FRET NOT,
LAURA G. RAPPOPORT.
Fret not my soul
For things beyond thy small control
Do thou thy best and thou shalt see
Heaven will have care of shine and thee.
Row thou thy seed, and wait in peace
The Lord's Increase.
So many shrines, so many creeds,
So many paths that wind and wind,
While just the act of being kind
Is what the sad world needs.

THE MIRACLE OF MORNING.
CHARLES D. LAKEM.
I felt the potent pulsing of the dawn,
The throbbing of the ether fields from far,
'Twas the miracle of morning drawing on
And the feeling of the silent silver star.
God's morning swinging down without a jar
With a glory on the landscape and the laws.
There was just a trace of color in the sky
A pinkish scintillation, that was all;
And the silent world was waking at the call;
The watchful heart gazed at its mate.
The breast of the world, where the birds were sat.
And every bud and blossom was slate
With the miracle of morning drawing on.
—The Independent.

However pertinent the message
Given in 1. Cor. 16: 13 may have
Been to the people at Corinth
When it was given, it can be
Scarce less important to the readers
Of the Recorder at this time. The duty
Which Paul's exhortation embodies has always been
Upon us, and its importance increases as the
Years go by. "Stand fast in the faith." Standing fast means strong life, positive determination
And persistent endeavor. Standing fast, in a good cause, glorifies that cause, and
gives abundant service to God and ennobles
Those who stand fast. Standing fast contrasts strongly
With the too-common wavering, doubting and yielding policy of
Men. The exhortation involves every noble quality.
Among these qualities, strength is first and prominent. It is the strength of
Soul, rather than of body. It means both intellec­tual and spiritual vigor. Most of all, it
Means a strong conscience, growing out of intelligent faith and equally intelligent convictions concerning duty. In these days, when
Confused notions and conflicting doubts make the spiritual outlook in so many men's lives
Misty, and their purposes indefinite, the man
Is a beacon light who stands fast in his faith
In God, the Bible, truth, and the Lord Christ.
His clear vision penetrates the fog, while
His triumphant faith gives courage to weaker ones.
The lesson given us in this exhortation of Paul that it may repeat and enforce it,
Until all our readers shall heed the Lord's
Commandment, to stand fast in the faith
delivered to our ancestors and passed on to us,
Not for self-keeping in retirement, but for increasing activity in the world's battle-field
Of conflicting thoughts and Sabbathless tendencies.
Turn to your Bibles and read that 16th chapter of 1 Corinthians again.

This exhortation of the Apostle
Appeals to the manly element,
And bases that appeal upon the ability
Of men to do that which nothing less than a man can do. The primary
Thought concerning a man, in the mind
Of the ancient Greeks, was that he was the animal
With an upward-looking face; the
Upright walking animal. Out of this conception
Grow all the nobler qualities which separate man from animals below him. God
gives to man those spiritual qualities which enable him to respond to the apostle's appeal.
One acquires himself like a man who
Listens devoutly to such calls as the apostle makes.
He also keeps himself from those lower tendencies which become animals,
Rather than men, and he also yielded to, or
Degraded the man comparatively, if not actually, below the animal. With such an exhortation, all the highest demands of our sacred religion sweep in to warn us against
Evil, and lift us to the heights of well-doing
And of righteousness. To uplooking and upright-walking men, God gives spiritual
Endowments which ally them with the angels,
And to them the future life opens. Hence, he
Who acts like a man will act in view of that future life,
And of the duties which come to him in this life because he is an heir of future
Life. He who grasps this thought in any good degree, must rise above earth-born
Choices, low estimates and animal pleasures.
Study the apostle's short, sharp sentences,
Until you learn still more what it means to
Act like a man; and, having learned, fail not
to do upon peril of the loss of your manhood.

Exports of manufactures show a decided improvement in the record of foreign commerce of the United States for the first ten months of the present fiscal year. The Report of the Treasury Bureau of Statistics, showing the detailed exports from the United States by articles during the month of April, and during the ten months ending with April, shows a marked improvement in the record of manufactures for the month of April, 1902, are four and one-half millions greater than those of April of the preceding year, being $38,961,301, against $31,416,279 in April, 1901, and forming 35.5 per cent of the total exports in April, 1902, against 20.1 per cent in April, 1901. For the ten months ending with April, the exports of manufactures are $333,820,809, against $339,307,623 for the corresponding ten months of the preceding fiscal year, a reduction of about five and one-half million dollars for the ten months. This would indicate that the total exports of manufactures during the full fiscal year, which ends with the present month, will fall little, if any, below those of last year.

THE VALUE OF INDIVIDUALITY.
A. H. LEWIS, D. D.
Abstract from a lecture at the helpers at the Battle Creek Sanitarium.
One of the most wonderful things we notice in individuality... Did you ever say to those
Potent pulses of the dawn, The throbbing of the ether fields from far, Death's morning swinging down without a jar
With a glory on the landscape and the laws. There was just a trace of color in the sky
A pinkish scintillation, that was all; And the silent world was waking at the call; The watchful heart gazed at its mate.
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like to know him?" At another time you meet a man, but you shrink from him as you would from an iceberg. Why is this?—it is because you were struck by the unconscious individuality of these men; they were not conscious of their individuality, and you were not conscious of your living in a world where each man's influence is probably your unconscious influence; it is unconsciously given off, so far as you are concerned, and unconsciously received so far as others are concerned. If I could by some movement of my hand just now take that unspeakable, indescribable thing called "influence," and portray just what lines of it are going out from your lives to other lives, I am sure I should have a wonderful picture.

I would impress upon you this thought, that to give out such an influence as you ought, to be able to put into your lives that which will make other lives better, you must be something. The Pagan religions, and other religions, with the exception of the Jewish, say, "Do something, that you may attain." But Christianity says, "Be something, that you may do something and therefore may attain." So my thought is this: You must be something you ought to be, in order that the best unconscious influence may go out from you. The inner life has, in a peculiar sense, a moral and intellectual odor, and this I call the unconscious influence that goes out from you. Make your inner life, then, when measured by the most rigid test, the noblest and purest possible.

You say, "These muscles are weak, they must be trained," and you take physical exercise in the gymnasium,—you fairly burn the midnight oil in seeking physical improvement. Now you must do the same thing with respect to your inner life. I once knew a very good man, a teacher, one of the unfortunate men who want to lead people. He used to say, "I just know that if people would let me have my way, I should be a great leader." But other people would not let him have his way. The men and women who are always striving to lead never succeed. Men and women whose personality is so developed in their lives that they are always being and doing these things that people admire and love, will lead without effort; true, there are many who would like to pull them down, but that is neither here nor there, as regards the principle. Be yourself what you ought to be, and you will succeed.

Let me urge upon you the fact that the place you are to fill will be measured by your individuality. You are an important part of the great whole. You may be tempted to say, "I am only one out of a hundred, and if I do not do this work, some one else will do it." That is a mistake. Some one else may do it, but it will not be your work. Some one else may accomplish what you ought to accomplish, and you may be pushed aside and left like the debris thrown upon the banks of a stream by high water, but that is failure. Don't feel that you can leave a single thing to be done for some one else to do. Let every ounce of power at your command be given to the performance of the duty which lies nearest you, and for the people to know you. The little children and the young people should know you. The men should know you. Do not begrudge the time thus spent.

Dr. Francis Wayland, in speaking to ministers, said: "If it be said that all this is beneath the dignity of the important man to spend his time in visiting mechanics in their shops and sitting down with women engaged in their domestic labor to converse with them on religious subjects, to this objection I have no reply to offer. Let the objector present the case in its full force to His who in his journey to Gallilee sat thus at the well and held that memorable conversation with a woman of Samaria." Says Matthew Henry: "Acquaint yourselves with the state of the souls of your people—their temptations and infirmities, and you will then know the better how to preach to them."

Thousands of souls have been won by private intercourse who could never have been reached in public. Let our preachers aim to be pastors, and our pastors to be preachers.—Evangelical Messenger.

Pastoral Visits

The minister who neglects pastoral visiting, or who thinks it to be drudgery, loses one of the main instrumentalities for usefulness, and deprives himself of much of the real enjoyment which the ministry affords. The value of this branch of work cannot be overestimated. Let me append the testimony of a few clergymen of different churches, men of wide experience and of eminent success in the work of the Lord. Dr. W. M. Taylor, in speaking to students of a theological seminary, said, "You will make a great mistake if you undervalue the visitation of your people. The pulpit is your throne, no doubt, but the throne is stable as it rests on the affections of the people in whose affections you must visit them in their dwellings." Dr. John Hall, speaking to a similar audience, said, "Pains should be taken that nothing prevents your pastoral visits. It is very necessary that you should know your people in their homes, and for the people to know you. The little children and the young people should know you. The men should know you. Do not begrudge the time thus spent."
which they ought to decide their duty to the state. The Christian's duty as a citizen is increased, rather than lessened, because he is a Christian. The broad application of this truth and the recognition of the important part which Christians ought to take in the affairs of the state must not be forgotten. Equal care must be taken that Christians fail in discharging their duty to the state by adopting unworthy political methods rather than being true to those higher Christian principles through the influence of which political methods are uplifted and purified.

HOW WE OBTAIN OUR NEW TESTAMENT

A paper read at the session of the Eastern Association in June, 1902, by Prof. William C. Whitford, of Alfred University.

To most of us the Bible came without a question. We grew up in homes in which the Bible was revered, and accepted it as the Word of God before we can remember, and had no doubts as to its authenticity, credibility, and inspiration. Nor did we have any question as to whether the copy of the Bible which we had in hand was an accurate copy of the original text, or whether it was an accurate copy at all of the original text. I do not propose to-day to raise any question in regard to the authenticity or the inspiration of Holy Scripture. Those topics are indeed legitimate subjects of inquiry. God created us as reasoning beings, and it is not irreverent for us to consider the most fundamental principles of our relations to the In-finite, rather than to accept with unreasoning faith the dogmas presented to us by our pious ancestors.

We have in our hands a most precious book, called the Bible. If we think about it at all, the most natural question that would occur to us is, Where did it come from? I will undertake to give a partial answer to this question in regard to the New Testament. In the first place, it would be altogether right to say that it came from God. The arguments for the divine inspiration of the New Testament are well known. But let us turn aside to the outward form of the book—to the shell that contains the Word of life, and ask how that was transmitted to us.

There are people who, in their simplicity, have thought that the New Testament was an English book. It is related that one layman was so irritated by a show of learning on the part of a certain preacher said, "Do you think that Paul knew Greek?"

It is true, however, that we are separated by many centuries from the original documents of our New Testament, and that these originals would be to our modern eyes very peculiar and strange,—not to say almost incomprehensible. The New Testament books were probably all written between the years 50 and 100 of our era, and were circulated at first as separate books. It seems strange to us that the Evangelists did not sooner write down the narrative of our Lord's life upon earth. But there was not the necessity for written documents while the living witnesses survived, and the apostles may have thought that the second coming of Jesus in glory was so near at hand that there was no demand for a permanent record of his earlier work. However, there grew up after a while a fund of oral tradition in regard to the life and doings of Jesus, and this gradually found a place in written form, as we learn from the preface to Luke's Gospel. It is probable that there was a gospel according to Matthew in the Aramaic language; but the manuscripts which have come down to us are all in Greek. The Gospels are not intended to be biographies of Jesus nor histories of his times; but rather statements of some of the facts about Jesus' doings, and quotations from his sayings which seemed best adapted for the proclamation and enforcement of the Good News.

The Epistles of the New Testament had their origin in the circumstances and requirements of the early Christian leaders and the people among whom they labored. From our family way with the order of the New Testament books as we find them in our Bibles, and from the fact that the time referred to in the Gospels is earlier than that of the Epistles, we are led to suppose that they were written earlier. But the reverse is the fact; for with the exception of the three brief Epistles of John all the Epistles were probably written before any of the Gospels. Although the Epistles were written for special individuals or churches, their value for other congregations was once recognized. Before the books of the New Testament were written it had been a hundred years they were collected into one group and called the New Testament, and regarded in the same rank with the books of the Old Testament.

In the earliest canon of the New Testament some of the books which we now regard as canonical (e.g., the Revelation, the Second Epistle of Peter, and the Second and Third Epistles of John) were not included. Also there were two or three books included which we do not now regard as belonging to the sacred canon, (such as the Shepherd of Hermas, the Acts of the so-called Apostle Barnabas). From about the year 400 on the New Testament canon has been the same as to-day. In the early centuries the books were arranged in a different order from that with which we are familiar: first the Gospels, then the Epistles, and the seven so-called Catholic Epistles, then the Epistles of Paul, and the Epistles to the Hebrews and the Revelation. This order is preserved in recent editions of the Greek Testament.

The Apologists and Evangelists probably wrote the papyri with a reed pen. Papyrus was manufactured from the inner covering of a certain reed which used to grow in great abundance in Egypt, and is found to this day in the Island of Sicily. Layers of the pith of this reed were interwoven and pressed, the surface was smoothed down, and the papyrus was ready for use. This writing material was prepared in long strips and rolled up. The writing was in columns across the long strip. Papyrus is very brittle and liable to destruction from use, to say nothing of intentional or accidental mishandling.

It is of course not beyond the realm of possibility that some day a fragment of one of the original autographs of a New Testament book may be found in some buried city of Egypt; but such a find is hardly probable. The invention of papyrus, the creation of the roll of the New Testament written in the third century; but it is small as to be of no great value.

Even in the first century a much more durable writing material was coming into use. Paul alludes to certain parchments in one of his letters to Timothy. Parchment is made of the skins of animals. The best is from the skins of very young calves, and is called vellum. For many years it was used in the manufacture of the whole or parts of the New Testament. Three thousand of these have as yet not been carefully studied, to say nothing of those which may be discovered in the future. And when we speak of the possibility of new discoveries in this field, it is to be remembered that it was only in 1859 that the most valuable of all these manuscripts was brought to light of day. That these manuscripts vary in value is manifest from their difference in age, the difference in the care that was taken in copying them, and the difference in the attitude of the scribe in regard to intentional variations, to say nothing of the difference in completeness.

The manuscripts are readily divided into two classes: from the original autographs: the uncial or majuscules, and the cursives or minuscules. The former class embraces the manuscripts from the fourth to the tenth centuries, and the latter from the ninth to the fifteenth. The name uncial refers to the capital letters in which the manuscripts were written, the name cursive to the smaller letters of the running hand which came into use when speed seemed to be especially desirable. It is to be noticed that these two periods overlap each other a little: for even after the cursive style of writing gained into general use, there were some who preferred the more elegant uncial.

The earliest manuscripts were written without punctuation marks, or breathings of any kind, and had no spaces between the words. Words were divided at the end of a line without end-lines. A little later we find a dot over the final letter of the last word of a clause, and in other manuscripts a dot after each word.

The uncials are of greater value than the cursives because they are nearer the original text in time. Several of the cursives are lost, and their manuscripts are, however, available. It is, of course, possible that a cursive manuscript of the fourteenth century may have been copied directly from a manuscript of the second century, and so be much nearer the original text than an uncial of the ninth century which happened to be copied from one not much older than itself.

Of the uncial manuscripts there are now known to be in existence only one hundred and twenty-seven (?), and of these only one contains the whole of the New Testament, while many of the others are fragments of a few pages each. Of these uncial manuscripts five are specially famous.

1. The Codex Sinaiticus (q) now at St. Petersburg. This volume contains a complete copy of the New Testament, and was made before the middle of the fourth century,—less than three hundred years from the original autographs, no more distant from the Apostles than we are from our Pilgrim ancestors who landed on Plymouth Rock. This seems a very brief period when we compare it with the thirteen hundred years between the latest books of the
Old Testament and the oldest Hebrew manuscript that is known, and still shorter when we compare it with the twenty-five centuries between the writings of Homer and the oldest manuscripts of his works. This Sinaitic Codex was originally found in the Sinaitic desert of Egypt, and its name, which is derived from its discovery, was given to it at the convent of St. Catherine on Mt. Sinai in Arabia. By a strange coincidence this most ancient and valuable manuscript of the Gospel comes to us from that very region in which the Law was recorded in the many centuries ago. Upon his first visit to this convent Count Tischendorf was in time to rescue forty-three leaves of Old Testament portion of this same codex; for the ignorant monks had already placed them in a basket to be used as kindling wood.

2. Another very valuable manuscript [B] of the fourth century is that contained in the Vatican Library at Rome. It is more accurately written than the Sinaitic, but not so complete. This book has been in the Vatican Library for four hundred and fifty years; but has been guarded with such jealous care that it has been of little or no practical use till comparatively recent years.

3. A third uncial manuscript [A] of importance was written in the fifth century, and was given by the patriarch of Constantinople to King Edward VI. of England in 1522. This is called the Codex Alexandrinus, and is now preserved in the British Museum.

4. A fourth uncial manuscript, dating from the fifth century, is very interesting, from the condition in which it is found. This manuscript, called the Codex Ephraemi, is a palimpsest, containing writing material of many centuries ago. Upon the surface of old manuscripts, but has been guarded with such jealous care that it has been of little or no practical use till comparatively recent years.

5. The fifth uncial manuscript [D], which in some sense deserves to be ranked with the four already mentioned, is called the Codex Bezae. This manuscript finds a resting place in the library of Cambridge University in England. It is noted for its strange additions to the text. The most noteworthy of these is that which follows Luke 6:4; and which may be translated as follows:

"One day the scribes were arguing with the master of a publican's house, having been held to be a man laboring on the Sabbath. Said to him, 'What man, if indeed thou knowest what thou dost thou art blessed; but if thou dost not know, thou art accursed and a transgressor of the law.'"

This manuscript was presented to the University of Cambridge by Theodore Beza, the friend of Calvin. He regarded it as valuable as a curiosity rather than in any practical way, in view of the many additions.

These five manuscripts as well as many others that are to be found to which additions have been made, are of immense importance in bearing testimony to the originals of our New Testament which are now lost. But if everyone of these were to-day destroyed, we should not be without ancient testimony to these writings. The New Testament was early translated into various languages, before the time that the oldest manuscripts were written. These early versions give a testimony to the original text which is well worthy of our consideration. It is true that we must make allowances for the changes, intentional and otherwise, which accompany a translation, and also for the errors which may have crept in. The New Testament was many times as great as that for any other document of a half or a quarter of their age. Some of the causes that have led to these variations may be worthy of our notice. They arose in part through the unintentional failure of the scribe to make an accurate copy of the exemplar before him, and in part by the intentional changes with the idea of correcting mistakes or failures on the part of previous scribes.

When a scribe was looking at his exemplar and then at the work before him, his eye might catch another phrase of like ending to that which he had before looked at, and so he would skip a few words. If a number of scribes were copying at the same time while one read, it would be easy partly that some might misunderstand the copy-reader's text, or that, as the copy-reader's text was not pressed to a particular form, if a scribe found a construction that seemed to him a little difficult of comprehension, or grammatical, he would be inclined to alter it to conform to his ideas of logic or grammar, or both. This is what a scribe might do, and so make additions to a narrative before they came to us. When, however, two of these old versions give testimony to the same reading, it is probable that that reading existed in the original Greek manuscript from which they were translated. The versions which are of particular value for critical purposes are the Syrian and the Latin.

The manuscripts are identical in their readings, and sometimes it is difficult to tell from which of two parallel passages they are quoting; but upon the whole these patriarchic quotations furnish another very valuable source of information concerning the true text. Almost, if not quite, the entire New Testament might be restored from the writings of the first few centuries.

Another source of information in regard to the New Testament text worthy to be mentioned in connection with these that we have spoken of is that derived from the Lectionaries. These Lectionaries, of which there are a large number, are manuscripts containing selections from the various books of the New Testament, arranged according to some plan of Scripture lessons intended for the various Sabbath-days and other feast days of the year, and which were used for reading during the year.

The Lectionaries are divided naturally into two groups, called the Gospel and the Apostles, the former embracing readings from the Gospels and the latter from the Epistles. Churches and individuals often possessed such manuscripts as these instead of complete copies of the books of the New Testament.

Going back now to the manuscripts to consider some of the difficulties in ascertaining the true text—that is, the very words the Apostles and other inspired authors of our New Testament wrote,—we find as the first and chiefest of all these that we have mentioned, that the number of these manuscripts is so great that the scribes who wrote them would not have known in what manuscript to write for any other documents than those of the New Testament. This insertion is noted for the fact that it has the least manuscript authority of any portion of our King James' Version of the New Testament. When Erasmus published his first edition of the Greek Testament he left out this passage. Some of his critics complained that he had left out a strong argument for the Trinity. He replied that he would put this passage into the printed text if they could find any manuscript authority for it. They found one manuscript of the fourteenth century which contained it. Erasmus, true to his word, put it into subsequent editions (third and following) of his Testament; and so we have it to-day, although there can hardly be anything more certain than that John did not write it.

In this insertion in John 5:4 in regard to the troubling of the water by the angel perhaps arose from a marginal note which some possessor of a manuscript had thought to be a
good explanation. A subsequent copyist inserted it in the text; and so we have it as if
upon the authority of the evangelist. But
John never wrote it, and we are under no ob-
ligation to believe that it is true.

In conclusion, let me speak of one great
difference between the King James version and
the revised versions of the New Testament. The
latter are not translations of the Greek
version and one never wrote it, and we
upon the authority of, the
ligation to believe that
or of
Testament. The differences of usa,
ge of words
arisen in threecenfurieshave developed many
translation. The.
manuscripts by translating. from Latin docu-
ments unknown then, and the
versions, therefore the
was without real foundation, except in the
fact that the texts then printed did not differ Fundy and fill theemptyriver-beds. Through
Testament whose readings they
printed Greek Testament became almost
was the text
generally
rejected by any known Greek manuscript.
manuscripts by translating. from Latin docu-
nents of moreful authority. It
Act 9: 6 for instance, the words “Trembling
and astonished,” which we find in King
James’ version, were supplied by Erasmus.

Not only were the first printed Greek Testa-
ments far from the true text, but by a strange
fatality the readings of the earlier editions
exercised more influence on the subsequent
editions than the old manuscripts that were
from time to time brought to light. The
printed Greek Testament became almost
stereotyped. In the year 1633 there was
published by the Elzevirs at Leyden a Greek
Testament whose readings they said
preface were received by all. This assertion
was without real foundation, except in the
fact that the texts then printed did not differ
very much; but the expression Textus Recept-
tus—received text, sounded very well, and
served as a great blessing. This text
and corresponded very nearly to that of Robert
Stephen, published at Paris in 1550, which
was the text generally received in England,
and which was thefoundation of King James’
version of 1611.

For two hundred years this received text of
Stephen or Hutcheon, so called by the
Elzevirs was accepted with very little protest.
When at length Christian scholars awoke to
the fact of its inferiority there were many who
clug to it as it were the very sheet-anchor of
our faith. Because it had been received for
so long it seemed to deserve consideration for
its own sake, as if an error because it is old,
merits more tender treatment than recent
errors. Strange as it may seem, it is only
within a few years that this text has lost its
prestige and been displaced by the critical
texts of Lachmann, Tischendorf and West-
cott and Hort, which are based upon the
oldest and best manuscripts and the most
approved methods of critical study. Even in
this twentieth century the Expositors Greek
Testament published in London has the re-
served text as its foundation.

The many modern versions that have gone
forth from the British and Foreign Bible
Society, and until recently from the American
Bible Society also, have been founded upon
this old Greek text, which is little better than
that of Erasmus, nearly four centuries ago.

What a pity that the Christians of this age
should not let the errors of the past centuries
lie buried! God grant that in this present
life he may use the results of the critical
labors of the past hundred years, and have
in common use in the English language as
in every other language a New Testament free
from the errors of the received text, and as
near the exact meaning of the inspired writers
as is possible, without the efforts not only of
scholarship, but also of intense loyalty to
our Master and love for him.

NEWS OF THE WEEK.

The week has not given much important
news. Preparations for the Coronation of
King Edward are drawing toward comple-
tion; meanwhile, his Highness has had an
attack of lumbago.

The Queen of Holland is nearing complete
recovery from her recent severe illness.

The strike in the coal mines holds on, with
some increase of violence and rioting.

Cuban matters have absorbed the atten-
dion of Congress, and at this writing the
issues for which the results of the new
public are sharply defined, but the final vote
has not been taken.

The Constitution of the state of Connecti-
cut will not be revised; such is the decision
of the people, by popular vote, on the 16th
June.

Dean E. A. Hoffman, of the General Theo-
logical Seminary — Episcopalian — of
New York City, probably the richest clergyman in
the world, died on board a train between Mon-
treal and New York on the 17th of June.

The weather has been unusually hot in
several parts of the United States during the
week.

THE FULNESS OF CHRIST.

I recall the wonder and delight with which
I saw the ocean tide come up the Bay of
Fundy and fill theempty river-beds. Through
the hours of the ebb, the Nova Scotian rivers
dwindled and shrank within their banks.
Broad and garlic grew on the sides of their
shelves: ships listed heavily on their sides,
deserted by the feeble stream trickling in mid-
channel. Then came the tide up the Bay of
Fundy, up from the abundance of the unfaith-
able sea. You could hear it coming with
a distant sound of motion and life and un-
measured power. You could see it coming,
with the smell of freshness, the waft of far-off scents
in sunlight like
foam,
and which was the foundation of King James’
version.

In connection with the Education Society,
work was held a very impressive memorial
service in honor of the late President Wm. C.
Whitford of Milton College.

Workers in the Lord's service are one by
one removed but the Lord's work goes on.

Geo. W. HILLS.

A PREACHER must be the thing he preaches
others to be. If he preaches cross-bearing
and self-denial and laments continually the
hard lot of his ministry, he causes the people
to scoff. If he preaches love, kindness, and is severe and censorious, and
stabs reputation right and left in the dark,
he causes people to mock. If he preaches
"in honor preferring one another," and is a
place-seeker, and unhumbly asks for the
right-hand seat, while all the rest of man-
kind are requested to stand below, he causes
his congregation to ridicule his preaching.

JUNE 25, 1902.
THE SABBATH RECORDER.

NORTH-WESTERN ASSOCIATION.

At West Hallock, Ill., located in one of the
garden spots of the earth, the North-Western
Association was held June 12 to 15.

The theme of the session was Evangelism,
and the evangelistic spirit was deeply per-
vasive in all its meetings. I think I never
saw it stronger in such a service.

The Association received a most cordial
welcome by pastor Tolbert at the opening
of the session, but we found that his people
were by no means behind him in carrying out
their part of entertaining guests which was
done in a loyal manner.

The West Hallock church is not situ-
at ed near any sister churches, therefore
the attendance was not as large as is
sometimes the case in this Association.
Several companies of delegates were
delayed on the way to the Association
by two wrecks and five "wash-outs." The
Mississippi valley is never suffering from
drought this year. It is seldom, in such a
meeting, that the workers seem to be drawn
so closely together, heart to heart, in purpose
and effort, as in this session.

The preachers of sermons were Revs. Geo.
W. Burdick, J. T. Davis, D. B. Coon, Geo. J.
Crandall, A. E. Main, M. B. Kelly, and A. J. C.
Bond. In general trend and influence they
almost seemed to be purposely prepared for
a connected series with a single aim.

The Education Society was represented by
Dr. A. E. Main and Professor Edwin Shaw,
the Missionary Society by Sec. O. U. Whitford,
the Tract Society by Rev. Geo. W. Hills, the
Womans Board by Mrs. Albert Whitford.

On Sabbath afternoon appropriate anniver-
sary services were held, it being the fifteenth
year in the history of the West Hallock church.

A very interesting historical paper was read
by Dea. Daniel Hakes. As it is soon to ap-
pear in the Recorder we will not here give it
further notice. The music of the Association
was of high quality and great variety. Two
male quartets, a lady quartet, duets, solos,
the choir, and a musical congregation made it
a very attractive and enjoyable portion of
the worship.

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his congregation to ridicule his preaching.
Missions.
By O. C. Westford, Cor. Secretary, Westerly, R. I.

MISSIONARY HOUR AT THE NORTH-WESTERN ASSOCIATION.

The Missionary Hour, conducted by Secretary Westford, was held at 10:45, Sixth-day morning. A detailed account was given by the conductor of the work that was being done for and in the small churches; a survey was given of the general missionary work being done in the Southwest and in Northern Alabama, and also of the many open doors on the frontier in the West and Northwest for more extended general missionary work if there were men and means to do it. A survey was given of the evangelistic work done and now carried on in Ohio and South Dakota by Evangelist J. G. Burdick and Pastor S. H. Babcock. A letter was received from Pastor Babcock stating the interest manifest in the Gospel Tent Meetings in South Dakota, and asking for the prayers of those in attendance at the Association for God's blessing on the work. A telegram giving the working sympathy and encouragement was sent by the Association to him.

The conductor also outlined the quartet and evangelistic work which is planned for the summer vacation and campaign, and the number of quartets that would go out from our churches. The quartet and evangelistic work in the Northwest would be concentrated at Gentry, Ark., under the leadership of Evangelist M. B. Kelly.

The prosperous work in China was described by the conductor. The Medical Mission had been moved by Dr. Palmberg to Lanzhou, forty miles to the northwest of Shanghai, and with eight Seventh-day Baptist Chinese men and women dwelling there as helpers in various ways, and competition in medical work, the prospects of the Medical Mission were very bright and hopeful.

The Boys' and Girls' Boarding Schools were now supplying efficient native workers in all the lines of work in the Mission. The church at Shanghai now numbers sixty-six members, eight of whom were received into the church by baptism and verbal statement the Sabbath before Dr. D. H. Davis left for the homeland.

The prospects at Ayan Main were set forth, and the need of something being done for that needy and grief-stricken field.

The larger portion of the hour was given to an open platform on Our Missions. The larger portion of this time was, however, spent in speaking of the open doors and many opportunities for evangelistic and quartet work in the West, and how the young men and women in the schools and churches were interested in that work and were anxious to engage in it. A good deal of interest and enthusiasm was aroused, which culminated in plans for raising funds to put some of the young people into the work during the summer vacation.

Much interest was added to the hour by the_slide projecting of Pastor Seeger, of Farina, Ill., who sang very tenderly and impressively some lines written to the memory of Peter Velthuyzen.

The attendance from the churches to the Association was small. It is a large Association with many churches in territory and in territory and, however, there were delegates from Minnesota, Iowa, Wisconsin, Kansas and Illinois. Deep interest was manifest in all lines of denominational work. The sermons were able, warm, evangelistic and tender.

The Fiftieth Anniversary of the Organization of the Church at West Hallock, which was held here in the line of a Historical Paper by Dea. Daniel Hakes, one of the pioneer settlers of that section of Illinois, and an appropriate sermon by the Rev. G. J. Crandall, an old pastor of the church, was intensely interesting, and made a lasting impression on those present. One of our most prominent lay-workers recently said that what we, as a people, need most is consecrated capital. Money, if invested in different kinds of business, would flow through Sabbath-keeping channels. And that one good Sabbath-keeping firm which conducted business on right principles would do more to advance our interest than all of our foreign missionaries.

One reason why laymen are not doing more for the cause of Christ is because they are waiting for an opportunity, or some special reason or inspiration, which shall open the way for service. But we must see the way for service.

You may be familiar with the story of Tom Potter. He was an operator in an obscure railway. And when the express crashed through the bridge near his station, while others waited, he applied to the nearest town for aid. He buried the dead, cared for the wounded, settled $50,000 worth of claims, repaired the bridge, burned the wreck and conserved the value and prestige of it in the river. When the Superintendent came he asked, "Who gave you authority to do all this?" "I assumed it," said Tom. Today he is drawing $50,000 a year because he could see what needed doing.

What the church needs is men of ability, who can see how the work can best be done, and then have willingness to do it.

We sometimes think if we were a strong people, or our own church was strong in numbers, we could do valiant service for Christ's kingdom. But numbers are not always a sign of strength, but ability. Pericles built Athens. He built it because he had the ability to pick out men worthy of service. These men built a city which has been the wonder of all ages. And to-day the very dust is being sifted to find relics which were fashioned in the time of Pericles. The church needs some master mind which shall direct the workers: some master hand which shall give perfect form to finished product.

John Wannamaker once said that he would talk to at least one young man each day about his soul. Each one of those present could at least ask someone else to come to the church. Mr. Moody has spoken of a time when the people will not come to hear the gospel. And if we mistake not, that time has already come. Statistics show that only a small per cent of the total membership of the churches attend public worship. They are ready to be entertained at theatres, opera, etc., but have lost their taste for religion. The one remedy suggests itself: Someone must take the gospel to them, and here is a field for lay-workers. Someone has said that one mistake of the church is, when men are converted and received into the church, they are not trained for service. Teach them how to work, and they will become strong for Christ and the church.
**Woman's Work.**

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

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**SPINNING.**

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

A successful study has been carried on in Westerly, and great gain would come from mission study in all our churches.

A paper by Mrs. Sarah Wardner, of Plainfield, read by Mrs. S. H. Davis, of Westerly. This paper on "Separation for Service," was an encouragement for women in every field and all experiences.

Solo by Mrs. J. Irving Maxson, of Westerly, R. L. followed by an offering for the Woman’s Board.

An excellent and touching letter from Dr. Rosa Palmairobi, concerning her new field in Lieu-o-o, read by Miss Mary Stillman, of Webster, Mass.

An earnest appeal by Mrs. Randolph for funds to help in growing work, as done on our behalf by Miss Susie M. Burdick, who expects to return to China; by Dr. Palmairobi; and by the Missionary and Tract Societies on the home and foreign fields. She made tender reference to Bro. PeterVelthusean, now in the "beautiful land;" to his mother in her sorrow and joy; and to the friends on the Gold Coast, Africa, Holland, Heaven. And so we are bound together more closely, and we are taught a new lesson of unity.

Missionary work is a command of our Lord; and they who are without our privileges need our help and the influence of our surrendered lives.

After singing "Blest be the tie that binds," this good Hour was closed with the benediction by Dr. A. H. Lewis.

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**SEPARATED-ACTS.**

Mrs. S. L. Wardner.

Read at the Eastern Association.

Sisters, do you ever feel that you are of no account in this great world of ours; that the little you do in your everyday routine is of no value? Do you ever long to do some work that shall gladden your heart with its rich results? Do you think of the names that illuminate the pages of history with a sigh of regret that you have not been one of those singled out to be leaders? Would you like to be a, Miss America? A queen in the conquering army; a Queen Victoria, beloved and honored throughout the world; a Clara Barton on the field of battle caring for the wounded and dying; a Frances Willard flinging the folds of the temperance banner to the breeze; a Mrs. Judson bearing to the heathen the message of salvation and everlasting life? Is there some height to which you aspire, but which fettering circumstances hinder you from reaching? Did you ever think that Saul and Barnabas, the co-workers in the first mission field, did not separate themselves at first for this work, but were chosen for it by the Holy Ghost?

It may be that unconsciously you are preparing for some work of which you have no thought or intention. It may be that even now you have in your keeping the embryo of a personality destined to sway multitudes for good or for evil.

Perhaps you are a teacher going daily to your school-room with a nervous shrinking power for good or for evil. Is not your call to the ministry a different call? Is there not a higher destiny in the way of the Holy Ghost? Is it not the influence of a personality destined to sway multitudes for good or for evil?

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**Music by choir.**

Scripture reading from Isa. 66, by Mrs. W. L. Clarke, of Ashaway, R. I.

Prayer by Mrs. Randolph, of Plainfield.

An instructive paper on the Study of Mission, by Mrs. O. U. Whittord, of Westerly.
sense of love and duty that keeps you by the side of that aged father or that invalid mother, secures you a shelter from many a heart-ache and disappointment that fall to the lot of those who go out into the world. And in this way you are able to do nothing for the Master, remember that he sees your labor of love in that home circle. He placed you there; he holds you there; it is his work you are doing. So takeheart and be glad.

A man an invalid—a "shut-in" for perhaps the greater part of the time; a sufferer confined to the bed or to the easy-chair, needing the ministrations of others; feeling that it would be much better for them and for you if you were laid away out of sight forever. God knows why he has thus separated you from the busy workers. Will you question him? You may by cheerfulness and patience make that room in which you are imprisoned such a place of peace and love that it will be a privilege to enter it and partake of your sunshine. You may so wine yourself about the hearts of those who care for you that when the time of your release shall come they will say with tear-dimmed eyes—"It is better for her, but oh, how we shall miss her loving smile; her ready sympathy in the words of counsel."

But the mothers—When I think of them and their God-given mission my heart is full and words fail me. When a young girl lays her hand in the hand of him who is to be her husband and hears and responds to his promises of love and protection while life shall last it is a solemn moment. A moment when they stand at the entrance to a life of unity and happiness or to one of discord and sorrow. But when in her arms is placed the tiny babe—her own—a part of her very life; when she hears that helpless wail; when she draws it closer, as if to warm and shield it—what then? If her heart does not swell within her almost to bursting in love and gratitude for the priceless treasure, she is no true mother, and unworthy the separation to the mission of motherhood with which God has endowed her.

Oftentimes in later years there come weary hours of toil and anxiety. To the first-born others have been added, and perhaps the struggle to feed, clothe, and educate the little flock is a hard one. But in that struggle for things material do not forget that for each and every one of these little ones is a niche in life—separation for which you may with God's help and the wisdom and grace he gives you do much toward fitting them. Blessed are the mothers who, lacking wealth to hire others to care for their children in early life, are associated with them day and night. While ever watchful, with ears ever ready to listen to the tale of eager ambition or grieved disappointment, with the helpful hand, and with counsel and sympathy win the love and confidence that shall in later years bring them rich reward.

Could you look through the years to come and find in your eyes the joy of him who so often tries your patience filling his appointed station, or the wayward girl who now betrays your heart with anxiety, a noble, loving woman, working for the uplifting of humanity, how gladly would you finish your allotted time in the hand of love?

Did the mothers of Lincoln and Garfield in their humble homes dream of the future of their sons? Did the mothers of our faithful workers in far-away mission-fields have a thought that the children who played around them would ever be called to such noble service? Did the parents of Peter Velthuysen, in their distant Holland homes, with no thought of God's Sabbath, foresee that their boy was to be the first martyr for that truth in heathen Africa? While they grieve over his death, that grief must be tempered with a holy joy that to them came the separation—the boon of being the ones to offer such a sacrifice.

So we know not to what we are called. We simply walk by faith, and let us walk trusting, hoping, loving, rejoicing, saying, in the words of the "blind spinner":

"But whether there be real or sign Within, without . . . It matters not. The bond divine I never doubt.

I know he set me here, and still
And glad and blind, I wait his will."

HOW I FOUND THE TRUE BAPTISM AND THE TRUE SABBATH.

A SUBSCRIBER TO THIS RECORDER.

In his article, "The Joy and Sabbath-keeping," in the Recorder of May 26, page 329, Dr. Platte, in referring to some correspondence with me respecting Baptism and the Sabbath Question, suggests that it might be well to give the readers of the paper some idea of how I reached my conclusions in regard to these subjects. Since the publication of Dr. Platte's article another Seventh-day Baptist minister has written me with a similar suggestion, and hence, hoping that by God's blessing it may be of some little benefit to the cause of truth, I shall try to comply with the desire of both of these very important correpondents, and show you the form of the questions which I have asked, and the answers I should be glad to receive from those who are acquainted with the Scriptural truth as Jesus himself taught it; and after looking over the field I concluded to begin with the subject of Baptism.

Some years since—I cannot now recall just how it came about—I resolved to search the Scriptures anew in order, if possible, to find the original pure Christianity as Jesus himself taught it; and after looking over the field I concluded to begin with the subject of Baptism.

Although I had made myself more or less familiar with the arguments of some of the ablest minds, I still considered myself a very unacquainted with the most important point in respect to which I was to become a Christian, as I commenced my religious life. It was the question of baptism. And having thus found the truth, with a deep conviction of its importance, I received the ordinance by the proper mode soon afterwards.

To adequately describe one's feelings—the poignancy of conviction, and the imperative sense of duty after such a search for, and disavowal of, the truth, is a very difficult task. They must be experienced to be properly understood and appreciated. Since my baptism I have met one man who understood it all very well. He had gone to India as a Methodist missionary, and a firm believer in Pedi-baptism and baptism by sprinkling. All alone, like myself, he studied the subject anew, with the same result, when his conviction of duty became so strong that he actually walked 700 miles through the broiling sun and burning sands of India to be baptized, and after his baptism he assured me that he was thoroughly in love with his missionary work, and that he was going back to India to give the rest of his life to the Master's service in that benighted country.

Next I became deeply interested in the Sabbath question, and in my search for the truth I welcomed any light I could get from any source at all, whether Jewish or Christian, whether Catholic or Protestant, whether sacred or secular. As briefly as possible I may say that it seemed to me very unreasonable to subscribe to the teachings of the King of Kings, that I found very abundantly disprove the Sunday theory; that the Roman Catholic Church boldly asserts that without order to instruct us concerning things spiritual, more real and eternal.

Baptism, it seemed clear to me, must be but a symbol—nothing more—since of itself, as in the case of Simon Magus, it cannot change the heart, as baptism, as the teaching of the "outward and visible sign of an inward and spiritual grace," marks a most important epoch in the individual life, when the true believer is translated from darkness to light—"from death unto life—from the kingdom of Satan to the kingdom of the dear Son;" it seemed very clear to me that the Author of our salvation would surely select and appoint the more solemn and impressive mode of administration—immersion.

It was also very evident to me that there must be a noteworthy resemblance between the symbol, or shadow, and the object it represents; and that baptism in its proper mode must of necessity closely resemble whatever it was intended to impress upon our minds. Consequently, comparing the different modes with the substance, I found immersion to be the only one which properly reflects the various features of the wonderful work of grace experienced by the believer in the renewal of his life, as it is described by Paul in the 6th of Romans.

Hence, with me, the conclusion was inevitable that immersion alone must be the true scriptural mode of baptism. And having thus found the truth, with a deep conviction of its importance, I received the ordinance by the proper mode soon afterwards.

I have already made it evident that there is only one place in the New Testament where the terms baptism and immersion are used without some additional qualification, and that is in the publication of the Holy Ghost in the case of the Gentiles at Pentecost, Acts ii. 38-41: 'Whosoever believeth and is baptized shall be saved.' And while I have already shown that the word baptized is used of the water baptism in Acts iv. 12; Rom. vi. 4; Phil. iii. 6; 1 Cor. xii. 13; Eph. v. 26, I shall now show that the word immersion is used of the same ordinance.

The word "immersion" is derived from the Latin "immersio," which is the same root from which we get "immerse." "Immersio" is used in the New Testament to express the idea of removing something from one medium to another. In the New Testament, and in the original pure Christianity, the sense of the word was, therefore, "to go in—immerse—immersio." And this is exactly the sense intended in the word "baptism." Baptism meant, therefore, to go, to immerse, or to enter into the water. This is exactly the meaning of the Greek word "baptizo." The word "enter" is the English equivalent of the Greek "baptizo." "Enter" is the English equivalent of Greek "baptizo," which is the Greek word from which we get the word "baptize." The word "enter" is the English equivalent of the Greek word "baptizo." The word "baptize" means "to enter," or "immerse," or "to go in," or "to go down," or "to be immersed," or "to be immersed in." And this is exactly the sense intended in the word "baptism." Baptism meant to go, to immerse, or to enter into the water. This is exactly the meaning of the Greek word "baptizo." The word "enter" is the English equivalent of the Greek "baptizo." The word "enter" is the English equivalent of Greek "baptizo," which is the Greek word from which we get the word "baptize." The word "enter" is the English equivalent of the Greek word "baptizo." The word "enter" is the English equivalent of the Greek word "baptizo." The word "enter" is the English equivalent of the Greek word "baptizo." The word "enter" is the English equivalent of the Greek word "baptizo." The word "enter" is the English equivalent of the Greek word "baptizo." The word "enter" is the English equivalent of the Greek word "baptizo." The word "enter" is the English equivalent of the Greek word "baptizo." The word "enter" is the English equivalent of the Greek word "baptizo." The word "enter" is the English equivalent of the Greek word "baptizo." The word "enter" is the English equivalent of the Greek word "baptizo." The word "enter" is the English equivalent of the Greek word "baptizo." The word "enter" is the English equivalent of the Greek word "baptizo." The word "enter" is the English equivalent of the Greek word "baptizo."
any scriptural authority they substituted Sunday for the true Sabbath; that Protestants, by Sunday-keeping, virtually endorse Romanism, and submit to papal authority, thus ignoring God’s Holy Word which they vainly claim as “the only rule” of their faith and practice.

Searching the Scriptures, I find that the Sunday theory has no scriptural authority whatever; that the so-called “proof” texts of the Sunday people prove nothing for them, and that the whole of the Bible, from first to last, is on the side of the true Sabbath. Even the great Gladstone frankly admits that the Sunday theory has no foothold in the Scriptures, although, strange to say, during his life time he was always an ardent Sunday-keeping supporter.

One thing helped greatly to settle my belief in the true Sabbath—Paul’s declaration (Acts 28:17) to the Jews at Rome that he had “committed nothing against the popular customs of our fathers.” Had he taught, or practiced Sunday-keeping at all, there would certainly have been such a charge in the indictment agai and if he had in the least degree violated the original Sabbath law he could not, or would not, have made such an assertion. Hence it is plain that Paul had been a faithful Sabbath-keeper all through his life prior to this; and as the apostles were all in perfect accord in their doctrinal teaching, it is plain that no effort was ever made by any of them to change the day. Gladstone also admits this. So that all the claims of the Sunday people that the Sabbath was changed to Sunday by apostolic authority fall to the ground as utterly worthless.

In conclusion, let me say that after my last efforts to find the truth I am fully convinced that the doctrine of the true Sabbath rests securely “upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone”; that the true Sabbath doctrine is a very important part of “the faith once delivered to the saints,” for which all of God’s true people should earnestly contend.

Referring this great matter to the domain of business, I am confident that no good business man would think for a moment of investing in reality with a title so defective as that of the Sunday theory—a title marred by the most glaring blemishes, the worst of which is the mark of the great beast of the apocalypse, whose number is 666, also described by Daniel and Paul. Better invest in the great dismal swamps, Arctic regions, anywhere else than in the Sunday theory, since God himself will eventually sweep away every refuge of lies.

On the other hand, the doctrine of the true Sabbath is safe. Its title is of the best, and invites investigation; instead of the trade mark of the beast, it bears the imperious stamp of Almighty God. With the Holy Scriptures all on their side, and with the rock of God’s eternal truth beneath their feet, true Sabbath-keepers may look to the theory of the Sunday-keepers that “their rock is not as our rock, even our enemies themselves being judges.”

If in this very imperfect article I have presented any thought that may be helpful to the earnest inquirer of the truth, only by Sabbath-keepers anywhere, I shall be very glad indeed. As I am a lone Sabbath-keeper myself, surrounded by wickedness on every hand, it is but natural that I should sympathize with others similarly situated—entirely isolated from people of the same faith. As Paul wrote to the Philippians (1:3, 4), so let it be to all of us: “He that believeth shall enter eternal.”—Alexander McLaren.
Young People's Work.

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

The Post-Association Revival.

This still continues at Nile. The wave of awakening goes on unabated—rather it is increasing in length and force. About twenty-five have made a start, a majority of whom will probably be baptized. The work will be carried on another week, and Pastor Burdick will still be assisted by Pastor Pe- terson. I welcome this news, not only for the sake of that warm-hearted, hospitable Nile church, and for our common cause, but also as a demonstration of a very important principle.

In no small measure, of course, the good results are due to wise and loving labors by pastor and people in days past. It must be remembered, too, that the leaders who are now working side by side so effectually were companions in the pioneer Evangelistic Quartet of 1892. There is power in two working together.

The training of companions in the pioneer Evangelistic Quartet of the church, and for our common cause, but also as a demonstration of a very important principle. This still continues at Nile. The wave of awakening goes on unabated—rather it is increasing in length and force. About twenty-five have made a start, a majority of whom will probably be baptized. The work will be carried on another week, and Pastor Burdick will still be assisted by Pastor Peterson. I welcome this news, not only for the sake of that warm-hearted, hospitable Nile church, and for our common cause, but also as a demonstration of a very important principle.

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Children’s Page.

HOLIDAYS.

MISS E. H. POWERS.

If Dorothy her wish would speak, She’d have her birthday every week. Just the 4th When the year is through Her age would gain by fifty-two. If Harriet could have her way, As we afterwards saw, She wishes Santa Claus would come And make her chimney place his home. Judy’s choice — The time when all the boys rejoice; But if that time were always here We’d all be all bored up, I fear. And merry old St. Valentine Would be the choice of Angelina; But all the year round that was so. The postmen all on strike would go. So don’t you think perhaps it’s best For holidays, as well as rest, And be on hand with joy and cheer Just once in all the great long year?

—St. Nicholas.

SOME TRUE ANIMAL STORIES.

C. M. HOLLOWAY.

It is at all times interesting to watch the inhabitants of the animal kingdom and try to find how their love and fear, how all these emotions are possessed by the creatures over which man rules, too often with complete indifference to their desires and welfare.

James H. Hill, of New London, Conn., is noted for his love of birds and his familiarity with their habits and haunts. His knowledge of birds and ability to make friends with them are something wonderful. One day Mr. Hill and another gentleman were hunting on Fisher’s Island, when they heard a great thristering in a dell at some distance and going to explore, saw a magnificent specimen of the bald eagle lying on the ground, vainly endeavoring to move himself along with wings which had been injured. He was well grown and very fierce, for he lifted himself and made a futile effort to light as they cautiously approached. He had been shot through the fleshy part of one wing, and had strained tendons in the other, apparently, but was otherwise unhurt, and for a moment the two men stood, thinking how they could aid him.

Mr. Hill at it was impossible to hypnotize a bird by stroking the back of his neck and head, and he suggested, modestly, to his friend that he avail himself of the opportunity to put the matter to test. But the latter generously declined, observing that he had no intention of depriving his comrade of the honor and pleasure of making the experiment. At length they hit on the expedient of one distracting his attention while the other crept up behind and threw his mackintosh over the bird’s head. They finally succeeded after many attempts, and, though the bird struggled fiercely and to his own injury, it finally seemed to become quiescent, and Mr. Hill gradually worked the folds of the garment free to his head, and then, stroking his neck and head with fingers that were a trifle tremulous, he soon had the pleasure and astonishment of seeing the bird close his eyes with evident enjoyment and relaxation. Continuous stroking made him apparently lifeless, and in this condition he was taken from the mackintosh and put in a strong hamper and conveyed to the mainland, where his captor again exercised his hypnotic powers and tried to have the wounds dressed. The bird struggled wildly while this was being done, but was so exhausted a state that it was easy to lift him.

The eagle was placed in a small room in the cellar and left to his own meditations. There was a good-sized window in the room, and the next morning it was found that the wounded bird had crept up to the window and guided by the light, had smashed a hole in the glass. But the grating outside held, and there he struck. He appeared to have a feeling of gratitude at being liberated, for he made no resistance, and when he had been soothed and given the comfortable attic of the house he lay on the couch improvised for him and gazed with steady eyes at the skies that were once his kingdom. Both the gentleman and his wife did everything to convey to him the assurance that on his convalescence depended his liberty, and he seemed to understand, for he ate from their hands, and when the lady would stroke his head he closed his eyes and quivered, as if in an ecstasy of delight. Only these were permitted to be on terms of social and free intercourse, for he savagely resisted the endeavor of the doctor to dress his wounds, and it finally came to be the task of the hosts, one to pet and the other to act as surgeon.

He soon got so that he was able to walk about, but his unavailing efforts to fly hurt his pride dreadfully, and after each effort he in his pride went back. It was found that he must be protected from other birds, and to this effect a strong mackintosh was frequently put on him. But as they started to leave him, he at him, actually chasing him off the street.

A far more sophisticated and less moral founded, a nest package of hemp, which was always seated beside it with a somewhat remote, astronomically inclined gaze. She prepared it for breakfast, taking for granted that her husband had ordered it for that purpose. But the man gently inquired one morning if it were absolutely necessary. She should have him every day, and she returned that she was beginning to wonder why he had ordered it all the time. Then it was found that neither knew where it came from, and a visit to the butcher disclosed the same ignorance. It finally occurred to the superintendents, and their vigilance was rewarded by seeing Bower trot up with the package, carrying it gingerly, deposit it on the porch seat, and take his place on the other end, as if all his interest in the affair had ceased. They instituted a search of the neighborhood, and found that he regularly robbed a house several blocks away. Nothing but tying him up cured him of the habit.

Dulcinea Del Toboso and Trilby O’Ferrall are the names of a pair of cats distinguished in their neighborhood for their extraordinary feats of petticoat and petticoat. Trilby O’Ferrall is longer than a Colonial Dame’s. Dulcinea’s specialty is the catching of green snakes, which she invariably brings home, whining persistently till some member of the family appears. One of the ladies is ill, lying on a sofa, and heard the significant whine. She opened her eyes, and there on the rug at her feet was a lively little snake, while Dulcinea sat demurely waiting for recognition of her thoughtfulness in bringing it to the invalid. Dulcinea also goes to a pond, and sitting on the edge watches for fishes, and when one comes near down goes her paw and up comes the poor little victim. Another of her feats is fighting for Trilby O’Ferrall, who is the greatest of cowards where dogs are concerned. Dulcinea, a wee bit of a tortoise-shell, arches her back in sight of the biggest dog, and flies at him, actually chasing him off the street. Then she comes back, and after washing Trilby’s face ends by giving him a smart blow or two.

Trilby’s most unctuate performance is taking to bed. Regularly every morning, after his mistress rises, he gets into the bathtub and waits till some water is turned on, when he rolls over and over till his mane is wet and then jumps out and shakes himself dry.

An interesting sight was witnessed the other evening when a great winged ant and a family of toads. The toad’s legs were a line as the ants alighted on the grass not far from their home, and the skirskirmishers picked off the picket line thrown out by the ants. Like flashes of lightning ran the long red tongues from the toads’ mouths, never falling in aim or ever closing their小区ity. Now and then an ugly ant would sting one of the toads, causing him to jump about in a ludicrous manner. After eating their fill the toads still continued to harass the ants, and with one accord the whole swarm of those left fled away, and the stout-hearted victors were left, blinking wisely into the twilight.

A new London county milkman has a horse who goes after the herd and drives it in, and then carries the pail for house consumption.
up to his mistress all the summer, but utterly refuses the self-imposed duty in the winter.

There is an up-to-date farmer at South Canaan, and his weal kep farm draws many sightseers, for it is rare that he has not Advisory. His wife is a kind of that the sight which you cannot stop. Her flocks is a large turkey-gobbler which has deve-

delopment. About two weeks ago it was noticed that he tried to call a brood of chicks away from the mother hen, and procured a dozen duck eggs and placed them in the nest, and he attended to them for ten days with the most indefatigable devo-

But he was frequently disturbed to show acquaintance, and it was noticed that he grew angry, and on one occasion, after something was knocked off after existing, he turned about and began to smash all the eggs, and could not be stopped till they were all destroyed.

A New London gentleman has a big tame crow, which came to his cornfield and has lived there ever since, only instead of eating the corn, it killed a chicken or a duck, and flew off, and now comes regularly for its meal, preferring raw mince meat to everything else. One day it failed to appear, and the next returned with a quarter in its beak, which it presented to its new friend, who is curious to find out if the bird intends to pay the rent.

Lyon was a great Newfoundland whose reputation for courage and fidelity was established. He had all the dignity of a Roman senator, and would watch with unmoved eye the antics of the smaller dogs that barked furiously at him, and sought to excite his enmity when they saw friendship was out of the question. But apart from all the traits of dog nature was his rescue of a little white kitten from a barrel, into which it had been thrown by some workmen when it fell partly into line and terribly burned its head and eyes. Lyon killed it out and brought it to his own quarters, tenderly cared for it, coaxing it to eat and washing it with a devotion its own mother couldn't have excelled. The poor, sightless kitten repaid it by the most

The people of the Celtic will never forget their day at Valetta, the capital of Malta.

They had anticipated a great treat in visiting this historic island. It is the first country in our pilgrimage presenting to us the scenes of the Bible story on the water. The people was on the highest expectation as the island hove in sight; and as we sailed past St. Paul's Bay every available glass was made to do duty, in revealing every detail of this historic spot.

The monument to St. Paul stands near the bay, and every one of the spectators seemed to tell some story of that wonderful shipwreck. The 27th chapter of Acts was read by many; and there was sense that after his shipwreck Paul lived three months upon this island.

The Celtic came to anchor about four miles out, and everyone was ready to go ashore. They crowded around the head of every gangway, but no boats appeared for landing the people. Soon Mr. Clark put off in the pilot boat to learn the reason for the delay, and the people began to be impatient. Those who had been prevented from going ashore at Algiers on account of the storm were especially anxious to set foot on terra firma to-day. Two indignation meetings were held on the island, and some of the people on board. But true to his nature was his rescue of a little white kitten, Lion invariably accompanied her. In small boats to take these direct from stairs.

After he had been pushed off after the visitor, Lion took it and seldom seen in these waters,

the captain to take her in. The stairway excuse of water in the harbor and offered to take the little sufferer no longer sit by the window, lie on the hall table, Lion took it and stalked over to the window with it himself. After that it was given to him every day, and he brought it till the time came when the little sufferer could no longer sit by the window, and watch the world go by. As we all felt sympathy all he could for us, and the duty of the committee was to learn facts and report. A mass meeting held after dinner received the report of the committee, which charged with the counsel here, the harbor-master and pilot, the Admiral of the British Squadron and the Governor of Malta; and made the following report:

The pilot had assured our captain that there was ample room and sufficient depth of water in the harbor and offered to take the Celtic in and become responsible for all the damage; the Admiral said he had thirteen gunboats in line in the harbor, some of which drew more water than the Celtic. The Governor said that he had had two of these gunboats moved, on purpose to make ample room for our ship, and was surprised that our captain would not risk an entrance. He sent the agent of the White Star Line out to plead with the captain to come in, in view of all the facts; but nothing could move him. He said there was no room in the harbor. Of course, he means to keep his ship safely so he can bring us all home in it. But it did seem, in view of all the circumstances, that it was a case of caution carried to the greatest extreme; until the very last minute, several telegrams were sent to the owners at Liverpool, and the committee awaits their answer.
at Persia. The feeling is intense on the part of some six hundred people who could not go ashore at Aligars or Malta, owing to captain's unwillingness to risk the Celic, where other deep-draught ships go in safety.

After the experience of yesterday, Pres. Davis was not to be under such circumstances again, not even to see Jerusalem. Before these lines reach the readers of the Express, all these coastings will be over, and we shall be on our way home across Europe by railroad.

We have the satisfaction of knowing that even the raging elements have not deprived us, thus far, of any of the sight-seeing of this trip. Hundreds of our great company have not been so fortunate in this respect.—Salem (W. Va.) Express.

"THE DEAD MAN'S HAND."
J. HUST COOK.

A very curious story is that of the "Joseph Davis Charity." For many years, in a back street in the east of London, there was a little chapel belonging to Seventh-day Baptists. The place was richly endowed and the attendance very small. One person it was said held up the church by his giving. The church was considered a scandal and the interference of desire to do good, but for want of tact he is the cause of the court of chancery was sought. In the a failure."

the purchase money should be paid, placed said in a previous time Rev. W. B. Joseph Davis, who died in 1706, was their interpretation of the bequests of dear, for piety and learning, though not for business. Mrs. Wood represents as people were provoked. A little sickness with Mr. Jones and thought him badly ad

the young people (who were the greatest of these is gumption.)

A woman of great wealth arranged to have a celebrated artist to sing at a reception in her home. Sickness made it impossible for the artist to come. An amiable and accomplished young lady consented to fill the gap, and sang beautifully. The pastor was annoyed. At the evening the hostess said to her, "Thank you, dear, for trying to sing." If this woman had had less gold and more gumption, it would have been vastly better.

"Does the grave look pleasant to you?" said a visitor, in a sepulchral tone, to a nervous sufferer upon whom she was calling.

Special meetings were being held in a New England village during the winter. The coasting was fine, and there was a good moon. The pastor had urged the young people to attend the meetings. They preferred to exercise the right of their own consciences. He knew the young people who are not Christians to give up the best coasting of the season to attend religious services. The pastor was annoyed. At the close of one of the meetings he made a remark about the young people (who were not present) that was not complimentary. He said something about heaven and hell that could be easily misconstrued. The young people were provoked. A little more gumption would have been better.

I remember a chronicle of a donkey and a cart full of children. They are whipping him with sticks to make him go. But one boy has a long pole, attached to the end of which is a tuft of hay, which he is holding a few inches in front of the donkey's nose. The donkey is more interested by the hay than by the boy's commands. I believe, in the tuft of hay. We can coax where we cannot drive. If you want to catch flies, try something sweet.

An earnest bungler is better than a man of tact and talent who does nothing. "One was warm, blue was cool, but more cold than a dozen frigid, wise men," said the ancient Monod. But blessed be gumption. We know what it often is that sends a man home at night with "fisherman's luck." The devil has gumption. He is an expert angler. He knows how to put a tempting bait on a sharp hook. And, if we are fishers of men, we certainly ought to know how the devil baits his hook. The devil is nothing else but a cunning twelve to our one out of the same pool.—C. E. World.

THE FATHER IN LITERATURE.

In an address on Eugene Field before the Little Mothers' Aid Association, whose meeting was held at the Waldorf-Astoria Hotel in New York, Frances Willard said: "The mother receives all the attention. There seems to be very little use in literature for papa. I do not recall but one popular song in which a father figures prominently, and in that he is intoxicated and is being besought to come home. I do not hesitate to say that good fathers have that which cannot be relegated to mothers, even the best."

There is considerable ground for the complaint, but it is easily explained. It is a phase of gallantry on the part of authors. Yet when persons look closely into many families, cases where all the credit is given to the mother, the father can be found to have exerted a most powerful influence in the formation of the character of the son. We were once present in a social meeting when a whole evening was devoted to praising a man's wife. She was "so wise, good, such a dispenser of character." Not a word was said about her husband, who sat quietly in a corner of the room. We ventured to ask him how a man felt when an evening was devoted to praising his wife and no reference was made to his own service. He replied: "It all comes around to me in the end. In the exercise of the wisdom and the goodness and the discerning of character that they say she possesses she chose me from among all the sons of men."

Abigail Adams was a very noble and distinguished woman, and would have been in any sphere. John Adams was a great man. They were the parents of John Quincy Adams, and of a long line of illustrious descendants. Lyman Beecher was great, and the memory of Henry Ward Beecher has become a remarkable character. The great Edwards family illustrates the same truth. It is comparatively rare when really intellectual, moral, and physical fiber of the best grade do not spring from a good ancestry on both sides; but if there be any difference it is not wonderful that it is strictly in harmony with science that the mother should be the more potential influence. With the latest discoveries of science, so far as heredity is concerned, and in the formative period of life in modern civilization, environment is much more by the mother than by the father.

Faith is an asset of the understanding and of the heart. The heart will not apply itself to the knowledge of the divine perfections, or the heart will not be led to the adoration of them. It would not be reasonable service if the mind were excluded.—Hannah More.

BLESSED is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all the gift of going on with understanding and appreciating whatever is noble and loving in another man.—Thomas Hughes.

A well-regulated home is a millennium on a small scale.—T. De Witt Talmage.
Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

REV. WILLIAM C. WRIGHT, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS. 1902.

TERM QUESTION.

LESSON I.—THE GIVING OF THE MANNA.

For Sabbath-Day, July 5, 1902.

GOLDEN TEXT.—Give us this day our daily bread. Matt. 6:11.

INTRODUCTION.

We resume now our studies in the Old Testament, which have been interrupted for six months by our study of the Book of Acts. The lesson for Dec. 1, 1901, was concerning the passage of the Red Sea. When the hosts of the Egyptians were overtaken by the returning waters of the Red Sea there were no escape for them from all but a few of their former masters. There are other dangers to be met on their way to the Promised Land; but from this time on Egyptians will not trouble them. Although the Red Sea is the free passage on their way, they are scarcely prepared to go. Their greatest lack is not provision for the way, but is even lack of weapons, lack of discipline as a fighting host; but lack of trust in God, and ready acquiescence in his guidance. After three days' journey without adequate water supply they came to the bitter waters of Marah. They could not drink this water, and so they murmured. Although they had been delivered from bondage and were on the way to the Promised Land, they could not endure the deficiencies of the way with any degree of ease. God was gracious to their complaints, and through Moses sweetened the water for them. At Elim they found an abundance of water for their flocks, and apparently tarried for some time. Our present lesson is concerning the giving of the manna, and is especially important for its teaching of God's continuous care for his people, and also for its teaching in regard to the Sabbath.

TIME.—A month after the Exodus. The traditional date is March 15.

PLACE.—In the Wilderness of Sin near Mt. Sinai. PERSONS.—Moses and Aaron, and the Children of Israel.

OUTLINE.

1. The Manna Promised. v. 4, 5.
2. The People Proved for their Murrurings. v. 6-8.

NOTES.

1. And they took their journey from Elim, and....

2. Israel spake against Aaron. They at once assumed that their leaders were responsible for their deplorable situation. 3. This rendering of the American Version is much to be preferred to that of Authorized Version, "would to God:" for the divine name does not occur in Exodus, and, in taking savor of the taking of God's name in vain. We have died by the hand of Jehovah in the land of Egypt. They were probably thinking of some plague-like the great affliction of the Egyptians. Here, as universally elsewhere, the American Revision gives us, instead of the word Lord, spelled with small capitals, the proper name Jehovah, by which God especially chose to reveal himself to his people. There is a considerable disagreement as to the spelling—so much so that some scholars print it JYHV, leaving each reader to pronounce it as he may; but it is certain that "JYHV" is "small" and not "great," and not "broad" and "wide," as the flash-pots. We don't know that the Israelites had an abundance of food while in the Egyptian bondage. It certainly seems as if they were in the process of making ready that they had meat and bread in abundance before they started.

4. Behold, I will rain bread from heaven for you. In this verse and the next the promised relief is described in brief. A little further on we find a fuller explanation. It was to be a heavenly gift, and so is called to the rescue. A day's portion every day. Literally, "a morsel of a day in his day." Compare the petition for daily bread in the Lord's Prayer. That I may prove them. etc. The testing was perhaps in the fact that they had only enough for a day at a time. Would they trust in God if they were unable to lay up any provisions for the future? The people would have regard to God's law of the Sabbath.

5. On the sixth day is the sixth day of the week. They shall prepare, etc. Probably by pounding the manna to reduce it to meal; possibly also by cooking. It shall be twice as much as they gather daily. Something was to be saved over upon this day, by a miracle, doubled. But compare v. 22. It is hardly possible that these two verses are contradictory.

6. At even. This is an allusion to the supply of quails to be so-plen of more definitely a little later. Then ye shall know that I am the Lord your God. Israel. They had in their minds the promise said that Moses and Aaron had brought them out of Egypt; but now they are to be shown by the miraculous provision for their needs that it is God himself who hath brought them.

7. The glory of Jehovah. This probably means the glory of Jehovah in his own name, which is the sixth day of the week. Israel. But compare v. 10. For that heareth your murmurings against Jehovah. Their murmurings were rebuked. They were not against God, but against Aaron, for they were but the servants of God, leading the people under his guidance. They were displeased to God in complaining thus of his agents.

8. This they might eat every one after his own portion. That there is no mention of the men in this verse serves to show that they do not occur in the original. Some such expression is, however, needed to complete the grammatical sense. This verse serves as an explanation of vs. 7, 8.

9. Come near before Jehovah. The people are called to a solemn assembly, of which there may have been a hint before. God before the miraculous supply of food, and thus be assured that it is God himself who attends to their necessities.

10. The glory of Jehovah appeared in the cloud. This probably refers to a dazzling brightness in the cloud in token of the divine presence. Compare chs. 3; 4, 17, and other like points in the marvelous events which the Lord attended to his people.

11. And Jehovah spake unto Moses. We are to understand that he spoke from the fiery cloud.

12. At even. Literally, "between the evenings." Compare chs. 12: 6. There has always been a dispute as to what precise time is intended. Some reckon the first evening as about 3 o'clock, when the sun begins to go down; and the second at sunset, and so reckon between the evenings as equivalent to from 3 to 6 o'clock. Others reckon the first evening at sunset and the second at dawn the following morning; and so reckon from 6 to 7:20 o'clock. The translation of our version is sufficiently accurate, although it is worth while to notice that "evening" is not precisely the same as "at even" in the next verse.

13. The quails came up. Those were migratory birds which, having spent the winter in Africa, were returning to the northern land. They have scattered, and in the evening they noticed their habits say that when wearyed by their long flights they fall easy victims to hunters armed with the bow and arrow. This provision is given to them to the place where the Israelites were, and at the appointed time. And in the morning the dew lay round about the camp. More literally, "There was a full of corn there." 14. And when the dew that lay was gone up, etc. The meaning is that the dew was not condensed into a liquid, but was evaporated by the morning sun there remained minute particles like scales or flakes, resembling the hoar frost. It is elsewhere compared to cordianer seed.

15. What is it? The word translated "what" would better be rendered "manna." Instead of the question we read then, "It is Manna." This translation presents no real difficulties. Knowing not what the substance was, they were just as concerned about it as was known to them, resembling this in size and appearance but not in properties, namely: the resinous juice which exuded from the twigs of a certain tree and sold in the market places for a high price, gloves, and the blend of these last two. If Moses said: It is the bread, etc. They needed this explanation in order that they might be induced to take for themselves this wonderful provision which was so abundantly provided.

MARRIAGES.

THOMPSON-DUNGAN.—In Hebrom, Pa., April 23, 1902, daughter of Mr. and Mrs. F. Ewen, Mr. Alva Willis Thompson and Miss Lilian May Dungan both of Hebron.

BAKER-KENYON.—At the residence of the bride's parents, Mr. and Mrs. William H. Keno, June 10, 1902, by Pastor L. A. Randolph, Miller Allan Barber and Minnie Adelia Kenyon, all of Alfred.

DEATHS.

COOL.—In East Portville, N. Y., April 17, 1902, Content Coon, daughter of Mr. and Mrs. William R. Coon.

She died at the home of her grandparents, Mr. and Mrs. William H. Masco. She was born in the town of Montage, July 3, 1902, and her services were conducted by the writer April 19, in the Seventh-day Baptist church of East Portville.

REYNOLDS.—Stephen P. Reynolds, son of Foster and Hanna Reynolds, was born in Petersburgh, N. Y., Nov. 27, 1827, and died in Hebron, Pa., May 2, 1902.

He came with his parents to Alfred when two years of age. Soon afterward the family moved to Hebron, Pa. During his last illness he expressed a desire for rest beyond the petilion for health, etc., which he was accustomed to sign.

Reynolds was a lifelong member of the church at Alfred, a devoted husband, father, and son, respected and loved by all. He was a man of rare integrity and devotedness to his family. His friends, and all who knew him, are left with regret and painful memories of his death.

She was united in marriage with Mr. Burdick March 30, 1878. There was born to them one son, Charles C. Burdick, who survives her. In early life she became the subject of saving grace through faith in Christ, was united to him by baptism, and was one of the Seventh-day Baptists church of Hartsville, N. Y., continuing her covenanted relations with that church until called, as we believe, to help direct and administer the work of the church, with all of the chief movements of the church, with all of the chief movements of the church.
**Popular Science.**

R. H. Baker.

That Terrific Power Beneath Us.

No measured force can give us a just idea of the tremendous power concentrated beneath the crust of the earth, and which, at times, is thrown into action by volcanic eruptions. The generating of this power seems to have been in progress in all ages, for science shows that in the Miocene period a volcanic burst through the old red sandstone at Auvergne, in the very center of France, and in that period the Silurian rocks were pressed up through in Scotland. In the Tertiary age volcanoes forced their way through marly strata, and formed the high mountains of Etna and Somma. This last from the year 1797 onwards, until the autumn of 1861, when a terrific explosion took place and blew off one-half of its former crater, and buried Pompeii beneath its ashes, since which time the mountain and volcano have been known as Vesuvius.

To raise the scope was discovered in 1749, and excavations have been carried on down to the present time.

Volcanoes and volcanic areas are very irregularly distributed over the earth, but are chiefly in the neighborhood of the ocean. There are over 530 active volcanoes; some constant like those in Iceland; some are intermittent, like Etna, Stromboli and Vesuvius.

The most active volcanic center in the world is the island of Java and vicinity. This island contains 49 great volcanic cones, some of which are 15,000 ft. high.

The eruption of Krakatoa, an island in the Strait of Sunda, in August, 1883, was the most destructive event of any, when nearly 40,000 persons were drowned by the waves. We hope to find it as low and concealed by the terrible outburst of St. Pierre, in the island of Martinique, last month.

We have been reminded more than once or twice by seismic movements that volcanic regions were in close proximity; they can be traced by their cones all along the Appalachian chain of mountains from Maine to Georgia.

We will mention some of the countries where these volcanoes are more or less frequent: Azores, Chili, Greece, Hawaii, Iceland, Japan, Italy, Java, Mexico, Peru, Philippine Islands, Alaska, Spain, Tenerife, and many others.

We are told that the volcano on Martinique that threw out the red-hot scoria, ashes and suffocating acids, was only 4,500 ft. high. Even at that height, what must have been the force employed to send it forth. Caused the stuff in the lower part or level of the crater would require a force of 6,000 pounds on every square inch of surface; to throw high in air would require 1,000 pounds more on every square inch of surface.

The Science of True Conversion.

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Repent ye therefore, and be converted, that your sins may be blotted out, for God is gracious, and of tender compassion 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.

Create in me a clean heart, O God, and renew a right spirit within me. The law of the Lord is perfect, converting the soul.

**Cataract Cannot Be Cured**

With local applications, as they cannot reach the core of the disease. Cataract is a bone and neural disease, and in order to cure it you must take internal medicine. Cataract is a sort of external medicine, which was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed 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 testimonial, free.

F. J. CHEENEY & CO., Prope., Toledo, O. Sold by druggists, price 75 cents. Hall's Family Pills are the best.

**Special Notices.**

North-West Tract Depository.

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

**Sabbath Keepers in Utica, N.Y., meet the third Sabbath in each month at 2 P. M. Rex. S. C. Mason, 22 Grant St. Other Sabbath, the Bible class alternates with the various Sabbath-keepers in the city. All are cordially invited.**

**Sabbath Keepers in Chicago hold Sabbath School in the Le Moyne Building, on Randolph street between State street and Waabah avenue, 2 o'clock P.M.**

Strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 223 Jackson Park Terce.

**Sabbath Keepers in Utica, N.Y., every Sabbath, at 3 P.M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.**

**Sabbath Keepers in Syracuse and other places whose Sabbath-School is held, regularly, in the home of Dr. and Mrs. Juaristi, 925 West Genesee avenue, at 2 o'clock.**

**Sabbath Keepers in the town of Milton, in the town of Otsego, at the home of Dr. and Mrs. G. A. Brogan. Weekly meeting of the Sabbath-school is held by Dr. and Mrs. Brogan.**

**Sabbath Keepers in the town of New York City will meet on the Memoriai day at the home of Dr. and Mrs. H. S. L. Clark, 1 Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A.M. The preaching service is at 11.30 A.M.**

**Sabbath-keepers in the city are cordially invited to attend these services.**

**Sketches of Sabbath-schools.**

All writers of sketches of the Sabbath-schools of the North-Western Association who have not as yet forwarded their manuscript to the undersigned will please send them after this date direct to Rev. Ira Lee Cotterell, 29 Hanover St., Milton Junction, Wis.

**FOR SALE!**

**Carpenter and Millwright, familiar with general work about a machine shop. Sabbath-hours to work to right man. Address, Pastor Printing Press Co., Plainfield, N. J.**

**FOR SUMMER BOARD**

In Private Cottage, at Quonontaug Heights, R. I., apply to Miss Mary A. Millham, Webster, Mass.

**WANTED!**

Any opportunity for Seventh-day party. Correspondence solicited. Address A. B. Jones, Milton Junction, Wis.

**For Sale!**

A business and residence property at Milton Junction, Wisconsin, for Seventh-day party. Correspondence solicited. Address W. B. West, Milton Junction, Wis.
ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

One Hundred Thousand Dollar Centennial Fund will be unveiled at its Centennial in 1896. The trustees and property will reach a Million Dollars by that time. To add in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription to be made up of many small gifts. The fund is to be held and the only interest used by the university. The trustees issue to each subscriber of one or more of the certificates signed by the president and treasurer of the university, certifying that the person is a contributor to this fund. The names of subscribers are published in this column from week to week, as the subscriptions are received by W. H. Cudahy, Treasurer.

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

Spring Term.

College....

This Term opens THURSDAY, APRIL 3, 1902, and continues twelve weeks, closing with the annual Commencement Exercises on Wednesday, June 23, 1902.

Instruction to both young men and young ladies in the Preparatory and Collegiate, as well as in the Collegiate, of the principal courses, as follows: The Ancient Classical, The Modern Classical, Commercial, Scientific, Musical, and Theological. Teachers added to the faculty—all the old members being retained.

In the School of Music four courses are taught: Elementary and Choral Singing, Piano, Voice Culture and Harmony. Thorough work in G. N. B. Study is done in English, in Oil and China Painting, in a brief Commercial Course, in Education, and in Athletics and Military Training.

Club boardings, $1.40 per week, boarding in private families, $5 per week, including rooms and use of furniture. For further information, address REV. W. C. WHITFORD, D. D., President.

Salem College.

Situated in the thriving town of Salem, 10 miles west of Charleston, on the C. & O. Ry. This school takes FIRST RANK among West Virginia schools, and its graduates stand among the foremost teachers of the state. SUPERIOR CURRICULUM. Scientific Teachers' Course Classes in each term, aside from the regular work in the College Courses. No better advantages in this respect found in the state. Classes not so large as to be uninteresting, but able to receive all the attention needed from the instructor. Expresses a marvellous in the preparation. Two thousand volumes in library, all first class, and plenty of apparatus to be had on reasonable terms. No extra charges for the use thereof. STATE CERTIFICATES to graduates on some.getSelectionModel() as those required of students from the State Normal, Wood County, and other State Normal Centres and THREE STATES are represented among the student body.

FEMALE AMERICAN UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

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