eulogized, but it will be written in the "Lamb's Book of Life."

You ask about my plans. Just cheerfully sow beside all waters, and let God keep the records.

Baptized six in January, all uniting with us. Others are thinking of baptism in the near future.

Just come into one of our Junior meetings and hear them pray, and you won't wonder why we are such working people.

I tell you, Lester, this is a fine church to live with, they are such workers. Do you know it don't take much of a pastor if the church are all workers.

Pardon me for taking so much of your valuable time; but you know Gentry's my home. God bless you.

J. H. Hurley.

Everyday All Right.

The peace of God which passeth all understanding is for all those who seek it in earnest. If it is only a chosen few who exhibit it, it is because there are only a chosen few who are willing to fulfill the conditions and claim it. For instance, here is a young man like the rest of you, who has been writing me about feeling dissatisfied with his life. The last lines speak for itself.

"You see, it is this: the blessing has come; I am changed. God has spoken peace to my soul. I feel so happy now. The change seemed to come over me all at once. I knew that God's promises were sure. I was confident it was my fault that I did not receive them. Last Sabbath was the happiest Sabbath I ever spent. I know there are more to come. When one is at full peace with God, they know that everything is all right. God prepares the heart to receive what comes, knowing it is best."

It is pleasant to hear such testimonies, even from a stranger; but when they come from a comrade on the road of life, they have a double meaning.

Wanted—Steady Men.

If young men could see themselves as others see them, it might sometimes alter their plans and their ideals. Don't spend your time, boys, complaining of the discrimination exercised against you, or the favoritism shown others. Possibly it may be so; but the chances are that there is a deeper reason for your failure and the advancement of someone else. Strengthen your weak places, work faithfully, do your best, and you will win in the end. Success is simply being faithful to your trust, anyway.

The following brief quotation is not taken from a young people's manual; but is a literal extract from the letter of a business man regarding a young man who wished employment: "I don't believe I want him. I do not like his habits; I can endure his cigars, but when it comes to cigarettes, I can't stand it. I am afraid he would be careless as to what he does while in my employ. I do not want a reckless man, one whose influence over others would be toward habits which they would better let alone. My business is a poor place for a man who is at all unsteady."

Well, there are not a good many lines of business of which the above statement might be made. Employers want steady, reliable men. Smartness and popularity are of little weight if a man can not be depended upon.

Whatever else anyone may tell you, depend upon it that it pays even in the business world to live a clean, white, straightforward life. Many a man fails to gain a coveted position, or loses one he already has without fully realizing what struck him. It was not that the boss had a prejudice against him; but he was in a business where the competition was sharp, and he must choose employees who could be depended upon to work for his interests, and give him their untainted energies.

FROM SATURDAY TO SUNDAY.

Like the Methodist General Conference and the Presbyterian General Assembly, the Jews are considering the Sabbath. American Rabbis is encountering a tendency toward what one party calls "progress" and the other "innovation." With the Jews the question for the moment uppermost is that of the Sabbath. Shall the Jews continue to observe the seventh day, Saturday? Or is the seventh day that God rested from his work of creation. It was the seventh day that God is said in the second chapter of Genesis to have sanctified. It was the seventh day that, amid the thunderings and lightnings and the smoke like the wind of a furnace, was ordained on Mount Sinai the law of rest forever. Divine sanction and established custom unite to make Saturday the holy day of the Jewish people.

Yet even divine sanction and established custom, with the reverence and the affection the Jews have for their Sabbath, are thinking of baptism in the fully realizing what struck him. It was not that there should be objection to the gentleman who wishes emigration, but that the Jews would never lose the old load to our back, a little more try; and dream, and forget.

For want of the comrades we lack.

But into our lives, whether children, or we ourselves, God's infinite kindness; his sunshine hands not to be hidden, his stars—they are always at home; his mornings and evenings filled with beauty; his days and years, his days and years:

To us, to us, to us, to us!

O Spirit of Infinite Kindness,

"May it please you to speak!"

Forgive me when we miss in our kindness.

The comforting hands of God.

Thou sendest the spring on thine errand

To soften the pride of the world;

For us is the calm of the morning;

For us is the rose-red unveiled.

Thou art tenderer, too, than a mother,

In the wonderful Book of life;

"Pillow of Comfort!" what other

So softly could create;

And though thou hast darkened the Portal

That leads where our guilty ones roam,

We lean on our faith in thy goodness,

And leave them to Silence and thee.

Congregationalist.
Children’s Page.

THE QUEST OF LAZY LAD.

By L. M. MONTGOMERY.

Have you heard the tale of Lazy Lad, who destroyed his school? For he “hated” his lessons and “hated” his tasks. And he “hated” to have to work? So he stayed away from school. Over the ocean blue;

And the boy, who seemed so weak till I find

The Land of Nothing-to-do. —

“ ‘For that is a jolly land, I know,

With acres and acres to rove in;

And never an errand to bother a fellow

Till he gets hungry, where he can dine.

And I’m told the folks in that splendid place

May frolic the whole year through;

So everybody in there

For the Land of Nothing-to-do!” —

So Lazy Lad he sailed to the west, And in that land he maddened he.

And he sailed north and he sailed south

Over many a league of sea.

And many a country fair and bright

And boy came into view.

But never, alas, could he find the coast

Of the Land of Nothing-to-do.

Then Lazy Lad he sailed back again, And a richer one is the sea.

For he said, “I’ve wandered to every land

In the geography; why

And in each and all I’ve found that folks

Are busy, busy, busy everywhere.

And everybody in every place

Show,”—Joseph Lee—

“ ‘So it must be the best way, after all,

And I mean to stay on shore

And toil for lower do my tasks and

And be Lazy Lad no more. The

Honest folks are the happiest, And when work’s over it’s true,

For I’ve found out there is no such place

As the Land of Nothing-to-do.” —

The Congregationalist.

WHAT JOCKO DID.

MARGARET NORAH CHAPMAN.

Wee George was only three years old when he was taken suddenly very ill. For two weeks the dreadful lung trouble called pneumonia held him in its grasp. The anxious physician called many times a day and came late in the evening to see that all was well and one night he stayed all night long, because the disease was nearing what he called the crisis, or turning point.

When morning came there was no change and, as he needed him, he went away for a few hours, but the breakfast was scarcely over when the keen eye of the trained nurse noted a change. Even the tired mother saw the deeper pallor on the little face on the pillow. Quickly the word was sent to the doctor, and moments later he was at the bedside. He saw the danger, and soon the tiny needle in the nurse’s hypodermic syringe was ready and the heart was stirred to action by the medicine the needle carried under the skin. Then, as we George seemed frightened, the doctor said: “You may hold him in your arms—low, this way—so he will not have his head high, and keep him quiet. If he can go to sleep now I think he will live, but it all depends on keeping him absolutely quiet.”

Did you ever try to keep quiet for hours? Even for a long time, but when a life depends on the quiet, oh, how long one can keep still! For two hours there was no noise. The slowly rocking chair gave no sound as the mother rocked in silence, for it was her arms that were bringing back to life the little one. One wonders how long it was to still, to rest, the fevered brain or restless body. But after the long, long sleep George opened his eyes and said, “I love you, mother.” O, then there was joy in that home, for all knew that the sleep had been the boon desired.

Yet another long time there was laughter

and mirth in the house, and before many weeks George was playing about the room, for he was still very weak. The warm spring rains had dried the flowers out, and the windows were opened wide on the sunny, bright mornings. One day the organ grinder, who had won a warm place in the hearts of the children in the neighborhood, was playing in the street, and George heard the music, though he had only wakened from his nap. Mother had planned a surprise, for she had asked the man to play on the terrace back of the house, so George could see from his sunny seat in the bay window. Mrs. Italian said, “Mea knows seek boy;” and then, as he put his hand over his heart, he added, “Mea feels so bad—now me glad—Zip!” and with that he threw his hat up in the air with a shout.

No wonder there were tears in the happy eyes of the mother as she turned to go up stairs to tell George that the man was coming to play. Almost before she had reached the room the squeaky old hand organ was grinding out the favorite tune of the boys in the block, “O, Paddy dear, and did you hear the news?” or “The strangest thing of all happened when George went to the window. Quick as Jocko saw his little friend at the window he gave a jerk on the leading string, and before the Italian could call him back that little monkey had clambered up the slender vine that grew by the window and sprang to the window ledge, where he pocketed the coin that was waiting for him. Then, instead of running back to give the money to his master on the terrace, Jocko jumped up on George’s shoulder and cuddled his head down in the boy’s neck, as if trying to tell how glad he was to see his little play-fellow again. Even the Italian seemed to understand, for, instead of calling Jocko back to the ground, he only smiled, and then waved his hat in glee.

From that day until George moved away from the little town village you may be sure there was always a royal welcome for Jocko and his master whenever he came on that block to play.—Christian Advocate.

THE BOY’S MODELS.

Whoever does not impress your child, his playmate does. He is either in the street, at the game, at the postoffice, and in the schoolroom, as certainly as in your house—hold. The next bigger boy whom he adores because he is big and strong takes a hand in the boy’s molding. Every association he forms leaves some trace upon him, for good or for ill. You cannot throw him into the gulf and bid him sink or swim. He must be guarded and looked out for, and you must know whom he walks and talks with, whom he plays with, where he goes. As a lad who eats with his knife, but a lad who is profane, irreligious and immoral, may do him irreparable injury.

Far more than she prizes pearls and diamonds let the mother prize her boy’s confidence. Not mereely when he is a little good-natured cherub, but when he is a little man by himself at the bedtime hour, for a nightly chat, but when he is older, at fourteen or fifteen, when he has trials and temptations, let him feel that he can tell her everything and that she will not be shocked, nor censorious; that she will understand and advise.

His friends of every degree should be encouraged and invited to the home, and as they share the boy’s pursuits, the mother may be quietly observant, and see where she can help; she can do much to prevent the ascendency of an unprincipled lad, and her doors should be shut against one who is unchaste in speech and behavior. Under God, the mother holds her life in her hand.

Nor is the father free from obligation. A boy’s father epitomizes to him the whole story of manhood. A boy reflects his father’s opinions, accepts his modes of thought, and simulates as much like him as he can. A father is as sacredly bound to be his boy’s friend and comrade as to be his tutor and governor, and to provide for him food and clothing. If a father keep pace with the boy, trusting his long steps to the shorter ones, there will be small danger that the little fellow will make a serious blunder in choosing his associates.—Good Housekeeping.

WISDOM FROM THE KINDERGARTEN MEETINGS.

A child should be brought up as a member of a family and not as if he were “the whole show.”

“If you love me keep my commandments,” should be the attitude of the mother over.—Mrs. H. Chapin.

We must not claim infallibility in our relations to our children. We must not be afraid to acknowledge our faults.—Arthur A. Carey.

It is what we can get the pupil to do with mind and hand that educates him, not what we do for him or pour into his mind.—Superintendent Ballent.

The old way was to take from the child a toy which he was missing. The new way is to require him to put it away.—Mrs. Grace C. Kempton.

The trouble with most punishments is they have not in view benefiting the child but avenging the fracture of some rule of good conduct—wise or unwise—which the parent has laid down.—Rabbi Hirschberg.

I have noticed that many of the young girls who come to us for training for their life work have not proper control of their voices. There is no reason why any woman who could not be able to carry her voice as any man, and meet the softest, gentlest conditions, too.—Mrs. J. L. Hughes.

Finally, destroy the idea that anybody is good enough to play to a child. You might as well give him distorted pictures, as set anybody who can rattle on the keys at the piano. The person who plays to children should have ability to think music truthfully, to give the right tones, to play intelligently, giving logical thought, character, heart and poetry to music.—Calvin B. Cady.

Is the reform which seeks a diminution of the number of children given to any one teacher, we touch the most important subject of reform in the entire American school system, and in this the kindergartner is set the best example by the very highest institutions of education, the real universities. The present task assigned to a teacher in the first eight grades is usually one which it is absolutely impossible to perform.—President Eliot.

Speak not when others speak; sit not when others stand; walk not when others stop.—George Washington.
Our Reading Room.

"Hence then as we have opportunity, let us be working a good work, not laying up for ourselves treasure on earth, but laying up for ourselves treasures in the heavenlies, that family of the faith."—Gal. 6:10. "For to do good and to communicate, forget not."—Heb. 13:16.

BROOKFIELD, N. Y.—The Brookfield pastor and family gratefully acknowledge the kindly visits by a few members of the church and society one evening not long since. These people have the happy faculty of being always agreeable. It is never necessary to this end that they should unload their geniality as they did on this particular evening, creeping upon and around the pastor’s kitchen-table in the concrete form of groceries and provisions. But this they magnanimously did. Their geniality in its more erea forme filled the other rooms of the house for two or three hours. There will be substantial evidence of this visit of parishioners at the parsonage for months to come. But the memory of those happy faces and the warm and good-cheer of that delightful company will be a stimulating influence through the coming years. Another link has been added to the chain of pleasant memories that bind pastor and people together. Another delightful covenant and communion season of the church has just been and our total exports to that market in the nine months ending with March 1902, $112,915,904, or 16 per cent increase of those for the same period of 1901, and $81,999,004 in the corresponding months of the current year. The continued growth in our commerce with Canada is the most remarkable when it is remembered that over since April, 1897, the United Kingdom has enjoyed tariff advantages in the Canadian market, the discrimination in her favor having ranged from 13½ per cent to 39 per cent from and after July 1, 1900. Yet the exports from the United States to British North America have increased year by year, and our total exports to that market in the nine months under review are $1,132,955,400, or 16 per cent increase of those for the same period of 1901, and $81,104,866, or 4 per cent, in excess of those of the corresponding months of last year.

A comparison of our exports to Canada in the first nine months of the present fiscal year with those of the corresponding months immediately preceding the reduction in the Canadian tariff in favor of Great Britain shows that our exports to Canada meantime have increased about 75 per cent, being for the earlier period, $46,752,958, and for the nine months ending with March, 1902, $89,599,004.

TRIBUTE OF SYMPATHY.

A special meeting of the Executive Board of the Seventh-day Baptist Education Society, held at Alfred, N.Y., May 20, 1902, the following tribute was unanimously adopted:

The tidings of the death of President William Clarke Whitford, of Milton College, have brought profound sorrow to us as members of the Executive Board of the Education Society.

President Whitford was officially connected with the Education Society as Vice-President or Corresponding Secretary for more than twenty years, and during his entire public life he was an earnest and enthusiastic supporter of the higher ideals and the best interests of Christian education as represented by this Society. For more than half a century he gave to Christian education his broad sympathy, his best thought, his self-sacrificing labors. We shall gratefully cherish the memory of his wise counsels and faithful labors in connection with the work of the Education Society.

We extend heartfelt sympathy to the members of his family and to Milton College, for which he had so long and so efficiently laborcd and succeeded.

EDWARD M. TOMLINSON, President.

T. M. DAVIS, Recording Secretary.

The Education Hour was in charge of Bro. B. M. Clarke; the Missionary Society’s Hour was led by E. A. Witter, and the Tract Society’s Hour was conducted by President Gardiner. Each of these hours was filled full of good things, and we trust that our good friends in Salemville have clearer conceptions of our missionary work from the above description.

A very interesting.part of the service was the ordination of Bro. Charles Wolfe to the
Popular Science.

HEART PURITY.

One may easily carry a hundred pounds, if the burden rests on his back, yet a grain of sand in his eye will rob him of sight. When the Master said that the pure in heart see God, he did not mean a time in the future; he did not mean a sight through a long time, that vision! The reason we do not see better is because we do not live purer. Having eyes, we do not see; something has blunted our eyesight. When the old priest went into the temple he saw the Holy Child; he saw what others did not see, because his heart was pure.

There were many blinded eyes in the temple that day; and the grief of it is they did not know they were blind. You do well to give some attention to spiritual sight. You cannot expect to see God through the opaque lenses of worldliness; it takes rare vision to see him.

"I never saw such tints in a sunset," said a shallow critic to an artist as they stood before the canvas. "Don't you wish you did?" was the searching reply of the artist.

No, there is never a sunset in a sunset; he was blind, and did not know it. It takes rare sight to see the changing hues of a summer sunset. Only the lenses of a pure heart ever bring the glory of God into focus.

"Blessed are your eyes, for they see." Do they?—Selected.

HOW TO ESCAPE FROM SERVICE.

Freedom is never deliverance from service; it is the passage from a lower to a higher service. Sinai, with its commandments of duty, rises over every deliverance from Egyptian bondage. "I am the Lord thy God, which brought thee out of the house of bondage." And then follow the Ten Commandments. A man escapes from the bondage of ignorance or poverty; it is only that he may take up the duty and service which wisdom and wealth demand. Over every successful business transaction, over every good investment, over every fruitful day's labor, there rises a Sinai of God, and from it the divine law is spoken, "Thou shalt love thy neighbor as thyself." A man who gets the freedom of these things, but hears not the commandment, escapes, perhaps, the bondage of poverty, but he misses the promised land, and it may be, wanders forty years in the deserts of selfishness. The only escape from service is into higher service. His service is perfect freedom."—S. S. Times.

Every man has a paradise around him till he sins, and the angel of accusing conscience drives him from his Eden.—Longfellow.
Sabbath School.

Conducted by Sabbath-School Board.

Edited by

Rev. William C. Youngworth, Professor of Biblical Languages and Literature at Alfred University.

INTERNATIONAL LESSONS, 1902.

SECOND QUARTER.


LESSON XIV.-THE COUNCIL AT JERUSALEM.

For Sabbath-day, June 7, 1902.


Golden Fleece.-Stand fast, therefore, in the liberty wherewith Christ hath made you free. (Gal. 5:1.)

INTRODUCTION.

In spite of the fact that the work of Paul and Barnabas has been eminently successful, and many converts have been added to the church, the news of the missionary journey was not received by the Jewish Christians with unanimous joy. Here were many—very likely thousands—coming into the enjoyment of salvation through Jesus Christ, and yet having no particular reverence for the law of Moses.

From the time that the earliest Gentile converts had been admitted to the church, the matter of their observance of the law was in doubt. The council at Jerusalem was also in doubt. It is evident that both Paul and Barnabas. (1) had been prominent in this council, it seems evident that the Jerusalem church was present as a body and took part in the discussion, and that (2) Peter and John and James, as if no others of the leaders of the church were present. We may infer therefore that in the passage before us, Luke does not intend to say that all twelve of the apostles were present, but only certain representatives of that company; namely, Peter and John. Instead of "pleased," the word translated "seemed to go," for the verb indicates that their conclusion was only a matter of thought. "To send chosen men, etc."

We may infer therefore that in the passage before us, Paul and Barnabas if they came back to Antioch alone and said that the council had decided in favor of their opinion, that the sending of delegates was also an act of courtesy on the part of the church of Jerusalem toward the church at Antioch. Judas was regarded by some as a Jew and as a Christian, and even in chapter 1:23. Silas became Paul's companion on his second missionary journey. He is called Silvanus in the Epistles.

23. And brethren. The word "and" before "brethren" must be omitted, as the evidence of the best manuscripts. Doubtless the Judas did say something of this kind. To whom we gave Judas and Silas, that they "should go and do for the people as touching the word of God.

The difficulty alluded to in verse 1 of this chapter was not only in Antioch, but in other churches of Syria, and in Cilicia. The Judas had been making a determined effort throughout the region where the gospel had been extensively preached to the Gentiles.

24. Subverting your souls. That is, unsettling you, turning you away violently from a right state. Compare what Paul said to the Galatians in Gal. 1:7. "Ye must be circumcised, and keep the law." These words are omitted by the best manuscripts. Doubtless the Judas did say something of this kind. To whom we gave Judas and Silas, that they "should go and do for the people as touching the word of God.

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26. Inasmuch as the Gentiles and the Jews dis­carded all the law of Moses, but the disciples did not think, that the earliest Gentile converts had had reverence for the law. Doubtless the Judas did say something of this kind. To whom we gave Judas and Silas, that they "should go and do for the people as touching the word of God.

The difficulty alluded to in verse 1 of this chapter was not only in Antioch, but in other churches of Syria, and in Cilicia. The Judas had been making a determined effort throughout the region where the gospel had been extensively preached to the Gentiles.

27. Men that have honored their lives. An evident proof of their regard for the law, and especially for circumcision.

28. For it seemed good to the Holy Ghost, etc. They were consecrated in the name of the Holy Ghost, and the Gentiles were admitted as members of the church by being put into the Baptist font, the same as the Hebrews, but not as a matter of any church, but was a regular attendant of the services of the Seventh-day Baptist church when it was possible for him to be present.

SPECIAL NOTICES.

The Seventh-Day Baptist Church in Chico, California, holds regular Sabbath services in the Le Moyne Building, on Randolph Street between State Street and Wabash Avenue, at 2 o'clock. All strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 223 Jackson Park Terrace.

The Seventh-Day Baptist Church of Hornsbyville, in Morgan County, holds regular Sabbath services in the District School, West Genesse Street and Preston Avenue, at 3 o'clock, and at 6 o'clock. All strangers are most cordially welcomed. Pastor's address, Rev. Geo. Lewis, of Dodge Center, N. Y., every Sabbath, at 3 o'clock.
FIRST-DAY-MORNING.
10.00. Woman's Hour, conducted by Miss Agnes Rogers.
11.00. Education Hour, conducted by A. E. Main.
12.00. Business.
12.30. Young People's Hour, conducted by H. E. Davis.
3.30. Tract Society Hour, conducted by A. H. Lewis.

EVENING.
Evangelistic Service—Sermon by F. E. Peterson.

A. J. CONWAY, Moderator.

SABBATH-MORNING.
10.00. Woman's Hour, conducted by Miss Agnes Rogers.
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ALFRED UNIVERSITY.

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The Trustees expect that its Endowment and Property will reach a Million Dollars by May, 1896. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund has already started. It is a popular subscription to be made up of 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 signed by the President and Treasurer of the University, certifying that the person subscribing is a contributor to the fund. The names of subscribers are published in this column from time to time, and the subscriptions are received by W. H. Cross, Trustee, Alfred, N. Y.

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

Proposed Centennial Fund $100,000.

Amount needed, June 1, 1895 $90,000.

Amount needed, June 1, 1896 $75,000.

William W. Whitehouse, M. D. N. Y. 
A. C. Ewing, M. D., N. Y.

Mrs. William E. Coates, N. Y. 

Amount needed to complete fund $9,780.

Spring Term
Milton College...

This term opens THURSDAY, APRIL 3, 1896, with two sessions, each of twelve weeks, closing with the annual Commencement Exercises on Wednesday, June 12, 1896.

Instruction to both young men and young ladies in the Preparatory Department, as well as in the Collegiate, of the principal courses, as follows: The German Language; The Modern Languages; Mathematics; Chemistry and the Sciences. Two teachers added to the Faculty—all the old members being retained.

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