President Whitford brought these two prime elements of success, patience and enthusiasm, into all his work. Through these he made the class-room attractive and inspirational, and taught his pupils the necessity of similar patience and enthusiasm on their part. Through these same elements applied to his historic researches he followed after facts to the last detail, and analyzed situations that he might clearly determine the principles and purposes involved. When we remember also that to these characteristics he added the influence of the devout Christian, it is easy to understand how deeply his influence is felt and how highly his life, now transferred to the future, is of those honors and tender memories which his pupils and friends unite to bring. The Recorder adds this bunch of roses to the garlands that other hands have brought to his memory.

President Whitford.

Whitford of Milton College, we desire to add a personal tribute of honor and regard, in which we are sure every reader of the Recorder who has been privileged to know him will join. His prominent work in life was that of an educator, and as Superintendent of Public Instruction of the state of Wisconsin, as well as through his work in the College, he has left a wide and lasting impression in educational circles. He has also written much in the line of editorial work and of authorship, especially in the direction of historic studies. He possessed the characteristics of the successful historian in a large degree, having marked ability as a careful investigator, and one who followed the deeper lines of the philosophy of history in all his inquiries. The last personal interview which the writer enjoyed with him was spent in discussing the traces of an early Seventh-day Baptist church on the eastern coast of New Jersey; and the last correspondence was a letter dated but a few weeks before his death, in which he told of some important historic work in connection with national history in the southwest. In all his historic works a high purpose was evident, and a clear recognition of the fact that the historian writes for the future rather than for the present. He was one of the few men who appreciated fully the value of the historic argument as a determining factor, both in questions of controversy and in the final settlement in matters of purpose and policy.

Seen from this standpoint, the work of an historian is one of larger and more permanent value in literature than almost any other form of work. Nothing exceeds such work, unless it may be a few forms of creative work in poetry and philosophy.

There are many other reasons, some as important as these, but I come back to what I said at the beginning. A good deal of responsibility for the falling off in number of candidates for the ministry rests upon the ministry. The ministry does not urge the matter. Where the fire of a divine passion burns in a man he will kindle a like fire in others. This is what keeps the number of foreign missionaries from decreasing. The minister who believes that his calling is the greatest and most divine on earth will seek to lead young men into it with care, but yet with unceasing concern. Hundreds are doing this today. And hundreds are not doing it. It is more because ministers feel the disadvantages of the ministry than because the young men feel them, that there are now fewer candidates for the ministry.

The unveiling of the Rochambeau Statue, at Washington, of which we spoke last week, was an event of historic interest. The Count de Rochambeau commanded the French forces which were sent to aid the American colonies by Louis XVI., in 1780. He was one of the most devoted friends of George Washington, and of the cause of American Independence. After a long voyage—seventy days—he landed at Newport, R. I., with an army of 5,500 French troops, and reported to General Washington for instructions. He was then fifty-five years of age; and a Lieutenant-General, who had seen many years of military service. The landing at Newport was in July, 1780, and Rochambeau continued to co-operate with Washington until the surrender of Cornwallis, Oct. 19, 1781. There is good reason to believe that the war for independence on the part of the Colonies would not have been successful except for the help of Rochambeau and of the French fleet under Commodore de Grasse. The French Army did not leave our shores until December, 1782. Rochambeau returned to France to be called into active service again in the French Revolution, which broke out about that time. During the Reign of Terror he was thrust into prison in Paris; and had not Robespierre gone to the scaffold in 1794, Rochambeau would have undoubtedly been put to death. When Napoleon became First Consul of France, Rochambeau was advanced to highest honors. He died in 1807 at eighty-two years of age. In view of the services rendered to our nation in its infancy, the erection of his statue at Washington is a debt of gratitude which has not been paid too soon.

President Whitford.
The total product of pig iron in 1901, it says, amounted to 40,488,000 tons. Of this, the United States contributed 15,878,000 tons; the United Kingdom 7,750,000 tons; Germany, 7,663,000 tons; Russia, 3,100,000 tons; France, 2,362,000 tons; and the remainder of the world, 3,655,000 tons. Comparing the product of 1901 with that of the annual average for the five-year period 1866-70, it will be seen that the United States has increased its iron and steel output far more rapidly than any other nation. As will be seen, United States, iron, from 1,464,000 tons in 1866, to 7,663,000 tons in 1901, an increase of 525 per cent; United Kingdom, from 5,117,000 tons to 7,117,000 tons, an increase of 206 per cent; and the entire world, exclusive of the countries mentioned, from 2,710,000 tons to 9,117,000 tons, an increase of 226 per cent.

An even more noticeable feature of this growth pointed out by the authority from which these figures are quoted, is the steady and enormous growth of the proportion of the world's product supplied by the United States and the equally rapid decrease in the position held by Great Britain. Thirty-five years ago the United Kingdom produced practically one-half of the world's pig iron, while the United States produced less than one-seventh of the total; whereas, in 1901, the United States stood first in its proportion of the total, contributing practically four-tenths, or against less than two-tenths, by the United Kingdom, and about the same share by Germany.

Some years ago the City Council of Washington, at a time when the city was governed by itself, had a Sunday law which it enacted. It was discovered that the mayor had not signed the bill. In 1880 efforts were made for a new Sunday law for the district. The Blair Sunday Rest bill, which was introduced at that time, made considerable stir, so far as the discussion of the bill was concerned, but it failed to become a law. After that the churches' league took the matter up, and united the churches of the district in an effort to secure a bill less strict than the Blair bill. This also failed. During the present Congress the Bingham-Allen bill was under consideration, the text of which is as follows:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall not be lawful for any person to keep open any place of accommodation intended to maintain a stand for the sale of any article or articles for profit during Sunday, except vendors of books or newspapers, and apothecaries, dispensers of medicine, and undertakers for the purpose of providing for the dead, or others for the purposes of charity or necessity; nor shall any person playing bowling, ball game, or any other kind of playing, sports, pastime or diversion, disturb the peace and quiet of the day, be practiced by any person or persons within the District of Columbia, on Sunday; nor shall any building operations or work upon railroad construction be lawful upon said day.

And for any violation of this Act the person offending shall be punished by a fine of not less than five dollars nor more than fifty dollars, and in the case of corporations, a like sum for every person employed in violation of this Act laid upon the corporation offending.

Sec. 2. That there shall be a sufficient defense to a prosecution for labor on the first day of the week that the defendant uniformly keeps another day of the week as a day of rest and that he or she was doing in such a manner as not to interrupt or disturb other persons in observing the first day of the week as a day of rest, or was constraining others to do in such a manner as not to interrupt or disturb others in observing the first day of the week as a day of rest.

The sale of liquors to make the sale of malt and spirituous liquor for use in religious worship lawful.

A hearing on this bill was given on the 27th of May, 1902. At the opening of this hearing Commissioner Macfarland stated that four bills had been introduced in Congress looking to the "further protection of the first day of the week as a day of rest in the District of Columbia." The hearing was called for by the Methodist Ministers' Meeting, the Retail Clerks' Association, and other organizations of persons representing pro and con. At the close of the hearing Commissioner Macfarland requested all who had not been heard to put their views into writing and submit them to the Board for consideration. He promised that the Commission would carefully consider the bills received and said before making their report to Congress concerning the bills. The Washington Times declared that the hearing showed marked division of opinion on the part of the people.

The SABBATH RECORDER.

An Uniform Day

Sunday Law

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If y is both interesting and instructive, we may note the passage of words from a sudden birth to a permanent place in English literature. Some of these words are born from scientific sources, while others are the result of chance expressions of momentary experience which have in them the elements of continuance because of their expressiveness. "Carsonicurium" is one of the later words which has been born from the necessity of distinguishing messages sent by wireless telegraphy. One is likely to be surprised in Washington, where care never suspected of such an origin were "slang" at birth. "Hustle" was born on the Western plains among cattle men. It was slang at first, it is now good colloquial and will probably take its place in literature. "Hustle" is a synonym, a little less elegant, but not less expressive. A current phrase just now, "It is up to you," lacks in elegance and at present is no more than slang, although it is vigorously expressive, and like other slang terms carries great meaning. "Bandy" is expressive, and the phrase "to bandy words" is well understood. It came originally from a game called "bandy ball," in which the ball was passed quickly from one to another. "Fixaco" was originally Italian slang. It is a fairly well recognized word today in the United States. Examples may be multiplied, but these are enough to suggest a not unimportant line of study concerning the origin and meaning of terms.

Sunday Law

Repealed.

Our readers are aware that the question of minor offenses against the Sunday Law of Massachusetts, such as the sale of soda water, etc., has been under discussion in and about Boston for some weeks past. The result of the effort to enforce the law was the introduction of a bill repealing several provisions of the general Sunday law. After a long discussion in the Legislature the bill was passed and became a law on the 23rd of May, at which time the Boston Herald announced, "Blue Law now dead." This amendment permits the sale of ice cream, waffles, confectiions, etc., by druggists and venders on Sunday. The sale of newspapers, tobacco and similar articles was made legal a few years since. Thus it comes about that the efforts to enforce any of the rigid features of Sunday legislation are either unavailing in the face of overwhelming public opinion, or erased from the civil code by such amendments as that here spoken of. It is a foregone conclusion that the successful enforcement of even the minor provisions of the Sunday laws of the United States even for a brief period provokes agitation which soon secures a repeal of all features of the law which the prevalent public opinion does not support. Similar results are certain to follow in similar cases arise.

In connection with the agitation concerning more stringent laws for Sunday-observance in the District of Columbia, a correspondent in the Washington Post, of May 27, 1903, shows the inconsistency of the claim that Sunday legislation does not seek to support Sunday on religious grounds, and that the end sought is only a day of rest. This correspondent says:

An effort is now being made to enact a Paritiscal Sunday law for the District of Columbia. As usual, it comes in the shape of a demand for a day of rest. Clergymen say they ask for this legislation as workingmen are already, to a great extent, provided by the chief working day for nearly all clergymen. It will never be practicable for all to rest on the same day, for some must instruct, some, and otherwise entertain those who are resting. The workingman can get all needed rest without a pause of all activities on Sunday. If rest is all that is wanted, arrangements can be made for a few days at a time to rest on different days of the week, as is done on railroads. A cessation of all business on any one day of the week would be intolerably inconvenient to the people. While men are resting others should be working, and vice versa. In many European cities arts galleries, museums, libraries, and so forth are open on Sunday and closed on other days. There is no necessity to have everybody resting on the same day of the week. The demand for rest on Sunday rather than any other day would seem to indicate that the movement is really a religious one. To people who are intellectually and energetically, holidays are the most tiresome of all days. Change of occupation is rest. Working people could spend a holiday both restfully and profitably in a library or museum, but alas, those places also are hermetically sealed on holidays.

This ought to be the rule: Allow sufficient rest for rest and without "benefit of clergy."
which increased to the last and closed at high-tide. It was plainly evident that pastor A. C. Davis and his people had been divinely prepared for the coming of the Association by prayer, which prayers were heard and answered.

The usual program of song services, prayer and conference meetings, business and sermons was presented. Many parts and features are worthy of notice, but limited space forbids mention of more than a few. The Junior Endeavor program was of much more than usual interest and attractiveness. This was in charge of Mrs. Fred Hulebeck of Leonardville. All the lines of denominational activity were loudly presented. The presence of Bro. D. H. Davis, of Shanghaï, China, added greatly to the interest of the meeting.

In the absence of Dr. Lewis, who was to have preached on Sabbath morning, brother Davis preached to a very large congregation. His accounts of the work and workers in the field, the church and its membership in Shanghaï, the needs, opportunities and prospects of the mission were presented in such an interesting manner that the China field is nearer and dearer to many than ever before.

An appropriate service was held in memory of the late Rev. J. M. Tod, whose noble life may well afford inspiration to younger men in the service of the Lord.

This very interesting Association closed with deep spiritual interest. We hope and pray that the purposes and aims of those in attendance may be so fully lived out that the coming year will witness still greater growth in Christian living.

Prayer-Meeting Column.

TOPIC FOR JUNE 20, 1902.

The quotations given here are from the American Revised Edition of the New Testament, copyrighted by Thomas Nelson & Sons.

Topic.—The Miracles of Christ.

Lesson to be chosen by the leader as he may judge best.

Thirty-six miracles are recorded in the Gospels. These are defined as "wonders." See Mark 2:12 and 4:11, also Acts 3:10, 11. They are also tokens of God's presence: Mark 10:20. They are represented as due to Divine power, John 5:36, Acts 6:8, Romans 15:19.

We gain little good from the study of the miracles of Christ if we see in them nothing beyond an expression of power. They are practical spiritual lessons contained in them which we need to learn, and they are impressed upon us in a most effective manner. Take for example the first miracle recorded at the marriage in Cana of Galilee. This is well called "a mystery of transformation." The higher lesson it teaches the one we so much need to learn is the transforming power of the Divine presence in our lives. Almost any one of the miracles in the New Testament may be selected as a central point in the study this evening, according to the needs of any given prayer-meeting as seen by the leader. Whether one or many of the miracles are chosen, the chief point to be attained is how the transforming, strengthening, enlightening, and redeeming miracle of the Divine Presence can be attained in our lives.

The Holy Spirit goes through the world employing the magnet of the Cross everywhere to seek to draw men to himself by the attraction of its love.—Wm. M. Taylor.
we realize that we are of those for whom he died; when we consider the great privilege of being freed from sin, how great is the obligation laid upon us to be worthy heirs of such an heritage, and so prove our love for him who has wrought such a work in our behalf. May the Lord help us each, Elisha likes to take up the mantle of service in behalf of God and truth.

NEWS OF THE WEEK.

On the 30th of May it was officially announced that terms of peace had been agreed upon between the Boers and Lord Kitchener, representing England. The terms on which peace has been secured are more liberal on the part of Great Britain than was expected. All the world will rejoice at this news. The war in South Africa was actually begun in October, 1899. The struggle has been a long and painful one, fiercely contested on both sides. We hope that the final results will be for the best good of both the Dutch states and the Empire. Evil enough has been wrought by the conflict to secure great good if a correspondingly favorable reaction shall take place. The terms of peace indicate not only a good feeling on the part of England, but wise diplomacy in dealing with their newly-acquired subjects. Liberal provisions are made for the expenses of the war, and unexpected generosity characterizes the privileges connected with the surrender. Expressions of joy throughout England are almost excessive, in view of peace thus secured.

More than 90,000 immigrants landed at the port of New York during the month of May, 1902. This represents unskilled labor, and therefore cheap, of which there is an over-supply in and around New York. These immigrants are unwilling to go to the country and are unacquainted with agricultural work. Hence this immense army of immigrants is undesirable material, since the population of New York and other great cities is already overcrowded with those who live from hand to mouth, and from the ranks of whom no small share of our criminal population is recruited. It is high time that a halt was called and that a more vigorous system of sifting the immigrants was instituted at Ellis Island.

A serious accident happened on Staten Island on the 31st of May, in connection with the automobile racing meets. A racing automobile became unmanageable and plunged into the assembled crowd of people who were watching the race. Two deaths have already resulted, while three or more victims are in the hospital suffering from fractured limbs. Some of the severe cases are only slightly injured were removed to their homes. The owner of the machine and Chauffeur were arrested. It is hoped that this serious result will break up the motor-car racing furore, which has grown rapidly and which is carried forward with great recklessness. The Governors of the Automobile Club of America have adopted resolutions deploiring the accident, and declaring "that it is unwise to hold speed trials with automobiles on the public highway," and that they will not hold or consent to the holding of such contests by the Club hereafter.

A few days since, the General Assembly of the United Free Church of Scotland dismissed the charges of heresy made against Prof. George Adam Smith, by a vote of 534 to 263. Prof. Smith represents the advance guard of higher critics in Scotland. The Assembly does not endorse the conclusions of Prof. Smith on many points, but it refuses to condemn them, and declares to the world that he and those like him have the right to express the conclusions which they may reach from the study of the Bible.

The war opened at the announcement of the death of Dr. John Henry Barrows, President of Oberlin College. He died on the 3d of June, after an illness of nine days, from pleuro-pneumonia. Dr. Barrows became known throughout the world as President of the World's Congress of Colleges held in Chicago as part of the Columbian Exposition. In 1896 he made the tour of the world, and founded a Christian Lecture-ship in India, under the auspices of Chicago University. Dr. Barrows was born in Medina, Mich., July 11, 1847. He was the author of several valuable books, a man of wide culture and great nobility of character. He ranked among leaders, both in literary and religious matters, and had few equals in breadth of thought, purity of purpose and administrative ability. To those who know and love him personally—a privilege granted to the writer of these lines—his death seems a double loss.

It is reported that no tariff revision is likely to be formulated by law during the present Congress.

The struggle in Congress over the Philippine Bill was ended by the passage of that bill in the Senate, on the 3d of June, by a vote of 48 to 30. The debate concerning this bill had been in progress seven weeks and two days. This bill, which will doubtless become a law, approves the action of the President in creating the Philippine Commission, and the offices of Civil Governor and Vice-Governor of the Islands, and authorizes these officers to exercise the powers of government as directed by the President. The "Bill of Rights" of the United States Constitution is applied to the Islands, with the exception of the right to bear arms and the right of trial by jury. The plan already adopted concerning taxation is approved, and the inhabitants of the Islands are to be considered citizens of the Philippines, entitled to the protection of the United States. Whenever the Insurrections shall have been declared wholly subdued, the Governor of the Islands is to make a full report to the President, including recommendations as to future government. Meanwhile popular representative government is to be established in cities and provinces as fast as they are fit for it; qualifications of electors to be defined by the Philippine Commission.

Many other provisions are made in keeping with the general plans here set forth. The enactment of this into law will be a long step toward perfecting matters in the Philippines.

The American Congress of Tuberculosis has been in session during the past week in the city of New York. Valuable papers and discussions have been offered. Our readers will be glad to note this fact as one of the many evidences that medical men are struggling with the problem of lessening or destroying "The Great White Plague" known as tuberculosis.

The ship Leana, from Barbados to New York, being within range of the volcanic disturbances in Martinique, was covered with many tons of volcanic dust. Seven tons of this dust were shovelied into the hold of the ship as ballast, and brought to New York. Volcanic activity is less in the West Indies, but new volcanic disturbances are reported in other places, including Seattle, British Columbia and New Mexico.

A serious accident happened during the past week for a new railroad across Mexico which will give that country its first direct railroad outlet on the Pacific coast. Its terminal in the United States is Kansas City.

Now that the Philippine Bill is out of the way, a new struggle will begin in Congress between the Nicaragua and the Panama routes for the Isthmian Canal.

It is said that saldoon-keepers in country villages are complaining because the free delivery of mail in the rural districts, as a result of which farmers do not come to town for their mail, has brought about a considerable loss in the sale of liquor. This gives new reason for rejoicing over that new provision of the Post-office Department.

The coal strike is likely to accelerate the tendency to use crude oil for fuel in place of coal. A pipeline is being built in the city of New York for railroad purposes, and it is reported that the owners are preparing to use oil from the Texas field in place of coal. Should coal become permanently fixed at a high rate, the use of oil will doubtless increase.

The Hon. Michael Henry Herbert, Secretary of the British Embassy at Paris, has been appointed Ambassador of Great Britain to the United States in place of the late Lord Pauscofote.

On the 2d of June, about eighty per cent of the pump-runners and firemen in the coal mines of Pennsylvania obeyed the orders of the leaders of the strike to quit work. Their places were supplied by other workers who are protected by police force, and at this writing it seems that the mines will be kept free from law. Some strikings occurred, and serious results to life and property are likely to follow.

EVE N GELISM AND SABBATH REFORM.

H. L. LEE.

RIGHT TO EXIST AS SEVENTH-DAY BAPTISTS.

No denomination has the right to a separate existence that does not hold and give prominence to at least one vital doctrine distinguishing it from all others with which it is otherwise in harmony. The only thing that warrants the existence of Seventh-day Baptists as a separate denomination is loyalty to the commandments of God, and to Jesus their author and exemplar. If we are not thus loyal we have no right to exist as a separate denomination. If we are loyal we ought to be a very aggressive people. If our distinctive principles are our existence they are entitled to a prominence that is often denied them by pastors and evangelists.

DUTY OF EVANGELIST TO PREACH DOCTRINE.

Many contend that it is no part of the work of evangelist to preach distinctive doctrines, but that they should confine their efforts to inducing men and women to be saved from sin. Can we do this without making the law of God a very prominent feature of discourse? I think not. "By the law is the knowledge of sin," "Sin is the transgression of the law," "Where there is no law there is no sin." The carnal mind is
EMNITY TOWARD GOD AND IS NOT SUBJECT TO HIS LAW.” “TO BE CAREFULLY MINDED IS DEATH.” CAN A MAN WHO IS DEAD IN TRANSGRESSIONS AND SIN, WHICH IS THE TRANSGRESSION OF GOD’S LAW, COME ABLE TO UNLEARN THE MEANING AND “DELIGHT IN THE LAW OF GOD AFTER THE ADVERSITY WITH WHICH WE ARE CONTINUED TO TRANSGRESS THE LAW KNOWINGLY?” IF HE HAS NO KNOWLEDGE OF THE LAW, OR DOES NOT RECOGNIZE ITS BINDING FORCE, HOW CAN HE HAVE A KNOWLEDGE OF SIN? AND WITHOUT THIS KNOWLEDGE, HOW CAN HE BE SAVED FROM SIN? WHERE THERE IS NO LAW, THERE IS NO NEED OF A SAVIOUR, AS THERE IS NO SIN TO SAVE FROM. JESUS WAS SO NAMED BECAUSE IT WAS HIS MISSION TO “SAVE HIS PEOPLE FROM THEIR SINS,” AND IN DOING THIS HE FULFILLED THE PROPHECY BY MAGNIFYING THE LAW, I.E., GIVING AN ENLARGED VIEW OR CONCEPTION OF IT. WITHOUT CHANGING THE LETTER OF THE LAW HE FULFILLED (OR FILLED IT FULL) BY SHOWING THAT IN THE SIGHT OF GOD IT REACHED THE DESIRES AND AFFECTIONS OF MEN. AND THAT THESE DESIRES AND AFFECTIONS OF HIS PEOPLE ARE TO BE CONFORMED TO THE LAW OF GOD WRITTEN IN THEIR MINDS AND RULING THEIR AFFECTIONS. AND HE MADE THE LAW HONORABLE, OR HONORED IT, BY A LIVING EXAMPLE OF PERFECT OBEDIENCE. WE SHALL AS EVANGELISTS TEACH SINNERS THAT THEY CAN BE SAVED FROM SIN WHILE REFUSING TO BE SUBJECT TO GOD, AND MAY AVOID THE COMMANDMENTS OF GOD BY FOLLOWING THE TRADITIONS OF MEN? I DARE NOT TELL A MAN THAT HE MAY OR CAN BE SAVED FROM SIN WHILE CONTINUING TO KNOWINGLY AND WILLFULLY TRANSGRESS ANY COMMANDMENT OF GOD. I RECOGNIZE AS A FACT THAT MANY IN FALSE TEACHING ARE IGNORANT OF THE OBLIGATIONS OF GOD’S LAW. BUT A SAVED CONDITION IS MANIFEST BY THE INQUIRY, “LORD WHAT WILT THOU HAVE ME TO DO?” THE REGENERATE SINNER BECOMES LOVINGLY OBEDIENT TO EVERY RECOGNIZED LAW OF HIS GOD AND SAVIOUR, AND AS HE GROWS IN THE KNOWLEDGE OF THE LAW OF GOD HE GAINS STRENGTH THROUGH LOVING OBEDIENCE; WHILE OTHERS DISREGARDING GOD’S LAW GROW SICK AND FEEL, AND WHILE HAVING A FORM OF GODLINESS ARE DEVOID OF ITS POWER.

HIGH TIME TO BE AGGRESSIVE.

I BELIEVE THAT IT IS HIGH TIME FOR SEVENTH-DAY BAPTISTS AND EVANGELISTS TO GET OUT OF THOSE MADE-BY-THE-GOSSIP POPULARITY BY WINNING CONVERSIONS TO AN EASY-GOING GOSPEL OF SAVING FROM HELL WITHOUT SAVING FROM SIN, BUT RATHER SAVING FROM PUNISHMENT WHILE LIVING IN SIN. A GOSPEL THAT NEVER GIVES A BIBLE DEFINITION OF SIN, OR OF SALVATION, EVEN THOUGH THEY MAY FEEL LIKELY DOBLOSING GOD WHEN OBEDIENCE CONFLICTS WITH THEIR DESIRES OR PRE-CONCEIVED OPINIONS.

ANY GOSPEL THAT DOES NOT GIVE PROMINENCE TO THE LAW OF GOD IS ANOTHER GOSPEL FROM WHICH PAUL PREACHED, AND WHILE IT MAY PRODUCE A FORM OF GODLINESS IT DENIES THE POWER THEREIN SHOWN IN LOVING OBEDIENCE TO EVERY COMMANDMENT OF GOD. FEELINGS MAY BE DECEPTIVE; THE BIBLE STANDARD IS SAFE AND SURE. “WE KNOW THAT WE HAVE PASSED FROM DEATH INTO LIFE BECAUSE WE LOVE THE BROTHER.” “BY THIS WE KNOW THAT WE LOVE THE CHILDREN OF GOD WHEN WE LOVE GOD AND KEEP HIS COMMANDMENTS, FOR THIS IS THE LOVE OF GOD THAT WE KEEP HIS COMMANDMENTS.”

A LAW-LOVING GOSPEL IS THE EVANGELISM OF THE BIBLE, AND ANY GOSPEL WITHOUT LAW, THOUGH IT BE PREACHED BY A SEVENTH-DAY BAPTIST OR BY AN ANGEL FROM HEAVEN, IS NOT THE GOSPEL OF JESUS.

It is high time that the watchmen on the towers of Zion shake off the dust of centuries and be no longer satisfied with devising means to keep the young people born to us from straying away from us and from Bible truth. We should train them for, and lead them in, an aggressive war against every form of lawlessness, even though it may be entrenched behind the walls of Christian fellowship.

The war is on, and has been waged for centuries against God’s law. The enemy of God’s law, whether called infidel or Christian, is our enemy. We love our enemies and must do our best to convert them from the error of their ways and make them prisoners of hope. Therefore let the evangelists, the pastors, the quartets, and the Presbyterians and Aquilas give no uncertain sound upon the gospel trumpet, and let the people prepare for battle. Proclaim the law of God, by word of mouth, by the printed page, and by lives conforming to it, for the triumph of the law is sin; and to save his people from sin Jesus left the courts of glory, took on himself humanity, suffered in the bearing of our sins in his body, arose from the dead, and ascended on high, and gives eternal life to his people whom he saves from sin.

MEETING OF THE SABBATH-SCHOOL BOARD.

The Sabbath School Board of the Seventh-day Baptist General Conference met in regular session at 220 Broadway, New York City, June 1, 1902, at ten o’clock A. M., with the President, Rev. George B. Shaw, in the Chair.

The following members were present: Rev. George B. Shaw, Frank L. Greene, John B. Cottret, Ira L. Cottrell, and Corliss F. Randolph.

Visitor—C. C. Chipman.

Prayer was offered by Rev. I. C. Cottrell.

The minutes of the last two meetings were read.

The Recording Secretary reported that he had sent the usual notices of the meeting to all the members of the Board in favor.

The minutes of the last two meetings were read.

The report of the Committee on The Sabbath Visitor was received and adopted.

The report of the Committee on the Sunday Evening School was received and adopted.

The report of the Committee on the Publication of the Sabbath Recorder was received and adopted.

The report of the Committee on the purchase and transfer of The Sabbath Visitor was received and adopted.

The President then took the regular adjournment.
4. It was a mind of unselfishness; Christ had no element of selfishness in his life and character. He gave himself to save a lost race. We must overcome and drive out our selfishness to have the mind of Christ.

5. The mind of Christ was one of submission and obedience. He was obedient unto death. It was his meat and drink to do the will of his Father. We must be as submissive and obedient to the will of Christ to possess his mind.

If we all had the mind of Christ within us, we all would be missionaries. We would want all men to be saved at home and in all lands. We would have the love of souls; the Christ Spirit, thought; purpose; the unselfishness; the sacrifice; the submission and obedience; and we must be active and loving fellow-workers with Christ and the Holy Spirit in the grand and glorious work of evangelizing the world. There would be no one to say, "I do not believe in foreign missions." To one and every one who had the mind of Christ the field for missions would be the whole world. May we all have that mind.

FROM M. R. WILSON.

Thought I would write you a few lines today as I have received so many letters from different parties in the North asking about the negroes. We attended a negro concert last Friday night here in Atellia, at the close of a public school. Myself, wife and children all went. We arrived at the school house about 7 o'clock P.M. The house would seat about 250 or 300 people. There were about 50 pupils present. When we arrived, Prof. A. G. Davis, gave us a comfortable seat where no negro was to sit, two seats from the organ. Prof. Davis is a negro 38 years old and holds the highest grade certificate of any negro in the state. He is of a ginger cake color and real smart.

Rev. R. B. Powers, organist, was a young negro of great musical talent, graduated at Huntsville, Ala.

At 8 o'clock the house was packed full and many standing up. The performance began soon after 8, first by singing "Bring them in," by the school led by Prof. Powers. Second, prayer by G. W. Sanford. Third, The Lord's Prayer. Fourth, the teacher singing, "My Country 'Tis of Thee," then there were recitations by several children that were very good. There was a doll-drill by eight little girls, which lasted eight or ten minutes that was as fine a thing as I ever saw. There were about 50 children on the platform, over 30 girls all dressed in white and 15 or 20 boys all well dressed and all looked gay as larks.

The next best thing was a book-drill by eight larger girls; that was very good. There was also a boys' drill with sticks that was good, and so many other things that I cannot mention now that were very good. I wish some of our Northern friends could have been here and seen and heard what the negroes in the South are doing.

At the close of the concert, Rev. W. F. Smith, of Gadsden, Ala., gave an address, which was very interesting, urging upon them to be better men and women, and he also told them that the good negro would always have friends among the white people.

There has been improvement in the Southern negro for the last few years.

ATTALLA, Ala., May 18, 1902.

TREASURER'S REPORT.

For the month of May, 1902.
Geo. H. Utter, Treasurer.

In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Cash in treasury May 1, 1902 .................................................. $220.00

Woman's Executive Board:
General Fund .................................................. $11.42
Education boys ........................................... 25.00
Education girls ........................................... 50.00
Home Missions ............................................ 98.00
Education Chinese boys ................................... 9.50
Education Chinese girls .................................. 9.50
Mrs. H. Alice Fisher, Northboro, Mass. .................................. 65.50
Seventy-sixth Baptist Missionary Board, Income from gifts and contributions .................................. 30.00
Mr. and Mrs. M. C. Parker, Chicago, Ill. .................................. 2.40
Dr. and Mrs. J. W. Pink, Chicago, Ill. .................................. 1.60
Willard F. Stewart, Milton, Wis. ........................................ 15.60
Miss Ada Bloom, Mission, Fl. ......................................... 30.00
Junior Society of Christian Endeavor, Northboro, N. J. .................. 1.00
Rev. and Mrs. L. H. Starkey, Dayton, Ohio ................................ 3.00
Jemison Street, Walnut, Va. ........................................... 1.00
One-third collection at Southern Baptist Missionary Association ........ 15.00
One-third collection at Eastern Baptist Missionary Society .......... 23.00

Jawesville, Wis. ........................................... 4.00
Dayton, Ohio ........................................... 17.00

Churches:
Atlanta Centre, N. Y ........................................ 10.00
Shenandoah, Pa ........................................... 12.00
Painesville, N. Y .......................................... 35.76
Secord Rimington, R. I ....................................... 11.00
Black lick, W. Va .......................................... 1.75
Greenwood, S. C. .......................................... 4.75
Oliver, W. Va ............................................. 3.00
Stubble, W. Va ............................................ 1.00
Arkansas City, Ark ......................................... 2.30

Cash in Treasury May 1, 1902 .............................................. $255.07
Available for current expenses ........................................ 294.05 - 1,041.26

E A O E ........................................... $1,316.10

Geo. H. Utter, Treasurer.

THE COLOR OF WATER.

It has been shown that the color of surface water depends both on the character of the neighboring vegetation and on the time that the water remains in contact with it. Water near steep rocks, where there are few trees, will generally be below twenty units in color; steep wooded or cultivated slopes give twenty to fifty units; similar, but gentler slopes, from five to one hundred; and swampy areas, one hundred to five hundred, or even higher. Highly colored waters are more common in the Northern states than in the South. Colored water is gradually bleached by sunlight, the action taking place chiefly within one foot of the surface. The study of color in water is of commercial importance, because it is impossible for the public object to drinking brownish water. Hence, in a town water supply the color must either be removed or its formation must be prevented. The latter is often the most economical thing to do, and it may be accomplished by intercepting the water from the uplands and sending it into the streams without letting it pass through the swamps. —Success.

AN EVENING VISION.

The evening-camp fire burns low; one by one the brands have dissolved into coals, and one by one the little circle has retired to the cabins and gone to sleep. I take from a pile of the skeleton of a dead pine one of its huge resinous boughs and cast it on the fire. The surrounding trees have all tumbled into the darkness, as the results from the toils of the stormy day—now with its writhing winds also gone into the darkness of the past. Immediately the yellow flames shoot up high, and the trees step out of the darkness on silent feet, with a surprising exhalation of fire and smoke. I stand up and gaze on me, "Why, we did not expect you to call for us again. And there they stand waiting, with the stars glittering in their tangled hair. The late Dr. W. C. Gray.
Woman's Work.

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

THE GLADNESS OF NATURE.

WILLIAM CULLEN BRYANT.

In this is the time to clothe the soul.
When our mother Nature laughs around,
Even when the deep blue heavens look glad,
And lilies breathes from the blooming ground?

There are notes of joy in every branch and bird,
And the sweetness of the swallow's flight.
Youthink it is more in the green leaf on the tree?
That the gladness here is only in the bird?

In an old note-book we found these words:
"Expect the best in life and you will get it.
Look for bright spots and you will find them."
The circumstances under which they were written have long ago forgotten, but the truth remains the same. One usually finds what he looks for.
If we are looking only for happiness and pleasant ways, we find them and overlook the annoyances that may occasionally present themselves. They are like the flying clouds that only seem to make the sun more bright and the sky more blue.

Perhaps you have noticed how differently two people look at the same thing. Two neighbors met one summer day. One was full of the beauty of the day, the sunlight, the birds, and flowers, and although her time had been filled with many cares, she had very little of her usual joy and cheerfulness. On the other, the clear sky and fresh air had been only a "weather breeder," and she was so tired with her round of tiresome duties that she had no eyes and no heart for the beautiful surroundings.

You think it is natural for some persons to look on the bright side of life and others to see something of life that is not pleasant.

You may see a woman who has never been sick, or who always has a smiling face, one who is happy in all circumstances; another who is always ready to find fault, or to think of the bad side of things, and who is always complaining of her lot.

You think it is natural for some persons to look on the bright side of life and others to see something of life that is not pleasant.

There is a hunger of soul that personal responsibility upon us. How many of the greatest good in human nature is the urge to know the way of life, and see that it follows the directions given.

We provide our children with books for the development and culture of the mind. Not less careful should be in providing books and papers that will help to bring them into the spirit life.

We cannot be too careful what our children read. Bad books and papers may be even worse than bad companions. Let us be careful to provide such reading as will give us and our children the best and the most help in the education of their character.

We hear a great deal about environment and heredity. Noble men and women have told us that every child has the right to be well. The responsibility that comes to parents because of this God-given power demands that they be honest, upright men and women, so that the child shall not be compelled to suffer for the sins of the parents.

Environment has just as much bearing in the spirit life of our children as in the physical. Mothers, we cannot value or measure the importance of a real Christ-like life upon the soul-life of our children.

The spirit life of the child may be likened to the soil that we wish to convert into a fruitful garden. We do not scatter the seed upon the top of the soil in a haphazard way, but first enrich and plow and mellow the soil, then carefully plant the seed, and kill weeds, until the plant has the strength and growth desired. Just so with the spirit life of our children. We mothers are largely responsible for the preparation of the soil of our children's lives. We must enrich it with our prayers, and water with tears, and plant the seed of God's everlasting hope that will yield the fruit of this world, and the seed of selfishness, and tenderly and patiently wait until in God's own time the seed shall take root and grow.

Christ taught us that we have higher needs than the natural and physical, when he said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." There is a hunger of soul that needs satisfying. Just when in the child-life this spirit nature comes to realize its own life we may not always tell. Some is it a very tender age. We know that is it is conscious of such life, has been born of the spirit, it craves a power and strength from above. Christ is that power. The soul that feeds upon him takes into itself his princ-

In Memoriam.

WHEREAS, It has pleased our Heavenly Father to call from our midst the beloved sister and co-worker, Mrs. Margaret Harris; that while we miss her gentle, unassuming ways in our gatherings, her kind assistance in duties of the society, we cannot but yield to the will of one "Who doeth all things well."

Resolved, May we take him at his word, bowing sub-

minently and say, "Not my will but thine be done," for his promises which can never be broken are: "He will be with us to the end."

Resolved, That in the hour of bereavement we, as members of the Ladies' Aid Society of Skilh offer to the family our sincere sympathy, and will forever pray that they may be kept until the Master shall say, "It is enough come up higher."

Resolved, That a copy of these resolutions be recorded in our minutes and published in the Sabbath Recorder.

W. E. B. SAWDEN, Mrs. ISOLA TOMINSON, M. A.

Shelton, N. J., May 28, 1902.

A TALK WITH MOTHERS.

MRS. M. M. STILLMAN.

Read at the Woman's Hour of the South-Eastern Association.

We, as a people, have a special message to bear to the world; therefore, we ought to be particularly careful in obedience to the Word of God, for "obedience is better than sacrifices." The "willing and obedient shall eat the good of the land," said the prophet. The New Testament says, "If thee know these things, happy are ye if ye do them." We shall not have much power to declare the Fourth Commandment unless we are found obeying the Ten.

The thought of the responsibility upon us because of this leads me to ask whether you and I are teaching our families this principle in a sense, a disease, and we cannot leave it for the Sabbath-school of the soil of our children's lives. We

Resolved, That the child-life may be likened to the soil that we wish to convert into a fruitful garden. We do not scatter the seed upon the top of the soil in a haphazard way, but first enrich and plow and mellow the soil, then carefully plant the seed, and kill weeds, until the plant has the strength and growth desired. Just so with the spirit life of our children. We mothers are largely responsible for the preparation of the soil of our children's lives. We must enrich it with our prayers, and water with tears, and plant the seed of God's everlasting hope that will yield the fruit of this world, and the seed of selfishness, and tenderly and patiently wait until in God's own time the seed shall take root and grow.

Christ taught us that we have higher needs than the natural and physical, when he said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." There is a hunger of soul that needs satisfying. Just when in the child-life this spirit nature comes to realize its own life we may not always tell. Some is it a very tender age. We know that is it is conscious of such life, has been born of the spirit, it craves a power and strength from above. Christ is that power. The soul that feeds upon him takes into itself his princ-
ple, and spirit and grows into his image. We may not understand how all this may be, but Christ plainly says that if we do this we shall grow into his likeness.

Nothing is more noble or fraught with richer blessings. No joy is greater than that which belongs to the mother who rears a family of children with true Christian character and sends them forth to be a blessing to the world.

Sometimes we feel that we are giving up too much that would be a pleasure to us in work for our church or society, that we may properly care for the dear little ones. Father's has given to us; but we ought to fully know that there is no more important work in the world than caring for these little ones. Only let us make our lives conform to the perfect pattern, and give to our children the very best of our lives, and eternity alone will reveal the magnitude of influence that our lives have set in motion.

Lost Creek, Vol. 1, No. 12, 1902.

A mother in speaking of the success of her children in school says: "Much complaint has been made of late of the children in the public schools having more work than they can do at school. But my two girls have not found it too hard, and I believe that one reason is because they did not start before they were old enough to understand the work. Two other good reasons are that they have never been up past bedtime during the school year, and they have only three meals a day. I now believe that too much time is spent in amusing children instead of letting them amuse themselves. Children are highly imaginative, and by many little arts and devices work is easily made play."

The New Short Presbyterian Cred.

The new Cred adopted by the Presbyterian General Assembly at its late session in New York City is as follows:

ARTICLE I

Of God.

"We believe in the ever-living God, who is a spirit, and the pneumatic, infinite, eternal, and unchangeable in his being and perfections; the Lord Almighty, most just in all his ways, most glorious in holiness, unsearchable in wisdom and knowledge, in righteousness and justice, in holiness and purity, in all power and virtue, full of love and compassion, and abundant in goodness and truth. We worship him, Father, Son, and Holy Spirit, three persons in one Godhead, one in substance and equal in power and glory."

ARTICLE II

Of Revelation.

"We believe that God is revealed in nature, in history, and in the heart of man; that he has made gracious and clearer revelations of himself to men of God who spoke as they were moved by the Holy Spirit, and that Jesus Christ, the very word made flesh, is the brightness of the Father's glory and the express image of his person. We gratefully receive the Holy Scriptures, given by inspiration, to be the faithful record of God's gracious revelations, the Word of the witness to Christ, as the word of God, the only infallible rule of faith and life."

ARTICLE III

Of the Eternal Purpose.

"We believe that the eternal, wise, holy, and loving purpose of God embraces all events, so that while the freedom of man is not taken away, nor is God the author of sin, yet in his providence he makes all things work together for the fulfillment of his eternal purpose and the manifestation of his glory; wherefore, humbly acknowledging the mystery of this truth, we trust in his protecting care and ever do his will."

ARTICLE IV

Of the Creation.

"We believe that God is the creator, upholder, and governor of all things; that he is above all his works and in them all; and that he made man in his own image, most for fellowship with him, free and able to choose between good and evil, and forever responsible to his Maker and Lord."

ARTICLE V

Of the Sin of Man.

"We believe that our first parents, being tempted, chose evil, and so fell from God and came under the power of sin, the penalty of which is eternal death; and that we, and all others, are by nature children of disobedience, wherein all men are born with a sinful nature; that we have broken God's law, and that no man can be saved but by his grace."

ARTICLE VI

Of the Grace of God.

"We believe that God, out of his great love for the world, has given his only begotten Son to be the Saviour of sinners; freely offers his almighty and sovereign salvation to all men. And we praise him for the unspakable grace wherein he has provided a way of eternal life for all mankind."

ARTICLE VII

Of Election.

"We believe that God, from the beginning, in his own good pleasure, gave to his Son a people, an innumerable multitude, chosen in Christ unto holiness, service and salvation; and we believe that all who come to years of discretion can receive this salvation only through faith and repentance, and that all who die in unbelief, and all others given by the Father to the Son who are beyond the reach of the outward means of grace, are regenerated and saved through faith, as through the Spirit, who works when and where and how he pleases."

ARTICLE VIII

Of Our Lord Jesus Christ.

"We believe in and confess the Lord Jesus Christ, the only mediator between God and man, who, being as eternal Son of God, for us and for our salvation became truly man, being conceived by the Holy Ghost and born of the Virgin Mary, without sin; unto us he revealed the Father by his word and spirit, making known the perfect will of God; for us he fulfilled all righteousness and satisfied eternal justice, offering himself a perfect and complete sacrifice for the sins of the world; for us he rose from the dead and ascended into heaven, where he intercedes for us; in our hearts, joins with us, and intercedes for us, the indwelling Christ; over us, and over all for us, he rules; wherever, unto him we render love, obedience and adoration as our prophet, priest and king forever."

ARTICLE IX

Of Faith and Repentance.

"We believe that God pardons our sins and accepts us as righteous, solely on the ground of the perfect obedience and sacrifice of Christ, received by faith alone in Christ crucified; and that this saving faith is always accompanied by repentance, wherein we confess and forsake our sins with full purpose of and endeavor after a new obedience to God."

ARTICLE X

Of the Holy Spirit.

"We believe in the Holy Spirit, the Lord and giver of life, who moves ever upon the hearts of men, to restrain them from evil and to incline them unto good, and whom the Father is ever willing to give unto all who ask him. We believe that he has spoken by holy men of God by making known his truth to men for their salvation; that, through his revealed Saviour, he was sent forth in power to convict the world of sin, to enlighten men's minds in the knowledge of Christ, and to persuade and enable them to believe in him; and that he abides with the church, dwelling in every believer as the spirit of truth, of holiness and of comfort."

ARTICLE XI

Of the New Birth and the New Life.

"We believe that the Holy Spirit only is the author and source of the new birth; we rejoice in the new life, wherein he is given unto us as the seal of sonship in the Spirit, and acquaintance with God, and that every act of faith and every experience of our infirmities, purges us from our faults and ever continues his transforming work in us until we are perfected in the likeness of Christ, in the glory of the life to come."

ARTICLE XII

Of the Resurrection and the Life to Come.

"We believe that in the life to come the spirits of the just, at death made free from sin, enjoy immediate communion with Christ, and know and love one another as one with Christ, and that by seeking and enjoying the image of his glory, as we confidently look for the general resurrection in the last day, when the bodies of those who sleep in Christ shall be quickened in the likeness of the glorious body of their Lord, with whom they shall live and reign forever."

ARTICLE XIII

Of the Law of God.

"We believe that the law of God, revealed in the Ten Commandments and more clearly disclosed in the word which is forever established in truth and equity, so that no human work shall abide except it be built on this foundation. We believe that God requires of every creature, the duty of working with him, to walk humbly with his God, and that only through this harmony with the will of God shall be fulfilled that brotherhood of man wherein the kingdom of God is to be made manifest."

ARTICLE XIV

Of the Church and the Sacraments.

"We believe in the holy Catholic church, of which Christ is the head. We believe that the church includes all of the people of God visible embraces all who profess the true religion, togethetwith their children. We receive to our communion all who confess and obey Christ as their divine Lord and Saviour, and we hold fellowship with all believers in him. We receive the sacrament of baptism and the Lord's Supper, alone divinely established and committed to the church, together with the word, as means of grace, made effectual only by the holy spirit, and always to be used by Christians with prayer and praise to God."

ARTICLE XV

Of the Last Judgment.

"We believe that the Lord Jesus Christ will come again in glorious majesty to judge the world and to make a final separation between the righteous and the wicked. The wicked shall receive the eternal award of theirs, and the Lord will manifest the glory of his mercy in the salvation of his people and their entrance upon the full enjoyment of eternal life."

ARTICLE XVI

Of Christian Service and the Final Triumph.

"We believe that it is our duty, as servants and friends of Christ, to do good unto all men, to maintain the purity of the church, and to make known the name of Christ, to teach all nations, and declare unto them that God was in Christ reconciling the world unto himself, and that he will have all men to be saved and to come to the knowledge of the truth. We confidently trust that by his power and grace all his enemies and ours shall be finally overcome, and the kingdoms of this world shall be made the kingdom of our God and of Christ. In this faith we abide; in this service we labor, and in this hope we pray."

May God bless our work and strengthen our hands. Amen.
And the visitor as she heard the shepherd's story thought of her own disobedience and willfulness, and the lesson went to her heart. And there came to her mind that passage so expressive of our treatment of the great and tender Shepherd: "All we like sheep have gone astray; we have turned our own way; and the Lord hath laid on him the iniquity of us all."—Christian Advocate.

NATURE OF VOLCANIC ERUPTIONS.

Israel C. Russell, professor of geology in the University of Michigan, has written for The Tribune an article on volcanoes, in which he says:

When reduced to its simplest terms, a volcano may be defined as a tube, or conduit, in the earth's crust, through which molten rock is forced to the surface. The conduit penetrates the cool and rigid rocks forming the superficial portion of the earth, and reaches its highly heated interior.

The length of volcanic conduits can only be conjectured, but, judging from the approximately known rate of increase of heat with depth, there is no reason to doubt that this conduit is the shortest possible means by which the various duties of his position. But the visitor noted that the shepherd always carried a young sheep in his arms, and she asked him one day why he did so.

"Is that sick sheep, that you carry it every day in your arms?" she asked.

"Well, you," said the shepherd. "That is, you see, its leg is broken."

"That's very sad. How did it happen to get broken?"

"I broke it."

"You did? How cruel! How could you do such a thing?"

"Well, you see," said the shepherd, "it was like this. That sheep was a willful, disobedient, and rebellious creature. She would not listen to or heed my voice. She would run off from the flock all by herself, or wander away from the fold and go to places where I should not have allowed it. She would not be content to feed where I led the flock, but sought out feeding places of her own, where the brambles grew and the grass was poor and perils lurked. Ah, she was a willful lass, and her example to the flock was bad. 'And so were her poor and perils lurked. Ah, she was a sure sure reward. —When reduced to a certain height, the pressure at which the molten rock is forced out, is great enough to break the roof of the conduit, and a sudden escape of steam, gas, or liquid rock, takes place, accompanied by violent explosions. These are due to the sudden change of the state of the material from a fluid to a solid or gaseous state, with the production of great heat and pressure. The violence of these explosions depends upon the nature and quantity of the material, the pressure at which it is forced out, and the amount of gas and air with which it is mixed. The explosion may be accompanied by a visible discharge of steam, gas, or liquid rock, and may be accompanied by a sound like thunder, or a rumbling like the noise of a cannon. The explosion may also be accompanied by a shower of fragments, which may be thrown into the air and may be seen or heard. These fragments may be large or small, and may be carried for long distances. The explosion may also be accompanied by a shock, which may be felt for a considerable distance.

The liquid or plastic projectiles produced in this manner may become sufficiently solid to retain their form on striking, and are termed volcanic bombs. They frequently have a spindle shape, with twisted ends, showing that they rotated while in the air about an axis; but in other instances they flatten on striking, and may even be so nearly liquid that the material composing them spreads out as a thin cake when it comes to rest. Bombs are frequently found several miles from the volcano from which they were thrown, and flattened, and even thin lava cakes are sometimes abundant at a distance of one or two miles from the place where they began their aerial journeys.

The solid rock blown out by volcanoes consists usually of highly vesicular material which hardened on the surface of the column of lava within a conduit and was shattered by explosions beneath it. These fragments vary in size from dust particles up to masses several feet in diameter, and during violent eruptions are hurled miles high. The larger fragments, commonly termed boulders, are pieces of solid rock, and usually furnish the principal part of the material of which craters are built, and in some instances even the entire cone. They may be carried laterally several miles if a wind is blowing, while the dust is frequently showered down on thousands of square miles.
Young People’s Work.

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

Beginning Young.

Talk about the value of beginning young, why Alfred Burdick, of Ashaway, that little fellow over in China, “going on three,” has already begun service as an interpreter; for he tells his mother the meaning of some Chinese words which she does not happen to understand. When Chinese visitors leave the house he will offer the fashion of the event, make a profound bow, almost touching his forehead to the floor; when American or English callers depart he will say “Good bye.”

And why are not the early years exactly as important for moral and spiritual impressions?

Free to Each Sabbath-school Library.

A copy of the P. A. Burdick memorial book is hereby offered, by the kindness of Mrs. Burdick, to each Sabbath-school library. Any school wishing to avail itself of this opportunity, will please address Mrs. P. A. Burdick, Alfred, N. Y., enclosing 10 cents for postage and packing. This noble tribute to the life work of our great gospel temperance champion should be in the hands of all our young people. To any young man or young woman in gospel work, or preparing for it, the same offer is extended.

A Broken Wrist Homily.

We quote the following extract from a letter coming to our desk:

“A year ago now I was celebrating the opening of the new century in rather a unique way. Going to church January 20, I found myself reeling on the icy walk and picked up a broken arm to bring home with me. I enclose a little sketch of the blessed experience which resulted. I found my surgeon was not taking as good care of his own soul as he did of my wrist. I wrote him the message which I believe the Spirit prompted, which was appreciated both by himself and his Christian wife. Then the burden of my heart increased, taking in the whole medical fraternity, and I condensed my appeal to him and have been sending it to Medical Journals, not hoping that it would be published; and according to my faith it has been unto me.”

Just then your interesting notice of the Norwich Sun:

“DOES IT MEAN NORWICH?”

The Sun is in receipt of the subjoined pecu­lar communication, and gives it place herewith without comment. Perhaps, however, someone may get a helpful thought from reading it. If they do, let the other readers know what it is through these columns.

WANTED.

“In every town Christian physicians who are qualified by personal experience to minister to the spiritual as well as bodily needs of their patients, and when necessary point the dying to Jesus, the Great Physician, who alone can save the soul.”

THE FIRST ANSWER.

The following was received from an out-of-town legal gentleman:

EDITOR SUN—The notice under the head­ing “WANTED” which was sent to your office and appeared in your issue of October 19th, asking for a physician who would administer to the souls as well as the bodies of those that were dying, was placed before a Chenango county medical gentleman who was asked if he was prepared to comply with the demand. His reply, which would be hard to guess, was: “If they wish to pay in both capacities I might consider it.”

RESPONSE TO FIRST ANSWER.

To the Editor of the Morning Sun:

The reply in your issue of October 30, to “Wanted” in Oct. 19 gratefully received. It is cause of much joy that medical men are considering the advantages of being qualified by a divine diploma to administer to the souls as well as bodies of their patients. Please assure them that the most satisfac­tory gifts they will receive will be guaranteed by the highest au­thority. “Godliness is profitable unto all things; having promise of the life that now is, and of that which is to come.” God bless our doctors. What vast opportunities for usefulness are yours. May you faithfully im­plement them, always remembering that spiritual interests surpass the temporal, as fleeting time is outmeasured by boundless eternity.

A PATIENT.

OUR MIRROR.

WESTERLY, R. I.—The last Quarterly Meet­ing of the local Christian Endeavor Union was held on the evening of May 13, in the Porter Hill chapel. It was expected that Rev. D. T. MacClymonds, of Stonington, would deliver the address of the evening, but being unable to attend, Rev. E. E. Gates, of Noank, was introduced as the speaker. The banner was awarded to the Society at Ashaway.

The Eastern Association convened with our church from May 22 to 25 inclusive. The weather was very good with the exception of a few showers early on Sabbath morning, and again on Sunday afternoon. Much credit is due the Flower Committee for their efforts in trimming the church so prettily, with cut flowers and potted plants for the occasion.

Our prayer-meeting on Sabbath afternoon was led by the President of this Society, Theodore Downs, who gave an interesting talk on “Gifts wrought by the Holy Spirit,” from the lesson found in 1 Cor. 12; 1-10. After sing­ing “Take time to be Holy,” Rev. W. C. Da­land, a former pastor and member of this Society, gave a brief but helpful talk on the same subject. Many testimonies followed. An anthem was rendered by the choir and Miss Emma S. Lyngworthy sang a solo.

At the Young People’s Hour in the evening, Rev. Clayton A. Burdick, of Ashaway, gave an earnest talk on Junior work, plainly showing the need of more faithful labor in this work as well as the benefits that are derived therefrom. Following this, Evangelist E. W. Kenyon, of Spencertown, New York, sang “The words of God.” Dr. Edwin Whittred sang a solo, “Jesus, Shepherd of the Sheep.”

June 1, 1902.

I HAVE just returned from our County Con­vention, and am so full of enthusiasm that I must write something to all of you. I wish to bring before you a plan for orga­nizing the Societies of our denomination into a Christian Endeavor Union. Let us unite in one Christian Union, composed of all of the Societies of the Seventh-Day Baptist denomination, each member of which shall become a loyal supporter and earnest worker in this Union. Among the officers let there be a field secretary, to go among the Societies keeping them in touch with each other, and conducting meetings for the increase of interest and efficiency in Christian Endeavor work, so that we may do more for “Christ and the Church,” both at home and abroad.

I know that if we do this and work faithfully, we shall not only bring a great blessing into our own lives; but we shall build up the cause in love—the cause of Christ. What we need in our Christian Endeavor work is denomina­
Children's Page.

WHAT DO THE ROBBINS SAY?

M. FRANCES RANKIN.

What do the Robins say to me
As they build their nests in the tree?
"God loves you, God loves me."...

What is the Robin's message to me?
As he builds and sings high in the tree.
"The singing heart is the happiest."...

What do the Robins mean to me?
As he wings his flight from tree to tree,
"Whistling the loved one he sees."...

THE STORM'S LITTLE VICTIM.

GEORGE E. WELSH.

Willis Boyd trudged manfully through the deep snow, facing the blizzard-like storm as best he could. It was getting late—very late—after he had recovered his breath. But he was too late. The monster was up.

It was a bad snow, following days of sleet on the railroad, and Willis had yielded to the temptation to see what they would do with the animals. It had grown dark and I had realized. It was a good mile down the road to his peculiar swishing noise from the railroad, and Willis had yielded to the temptation to see what they would do with the animals. It had grown dark and

I'll take the railroad home," he said finally, after he had recovered his breath. "That's nearer than this road.

The railroad track ran close to his house, and he knew by following that he would not get lost. He was beginning to feel a little anxious himself, and wondered if there was any danger of his getting lost in the storm. He was only a little mile of a chap, and it would not take very much more snow to come up to his waist.

"I wish I hadn't stayed so long," he muttered to himself as he once more trudged along. "I suppose I ought to get lost just for not keeping my word.

Willis was somewhat of a philosopher, and his self-condemnation would have sounded queer and old-fashioned to some; but the boy seriously hurt. When he reached the railroad track he stopped in dismay. It was almost obliterated to himself. In a half-dazed way he muttered a little prayer. What do the Robins say?"

A robin flew up and sang. "Yes, I guess it must have been down at the station. The engine and train couldn't move, and they were blowing the whistle just for fun."

Then in an awed voice he added: "Suppose some of them wild animals got out of the train and came up this track. They might creep up here, and I'd have no chance to run.

In dim fear of some animal appearing, the boy actually glanced around on every side. All the objects were covered with snow, and they looked white and solemn in the darkness. A few lights twinkled out of the snowstorm, showing him that he was not very far from some houses.

He was looking rather longingly at some of these when a noise—strange and peculiar in the distance—startled him. "What was that?" he gasped, and his little face turned white as the snow.

He was thinking of the wild animals in the menagerie which had been snowed under on the train at the station, and when he heard a peculiar swishing noise down the track he was ready to run. Then the snow in that direction seemed to rise up in a great mountain and form a beautiful shower. Willis had only time to gasp some inarticulate words, which expressed his fears, and then he dashed off the track to find some hiding place in the snow-covered bushes.

But he was too late. The monster was upon him before he could run a dozen feet. There was a flash of something bright, a terrible noise, and then the snow seemed to rise up around him in one great heaving mass. Willis felt himself picked up and carried through the air. He was going so long that he did not know whether he would ever come to earth again. He knew he was in the midst of a great cloud of snow. It was in his face, ears, and eyes.

Then there came a distinct jar and shock. It seemed so violent that Willis uttered a small scream. Try as he would when anything was quiet a moment later he knew that he had reached earth again, and that he was not seriously hurt.

He lay in the snow, while a distant rumbling noise seemed to jar the very earth beneath him. In a half-dazed way he muttered to himself, "I wonder what it was?"

But there was still a good deal for the boy to think about and wonder at, for he was not yet through with his adventure. When he tried to struggle to his feet he found that he was in an immense snow-drift. Try as hard as he could, he could not reach the top of the bank with his little hands. On all sides there were walls of solid snow—walls that were soft and fleecy enough, but nevertheless walls which frightened Willis as much as if they had been made of stone. Thoughts of how sheep and lambs had been snowed under in great storms and buried alive for several days occurred to him. Was he thus to be kept imprisoned in the snow-bank until the sun or rain had melted the snow?...

"The idea of it brought tears to the little eyes. For a few moments he lost his head and sat down in the snow and cried aloud, but after he had exhausted his tears he stood up again and said bravely: "I won't be such a..."
baby. I'll crawl out of this snow prison. I know I can do it."

With true endeavor and manful effort he then floundered around and pushed and pulled and trudged homeward along the track, driven by a fierce determination and a feeling of excitement which rose higher and higher as he heard a regular tapping on the railroad track above him to the air beyond.

"If I call long and loud, maybe someone will hear me," he said manfully, but with a little tremble in his voice.

Willis had a good pair of lungs, like most healthy country children, and in this hour of need he used them well. He shouted and screamed until he thought everybody within ten miles must hear him. The silent walls of snow, it is true, muffled the sound a little, but the noise was great.

Then his cries seemed to receive an answer. Once Willis thought he heard voices outside, and he renewed his shouts. He was overjoyed when he heard them again, and he pulled the boy out and stood him up on the track.

"Where's the man! Won't somebody help me?"

"Here under the snow-bank! I can't get out!"

"I don't know," replied the boy, looking around. "I don't know where I am."

Mrs. John Williams, Mrs. W. D. Greene, Mrs. Mary Crosby, F. S. Powell, and his family arrived here Tuesday P. M., May 15. A reception was held at the home of Mr. J. C. Heath on Thursday evening, and was well attended.

The Jefferson and Lewis County Y. P. S. C. E. District Convention convened at Carthage May 27. Rev. S. S. Powell, and his family arrived here Tuesday P. M., May 15. A reception was held at the home of Mr. J. C. Heath on Thursday evening, and was well attended.

E. District Convention convened at the Col. Annin Hotel, Salineville, on Monday evening, May 18, at 8 o'clock, under the auspices of Rev. E. A. Witter, of Ingham, Ill.

"Let your light so shine before men that they may see your good works and glorify your father which is in heaven." The Rev. Leon D. Burdick, Eld. Burdick is an able preacher, and his sermon from the text, "Let your light so shine before men that they may see your good works and glorify your father which is in heaven," was a powerful one. At the close of the service the congregation proceeded to the cemetery where a short memorial service was held. "America" was sung; prayer was offered by Dea. J. G. Hummel; remarks were made by Rev. Perie B. Richards, and then the graves of soldiers were decorated by the children.

Eld. and Mrs. Burdick are held in high esteem, not only by our own people, but by the community at large, and will leave behind many warm friends who will follow them to their new field of labor at Verona, N. Y., with their prayers.

We are glad to have secured the Rev. N. M. Mills, of Rhode Island, as our pastor for the ensuing year. We regret that he cannot come at once, but believe our people will be views of all the church appointments. We are grateful to Rev. E. B. Saunders, of Shiloh, for his kind offer to help us whenever he can.

Two boxes of books will be shipped soon to the Sabbath-schools of Fouke and Little Prairie, Ark. These books were contributed by the people of the church, and the Marboro churches, and are good, readable books suitable for the nucleus of a Sabbath-school library.

SALEMVILLE, Pa.—The people of Salemville, Pa., are rejoicing in the helpful influence of the late Association held at this place. It gave them great pleasure to meet those whom they had known before and to see the faces of those of whom they had only heard. Many of the present Association represented the noblest body of men ever gathered at Salemville. Our hearts have been deeply impressed with the excellent lessons taught, and we believe more fully in the importance of our mission and in the success of truth. The services of the late Association were greatly appreciated, and their singing added much to the interest of the sessions. The sermon of Rev. Geo. W. Hills, at the closing session of the Association, was one of power, at which three persons "came forward for prayer. On Monday evening, following the Association, Rev. E. A. Witter gave a lecture on Pilgrim's Progress, which was much appreciated. D. C. Lipplincott, former pastor at Salemville, preached in the evening when there were two more conversions. Five young people were baptized by Mr. Lipplin- cott on Wednesday, May 21. He remained during the entire week, and on Sunday evening, May 25, two others were baptized before the evening service. At the close of the evening service still another candidate for baptism came forward who was baptized and received into membership, on the banks of the stream, that evening. Thus eight souls were led to Christ, three of whom are converts to the church. This field is a promising one, and we hope that Salemville may soon become one of the strong churches of the denomination. Dr. A. H. Lewis, editor of the Recorder, was much missed from the sessions of the Association and many expressed a hope that he might visit us in the near future. We all realize that this church needs us abundantly through the Association, and we are encouraged to take higher ground and be more active in the service of Christ.

Rev. S. S. Powell, Mr. O. D. Green, Mr. and Mrs. John Williams, Mrs. W. D. Greene, Mrs. A. J. Green, Clara Hall, Margaret Green, Allie Dealing and Hannah Horton from our Society were in attendance.

"Our Sabbath-school was represented at the Seventh Annual Convention of the Jefferson County Sunday-School Association, which was held at Wells, N. Y., May 14, 15, by three delegates, Miss Mary Crosby, Mrs. F. S. Jones and Mr. Norris Malby. The delegates reported an unusually interesting and profitable session. Our new pastor, Rev. S. S. Powell, and his family arrived here Tuesday P. M., May 15. A reception was held at the home of Mr. J. C. Heath on Thursday evening, and was well attended.

THE SABBATH RECORDER.
Popular Science.

ROCKS, IN FORMATION FROM THE DEBRIS OF PLANTS, more or less decomposed and chemically changed, are found in low, marshy places where water is shallow, and decay, forming bogs of a fibrous substance, yellow or brown, like compressed hay. In these the remains of plants are seen in abundance, and when wet and compact they have a dark-brown or black appearance, resembling black clay or some varieties of lignite. The nature and proportions of peat in the dried state, by analysis of a good sample, are about as follows: Carbon, 60; hydrogen, 5; oxygen, 31; nitrogen, 1; ash, 3. Peat is abundant in Europe. In Ireland it has been used for fuel since the days of the Romans, and is being freely used at the present time.

Peat is found, more or less, in all countries, and in almost all latitudes, and is abundant throughout the United States. Wherever there is swampy land, formed, there is to be found, and in some places from twelve to fifteen feet in thickness.

In Scotland and in some of the New England states it is prepared for fuel by simply cutting it into square blocks, and letting it dry by the rays of the sun. Few efforts have been made to prepare it for use by first grinding the material into a pulp, and pressing it into blocks like bricks; but since coal has been found in abundance, and so cheap, the preparation of peat for fuel has been mostly dispensed with.

Since the formation of labor organizations, and their demands and strikes for higher wages and shorter hours and recognition, have become so frequent, the price of coal has so far advanced that consumers are beginning to look about for an article to take its place. We understand that experiments are now being tried which promise success.

From what we can learn, there is spread throughout the country sufficient quantities of peat to meet all demands for fuel, and that one only proper portal is needed to dig, press out the water, dry and shape the peat for use, thus dispensing with hand labor in a great degree, when a cheaper and better fuel can be had, widely distributed, and more immediately under the control of the consumers.

Our opinion is that a practical portable working plant, to be run by steam made from the waste, can be constructed and operated at the peat bed by three men at a cost of from $1,200 to $1,500, that would prove a profitable investment.

Gentlemen farmers having marshy or boggy land, dig out some of the peat, dry it in your oven, and see how it will burn. If of second quality, it can easily be raised to first in manufacture by the addition of a spirituous or crude petroleum, which is cheaper for fuel than coal, where it can be used.

Gentlemen inventors, let us have a cheaper article for fuel, and put a stop to such tremendous strikes as are in progress now in the coal regions.

The Science Of True Conversion.

Except ye be converted, and become ma­lit­tle children, ye shall not enter into the kingdom of heaven. Repent ye therefore, and be con­verted, that your sins may be blotted out, for Godly sorrow worketh repentance to salvation not to be repented of; to them gave he power to become the sons of God, even to them that believe on his name. Hallelujah! Amen, O God, and reaw a right spirit within me. The law of the Lord is perfect, converting the soul.

THE ANSWER OF THE CROSS.

Why is suffering—crushing, agonizing, hopeless—allowed in God’s world? Why does it fall, in numberless cases, on those who clearly do not deserve it? Why are some of the purest lives born into its shadow, and passed in pain? What useful end has ever been discovered for the most and worst of human anguish? Why is this inexplicable, inexorable burden laid by an all-powerful God on the weak shoulders of man?

These questions will not down. The more love of God is preached, and his fatherhood, the more insistently they are not asked by the skeptic or the monk alone, but by those who believe, and by those who would believe if they could. Evolution cannot answer them, any more than original sin could. Though Christian Science denies the very existence of suffering, it has not yet removed the awful fixed fact of human pain. What does such a fact mean in the creation, if the Creator is all-loving, all-seeing, all-powerful, and if man is the child of God?

There is only one answer—the answer of the Cross. Why do we suffer? We do not know; but we know that Christ, entering the life of the race, found and accepted this fixed fact of pain, and that God made no exception for him, sinless and obedient as he was. Christ deserved joy; he received and accepted agony instead. His title to human brotherhood is that he was a man of sorrows and acquainted with grief. He was no ascetic; he did not seek pain; his agony in the garden shows how he recollected from it. But it was given to Christ, nevertheless, to understand every detail of human sorrow—poverty, homeless­ness, defeat, loneliness, utter disappointment, physical pain, weariness of spirit, the shock of disloyalty and betrayal, an agonizing and shameful death. When any one of us can parallel the sufferings of Christ, we may indeed, an impecunious, an impotent, an ignominious, an afflicted, an embittered man, an un­happy, an ungrateful, a misguided, a misunderstood, a misused, a misused man. But—this is man himself, out of his agony, who has proclaimed to the world that God is love. It was upon the cross that he called upon God as his “Father.” Gathering all the sobs of human sorrow in his own bosom, he comforted for all those who follow him an entrance into eternal victory and eternal joy, there to be with him.

The rebellious personal question, “Why must I suffer?” is answered by the patience of the suffering Christ. The sad impersonal question, “Why must the innocent suffer?” is answered by the unshaken faith of the betrayed and crucified Christ in the purposes and love of the Father. The answer of the Cross is a mysterious answer. But any man who takes its promise to heart finds for himself the new assurance and new strength in it. “If, if I be lifted up, shall draw all men unto me.” From the lifted cross, out of the brotherhood of suffering, come the words of Jesus to those who sorrow for him, “Come unto me, all ye that sorrow.” From those who hear and are comforted, “Draw those who sorrow to himself, and to that Eternal Love which shall some day make the world all aglow.” —The Outlook.
THE SABBATH RECORDER.

[Vol. LVII. No. 28.]

SAVATH SCHOOL.

CONDUCTED BY SABBATH-SCHOOL BOARD.

REV. William C. Wattford, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1902

FOURTH QUARTER.


LESSON XII.—TEMPERANCE LESSON.

For Sabbath-day, June 21, 1902.


INTRODUCTION.

The Epistle to the Romans was probably written from Corinth, near the close of Paul's Third Missionary Journey, and through the letter, the apostle, in the early part of the year A.D. 58, had for a long time wished to visit the church at Rome, and to carry the Gospel farther west. Now, for the present being hindered in this desire on account of his journey to Jerusalem, he writes to the Romans this greatest of all his letters, setting forth his message as he would have spoken it, if he had been present with them. We must not, however, suppose that Paul has written for us a treatise on systematic theology, or a polemical argument against those who differed with him. He was making a plain statement of the way of salvation as he saw it, and warning against errors that might arise from a superficial view of the foundation principles of the Christian religion.

This Epistle to the Romans is a great doctrinal epistle, but that is not all. The doctrines of our faith are not far removed from our every-day experience. We are not surprised, therefore, at a practical portion as well as a doctrinal portion in this letter. From chapter 12 on, Paul speaks with vigor and directness concerning the conduct that is becoming to those who have been saved through Jesus Christ. From this practical part of the Epistle our Temperance Lesson is taken.

TEXT.—Probably in the winter or early spring of the year A.D. 58.

PLACE—Paul is writing from Corinth, or possibly from its seaport, Cenchrea.

PERSONS—Paul, the apostle to the Christians at Rome; there were both Gentiles and Jews in the church at Rome; it is probable that the former class predominated.

OUTLINE.

1. The Law of Love a Rule of Life. v. 8-10.
2. Becoming Conduct for Christians. v. 11-14.

NOTES.

1. Of course anything but to love another. Here Paul states, in a negative form, what he has said directly at the beginning of the preceding verse. It is a part of the duty of a follower of Christ to pay his duties, whether they are obligations payable in money or of whatever kind. This verse does not teach that it is worse to undervalue a debt, but rather that it is wrong to fail to pay. Paul does not mean to say that we must pay other debts, but need not be careful about paying the debt of love that we owe to our fellowmen. For otherwise, that is undervalue the debt, which we are to be continually paying, and which from the very nature of the case we can never fully pay off. We love our fellowmen and do not encumber, and are still under obligation to love them and do more for them. This law of love also requires that all other debts should be paid. For he that hath fulfilled the law is justified,asmuch as the law is in "another," we should translate "the others," that is the one beside himself. It is not sufficient to love one person and to treat the other with kindness; in love, love each other. Paul does not mean that love is a substitute for obedience to the law; but if one loves, he will necessarily be fulfilling the precepts of the law.

2. This is true, that is, etc. Paul here cites certain commands, disobedience to which shows a lack of love to fellowmen, and asserts that they, as well as many other commandments referring to duties to others, may all be included under the general command, "Thou shalt love thy neighbor as thyself." Thou shalt not covet. This commandment is not found in the best manuscripts in this passage, and is therefore omitted in the revised version. Thou shalt not affront thy neighbor at any time. This form of expression is a quotation from Lev. 19: 18.

10. Therefore love is the fulfilling of the law. Because the law forbids us to do evil to our neighbor and makes no other requirement is relation to him, so that which thus restrains us, namely, love, is the virtual fulfillment of the law.

11. And that, etc. Literally, "And this." Paul now adds an argument of the importance of the previous command, and goes on further to lessons from the proposition of this verse. We ought to be in earnest in our service of love, especially in view of the present season; for the time of Christ's coming is at hand. Although there are statements in our Lord's teaching in Matt. 24 which make it certain that his second coming was not to be immediately, yet the New Testament writers uniformly speak of it as impending, and even to be expected in their own lifetime. To awake at once, Paul uses the word "sleep," as a figure for that state of inactivity in which the Christians are resting with a remnant of the deadening influence of sin about them. One advantage is, that is, to complete saving to which we shall at length be in possession of the Lord. The word "our" probably belongs with "watches," verse 16. Then when we believed, that is, when we became believers.

12. The night is far spent, the day is at hand. The time of our waking is almost done; we are almost come to a blissful possession of the presence of our Lord. Let us cast off therefore the works of darkness. It is now time to lay aside our garments of the night—our works of every sin and evil. And put on the armor of light. Not clothing merely, but armor. Not glittering arms, but the armor of light—of righteous principles and spiritual zeal.

13. Let us walk honestly. Rather, becomingly, appropriately. As the men of this world have a better conduct for the night than for the day, so, too, we should walk with the most perfect moral decorum, in view of the daylight of Christ's approaching us.

14. Be not drunk, etc. Let us be the most sober people in the world, what we can be. Not in intoxication and drunkenness.

15. Be not covetous. To be careful, etc. This is not the mere love of money and the like. Let us put all this under the command, "Have nothing to do with foolish and Idle men." It is not to be taken in a refined and philosophical sense, but it is a command to have nothing to do with people who are dwelling on what may be called the "wasteful" professions of religion, which could not be included under the general command, "Thou shalt love thy neighbor as thyself." Thou shalt not covet. This commandment is not found in the best manuscripts in this passage, and is therefore omitted in the revised version. Thou shalt not affront thy neighbor at any time. This form of expression is a quotation from Lev. 19: 18.

3. Compare our Lord's use of this form of expression. "Whoever will be chief among you, let him be your servant; whoever shall be greatest among you, let him be your slave. They that exalt themselves will be humbled; and they that humble themselves will be exalted." (Matt. 20: 25-26.)

AFFAIRS IN CHINA.

The American Bible Society has received a valuable report from its Agent in Shanghai, China, the Rev. John R. Hykes, D. D., on the present and prospective situation in China, the substance of which is as follows:

There are not wanting prophets of evil who predict trouble and disaster in the near future; but I incline to a more hopeful view, and believe that foreigners in China are in less danger than they were before the uprising of last summer, and the friends of reform have reason to take courage. Whether there be a recurrence of the troubles or not depends entirely upon the nature and conduct of the Chinese Government. If it wants another outbreak it will occur, and in the manner prescribed; if it does not, then will be quiet and peaceful. The occurrences of last year demonstrate beyond all question that the mass of the people are law-abiding; and only anti-foreign are their passions and superstitions are worked upon by the officials and literati.

The situation in China is not so discouraging as some pessimistic writers would have us believe. The cause of reform is not dead; it has more advocates than ever. The best friends of the Empire recognize the fact that any reform to be permanent must aim at dispelling the gross ignorance and superstition which are the fertile soil in which corruption, cruelty, and anarchy breed.

One of the signs of the times is a remarkable movement upon the part of the highest officials in the land to make a re-translation or revision of the entire Bible with a view of putting it into what they consider a more worthy literary form; and this work is now in progress with the imperial sanction. Two of the first scholars of the Empire have been engaged. This work is undertaken because the officials concerned regard the Bible as a sacred book, but because they hope, by putting it into a more acceptable literary dress, to acquaint the official class with its truths and remove their prejudices against it, and thereby against Christians and Christianity. It is their purpose to publish and circulate it at least among the officials and literary class.

The events of the past year have, apparently, left no bitterness behind, so far as the people are concerned. Even in the places where the most fierce persecutions raged no hostility is manifested. Now that they have time for sober reflection the people are deeply impressed with the fortitude and heroism of their victims, and are inquiring into the reasons that could so transform and sustain them.

We issued more Mandarin Bibles in the last three months of this year than would have been considered ample stock for eight years a decade ago. The total direct issues of Bibles for the year reached a total of 10,126, or just about one fourth of the entire number sent out by the American Bible Society from the time it commenced distributing Scriptures in China, more than forty years ago, to the end of last year. The demand for Bibles and Testaments has not been confined to any district, but has come from all parts of the Empire to which our missionaries have returned. This ought to help correct the erroneous impression, so widespread at home, that the Boxer crusade of 1900 was essentially anti-missionary, inspired and fostered
Cataract Cannot Be Cured

with LOCAL APPLICATIONS, as cannot reach the seat of the disease. Cataract is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Cataract cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's prescription is a true M.C. formula, consisting of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Cataract. Send for testimonials, free.

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\[\text{Special Notices.}\]

\textbf{North-Western Tract Depository.}

A full supply of the publications of the American Sabbath Tract Society can be found at the office of W. B. West & Son, 24 Milton Junction, Wis.

\textbf{MILL HILL Seventh-day Baptist Church, London.}

Address of Church Secretary, 45 Valmar Road, Denmark Hill, London, S. E.

\textbf{SABBATH-KEEPERs IN Utica, N. Y., meet the third Sabbath in each month at 2 P.M., at the home of Dr. S. C. Mazzon, 22 Great St. Other Sabbath-keepers, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.}

\textbf{Tenth Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State and Wabash avenues, from 2:30 P.M. Sabbath-school at 3:30, Prayer-meeting preceding the evening. An invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.}

\textbf{SEVENTH-DAY BAPTISTS are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P.M., at the residence of Rev. Orville Sauders, 516 Monroe Avenue. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.}

\textbf{Tenth Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in their new church, on West Genesee Street and Preston Avenue. Preaching at 2:30 P.M., Sabbath-school at 3:30, Prayer-meeting preceding the evening. All are cordially invited to attend.}

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

\textbf{Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South and Thompson Street. The Sabbath-school meets at 10:45 A.M. The preaching service is at 11:30 A.M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.}

\textbf{Sketches of Sabbath-schools.}

All writers of sketches of the Sabbath-schools of the North-Western Association who have not yet forwarded their manuscript to the undersigned will please send them at this date direct to Rev. Eira Lee Cottrill, 29 Jewett Street, Hornellsville, N. Y.

April 23, 1902.

H. B. CLARKE.
TABLE OF CONTENTS.

Editorial—President Whitford: The Jew and the Mahometan, Creditor for the Jewish Intelligence, and Debtor to the Hebrew Newspaper. New York, N. Y. Sunday Law Revealed: An Uniform Seed

Central Association

Practical Meetings. Men, June 30, 1892. 

Synopses of a Memorial Sermon.

New Meetings.

Meeting of the Sabbath School Board.


THE DEURHORN BUILDING, CHICAGO, N. Y.; PRESIDENT.


CAMEL'S MINT, What Do We Do in Poetic? Poetry; The Storm's Little Victim.

THE BIBLE WARchsel.

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, at New York, N. Y., Philomath College. Published in the Prussian, Swiss and German Languages.

DEPARTMENT.

THERE are many instances of the power of the Sabbath School to influence the salvation and character of young people. Among these is the story of a young man who had been a constant and frequent attendant at the Sabbath School classes at his church. He was a very promising young man, and was considered to be a likely candidate for a professional career. But one day, as he was leaving the Sabbath School, a teacher called him aside and spoke to him about the importance of religion. The young man was greatly impressed by this talk, and decided to go home and study the Bible. He began to read the Bible, and was soon filled with a sense of sin and a desire to be saved. He went to the pastor, and asked him to be his teacher. The pastor was pleased to have him as a pupil, and soon saw evidence of great improvement in his character. He went on to be a man of great talent and ability, and was finally called to the ministry. This young man was one of the many who have been saved through the influence of the Sabbath School. It is a good thing that we support the Sabbath School, and that we keep it up as a place of worship and instruction. The Sabbath School is a great help in the work of the church, and we should be careful to support it, and to keep it up as a place of worship and instruction.